

M. ANNÆI

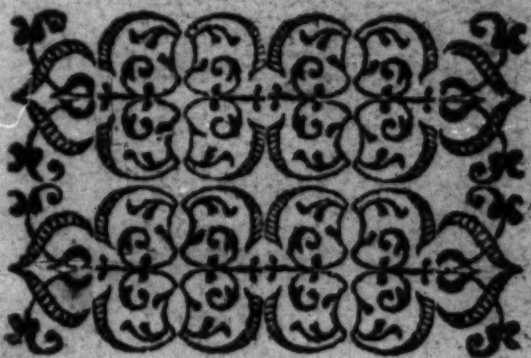
LVCANI, DE
BELLO CIVI-
LI, LIBRI

DECIM,

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Argumentis illustrati, denuóque ad fidem ca-
stigmatissimorum exemplarium diligentissi-
mè restituti: quibus etiam variæ lectiones
sunt adjectæ.



LONDINI,

Impensis Geor. Bishop.

HEXASTICHON.

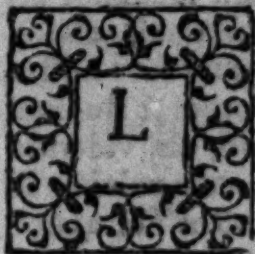
GRANDIA belligeri cupiens agnoscere Martis
Prælia, Lucani carmina culta legat.
Tam bene dira canit violenti facta Gradivi,
Quàm Cicero placida nobile pacis opus.
Optanda est pax alma viris, Ciceróque legendus:
Sed quoque, qui scribit bella, legendus erit.

3
ANTONIUS GRYPHIUS SEBA.

STIANI F. NICOLAO PINITESIO

adolescenti nobilissimo.

S. D.



V C A N V M, Pinitesi, tuo nomini inscriptum edimus, post omnium omnes editiones, elegantissimis formis excusum, cuius acerrima, ac studio emendatum, locupletiore indice auctum, ac dignum denique quem adeo nobilis, & clara inscriptio honestaret. Est autem hic unus poeta, aut nullus præterea alius, qui homini nato in libera civitate, & legendus assidue, & terendus manibus, atque adeo si fieri possit in succum & in sanguinem, totus convertendus sit. Ita enim bello civili canendo insurgit, ita cupiditatem hominum, & scelus patriæ vim afferentium, ita civilia arma, dissensiones, discordias infectatur, ut non magis ea quæ narrat, quæ sunt ipsa tamen per se gravissima, quam studium atque animi ardor, quo inscribendo incitatus fertur, quemvis ad libertatis studium, ad pacem, ad otium, ad concordiam amplectendam impellat. Prodeat igitur poeta tantus in lucem tuo nomini commendatus: qui natus in libera civitate, atque una inter omnes alias Hetruriæ, monumentis antiquitatis clarissima, non magnitudine imperii, sed ordinum concordia, æquabilitate, optimis legibus, atque institutis, nulli in Italia secunda, propter tuas eximias virtutes, quarum est majorum tuorum nobilitas, accessio summa, tuis civibus spem facis, patriæ ornamētum te aliquando & præsidium maximum futurum. Habes enim ex ijs quæ maximè in vita expetuntur, à natura ingenii vim summam, à fortuna patriæ nobilitatem atque in ea locum tibi à majoribus relictum honestissimum,

†
nestissimum, à te ipse, quæ tota tua laus est, litteras, eru-
ditionem, rerum usum, qui cum haud esse maximus in
hac tua ætate possit, majorum rebus gestis abs te, ac ve-
terum monumentis cognoscendis in dies augetur. Hæc
quidem cum apud tuos; quam de te spem conceptam
habent, tuentur maximè, tum apud exteros cupiditatem
& studium quoddam mirificum excitant laudandi at-
que ornandi tui: nos certè ita tibi devinxerunt, ut non
solum tibi, sed omnibus etiam ad quos sunt hæc nostra
perventura restatum nostrum in te amorem & studium
esse voluerimus. Id utrum simus assecuti, alij viderint.
Tibi quidem, quæ tua moderatio est, cum voluisse id
nos tibi constiterit, satis nos esse perfunctos hoc amici-
tiæ munere videamur. Vale. Datum Lugduno Kal.
Septemb. CIO. IO. LXVIII.

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M. ANNÆI LVCANI VITA,
Ex Petri Criniti, de Poëtis Latinis
Libro III.

MARCVS Annaeus Lucanus, natione Hispanus patria Cordubensis fuit. Patrem habuit L. Annaeum Melam, qui habitus est Senecæ & Gallionis frater, ut observatum est in Annalibus Eusebii. Natalis ejus traditur C. Cæs. Germanico iterum & L. Cæsario Coss. Delatus ad urbē, cū in prima adhuc infantia esset, quò facilius pro ætate in bonis disciplinis cultum ingenii caperet. Adolescens factus, illustres habuit præceptores: in literis Rhemnium Palemone, qui principem locū inter omnes Grammaticos tenuit: in Rhetoricis Flavium Virginium Rhetorem illis temporibus nobilissimum. Tantūq; diligentia sua ac facilitate ingenii profecit, ut Græcè ac Latine declamaret, non sine summa admiratione audientium. Inter ceteros condiscipulos Saleium Bassum, & A. Persium, qui Satyras scripsit, singulari benevolentia dilexit, mutuisque officiis prosequutus est. Apud Cæs. Neronem permultum gratia & benevolentia in prima ætate posuit: adeò illi efficax fuit ingenium ad promerendos conciliandosq; sibi animos hominum. Itaq; non modò ad Quæsturæ dignitatem profectus est, sed in Augurum quoque collegium ascitus, compositis versibus de laudibus Neronis. Non tamen permansit in gratia apud eum principem, qui alienas laudes molestissimo animo ferret: quiq; in repellendis, opprimendisq; aliorum virtutibus acerrimus, ac ferivissimus fuit. Vxorē

A 3

habuit

habuit nomine Pollam Argentariam: de cuius ingenio, atq; doctrina, multa referuntur à Sidonio Apollinare, & Papinio: qui maxima quadam reverentia inquit ad natalem Lucani celebrandum se accedere, & esse hoc imputandum Pollæ Argentariæ, cuius eruditio, atque nobilitas summa fuit. Val. quoq; Martialis multis carminibus Natalem Lucani describit: quale est illud contra Neronis iniquitatem:

Hæc est illa dies, quæ magni conscia partus
 Lucanum populis, & tibi Polla dedit.
 Heu Nero crudelis, nullâque invisior umbra,
 Debuit hoc saltem non licuisse tibi.

Enumerantur à Grammaticis nostris præter opus de bello Cæs. & Pompeii, complura alia ab eodem Lucano composita: in quibus maximam laudē adeptus est ingenii & doctrinæ. Scripsit enim Saturnalia, Sylvarum libros X. Tragædiam Medeam, quam non absolvit: de incendio Urbis, de incendio Troiæ cum Priami calamitate, Orpheum, fabulas complures, & epistolas. Ex libris Pharsaliæ treis primos emendavit, cum uxore Argentaria: reliquos imperfectos, atque inemendatos reliquit propter intempestivum interitum. Fabius Quintil. autor est Lucanum ipsum magis annumerandum esse Oratoribus, quàm Poëtis. Est (inquit) ardens, & concitatus, sententiisq; clarissimis excellens. In concionibus admirandus atque excultus, adeò ut videatur satis exprimere singularem illam elegantiam, & maiestatem Vergilii. Sunt qui scribant eum perisse florenti adhuc ætate, cùm nondum xxx.

annum attingisset, sed referendum id est verbis Cornelii Taciti: qui de hoc agit in gestis Neronis. Atque Vestino, & Silio Nerva Cos. facta est conspiratio contra Neronem Imperatorem, principe tam præclari facinoris C. Pisone. Lucanum propriæ causæ ad hoc accendebant, quod famam carminum ejus Nero deprimebat, prohibueratque ostentare vanus assimulatione. Patrefacta autem conjuratione, Lucani cædem imperavit Nero. Is brachium dedit medico, ad secandas venas: & ubi profluente sanguine pedes frigescere, manibusque, & paulatim ab extremis cedere spiritum, fervido adhuc & compositæ mentis pectore, intelligit: recordatus à se carmen compositum, quo vulneratum militem per ejusmodi mortis imaginem obiisse traderat, versus ipsos retulit: eaque illi suprema vox fuit. Visitur adhuc Romæ in marmoreis monumenteis id e-logium de Lucano priscis literis:

M. ANNAEO LVCANO CORDV-
BENSI POETAE, BENEFICIO
NERONIS CAES. FAMA SER-
VATA.

Sed apponendum præterea est carmen illud vulga-
rum de ipso Lucano:

Corduba me genuit, rapuit Nero: prælia dixi,

Quæ gessere pares, hinc focer, inde gener.

Continuo nunquam direxi carmina ductu,

Quæ tractim serpant: plus mihi cōma placet.

Fulminis in morem, quæ sunt miranda citentur:

Hæc verò sapiet dictio, quæ feriet.

IOANNIS SVLPICII
VERVLANI, IN SINGV-
LOS M. ANNÆI LV-
CANI LIBROS
ARGVMENTA.

PRIMVS bella mouens expellit ab urbe Senatum.
Brundisium oppugnat, *Magnum* fugat atq; *Secundus*.
Tertius exornâtque *Duces*, & *Phocida* vexat.
Ad Sicorim *Quartus* certat, longâsque *Salonas*.
Quintus ab *Hesperiiis* victorem mittit in hosteis.
Clauditur in *Sexto* pater, & stirps consulit *Vmbra*s.
Septimus expugnat *parteis*, *Magniam*que repellit.
Octavus *Magni* cædem cum funere defles.
Per Libycas *Nono* victos *Cato* ducit arenas.
Exponit *Decimus* cenam, fraudésque *Phorini*.

M. AN-

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M. ANNÆI LVCANI
CIVILIS BELLI VEL
PHARSALIÆ LIBER
PRIMVS.

IOANNIS SVLPITII VERVLANI
ARGUMENTVM.

PRIMVS habet belli causas, utque actus ab ira
Præcipiti Cæsar Rubiconis transilit undas,
Vicinumque minax invadit Ariminon: inde
Excipit attonita dejectos urbe Tribunos,
Ad bellumque suos animat, revocâque cohorteis,
Auxilium fidum: terror tum scribitur urbis,
Et fuga Pompeii trepidans, pavidisque Senatus.
Post hæc prodigia, & vatum responsa canuntur.

BELLA per Emathios plus quam civilia cam-
pos,
Iusque datum sceleri canimus, populamq, po-
sentem

In sua victricis conversum viscera dextra:
Cognatasque acies, & rupto fœdere regni
Certatum totis concussi viribus orbis,
In commune nefas: infectisque obvia signis
Signa, pares aquilas, & pila minantia pilis.

Quis furor ô cives? quæ tanta licentia ferri,
Gentibus invisis Latium præbere cruorem?
Cumque superba foret Babylon spolianda trophæis
Ausoniis, umbræque erraret Crassus inulta,

Bella

Bella geri placuit nullos habitura triumphos.
 Heu quantum terræ potuit, pelagique parari
 Hoc quem civiles hauserunt sanguine dextræ!
 Vnde venit * Titan, & nox ubi sidera condit,
 5 Quaque dies mediis flagrantibus æstuat horis,
 Et quæ bruma rigens, ac nescia vere remitti,
 Afringit Scythicum glaciali frigore pontum.
 Sub juga jam * Seres, jam barbarus isset, Araxes,
 Et gens si qua jacet nascenti conscia Nilo.

10 Tum, si tantus amor belli tibi Roma nefandi,
 Totum sub Latias leges cùm miseris orbem,
 In te verte manus : nundum tibi defuit hostis.
 At nunc semirutis pendens quod mania tectis :
 Urbibus Italiæ, lapsisque ingentia muris
 15 Saxa jacent, nulloque domus custode tenentur,
 Rarus & antiquis habitator in urbibus errat,
 Horrida quod dumis, multosque inarata per annos
 Hesperia est, desuntque manus poscentibus arvis.
 Non tu Pyrrhe ferox, nec tantis cladibus auctor

20 Pænus erit : nulli penitus discindere ferro
 Contigit : alta sedent civilis vulnera dextræ.

Quod si non aliam venturo fata Neroni
 Invenere viam, magnoque æterna parantur
 Regna deis, cælumque suo servire Tonanti

25 Non nisi se vorum potuit post bella gigantum :
 Iam nihil o superi querimur : scelera ista nefasq,
 Hac mercede placent : diros Pharsalia campos
 Impleat, & Pæni saturentur sanguine manes :
 Ultima funesta concurrant prælia Munda.

His Caesar, Perusina fames, Mutinaeque labores
Accedant fatis : & quas premit aspera classes
Leucas : & ardenti servilia bella sub Aetna.

Multum Roma tamen * debes civilibus armis,

Quòd tibi res acta est. Te, cùm statione peracta

Astra petes serus, praelati regia cæli

Excipiet gaudente polo : seu scepra tenere,

Seu te flammiferos Phœbi transcendere currus,

Tellurémque nihil mutato sole timentem

Ignem vago lustrare juvat : tibi numine ab omni

Cedetur : * jurique tuo natura relinquet

Quis deus esse velis : ubi regnum ponere mundi.

Sed neque in Arctoo sedem tibi legeris orbe :

Nec * polus adversi calidus * quàm vergitur Austri,

Vnde tuam videas obliquo sidere Romam.

Aetheris immensi partem si presseris unam.

Sentiet axis onus, librati pondera cæli

Orbe tene medio : pars ætheris illa sereni

Tota vacet, nullæque obstant à Cesare nubes.

* Tunc genus humanum positis sibi consulat armis,

Inq, vicem gens omnis amet : pax missa per orbem

Ferrea belligeri compescat limina Iani.

Sed mihi jam numen : nec si te pectore vates

* Accipiam, Cyrrhaea velim secreta moventem

Sollicitare deum, Bacchismque avertere Nysa.

Tu satis * ad vires Romana in carmina * dandas.

Fert animus causas tantarum expromere rerum :

Immensumque aperitur opus, quid in arma furentem

Impulerit populum, quid pacem excussisset orbi.

Invida

- Invida fatorum series, summisque negatum
 Stare diu, nimioque graves sub pondere lapsus,
 Nec se Roma ferens, sic cum compage soluta
 Sacula tot mundi suprema coegerit hora,
 5 Antiquum repetens iterum chaos, omnia mistis
 Sidera sideribus concurrent, ignea pontum
 Astra petent, tellus extendere litora noles,
 Excutietque fretum: fratri contraria Phoebe
 Ibit, & obliquum bigas agitare per orbem
 10 Indignata, diem posces sibi, totaque discors
 Machina diuisi turbabit fœdera mundi.
 In se magna ruunt: letis hunc numina rebus
 Crescendi posuere modum, nec gentibus ullis
 Commodat in populum terræ pelagi, potentem
 15 Invidiam Fortuna suam, tu caussa malorum
 Facta tribus dominis communis Roma, nec unquam
 In urbem missi feralia fœdera regni.
 O malè concordēs, nimiaque cupidine cæci,
 Quid miscere iuvās vires, orbemque tenere
 20 In medio? dum terra fretum, terramque levabis
 Aër & longi volvent Titana labores,
 Noxque diem cælo totidem per signa sequetur,
 Nulla fides regni sociis, omnisque potestas
 Impatiens consortis erit: nec gentibus ullis
 25 Credite, nec longè fatorum exempla petantur:
 Fraternali primi maduerunt sanguine muri,
 Nec pretium tanti tellus, pontisque furoris
 Tunc erat, exiguum dominos commisit Asylum.
 Temporis angusti mansit concordia discors,
 Paxque

Paxque fuit non sponte ducum : nam sola futura
 Crassus erat belli medius mora. Qualiter undas
 Qui secat, et geminū gracilis mare separas Isthmos,
 Nec patitur conferre fretum : si terra recedat,
 Ionium Aegeo frangeret mare : sic ubi saeva
 Arma ducum dirimens miserando funere Crassus,
 Assyrias Latio maculavit sanguine Carrhas,
 Parthica Romanos solverunt damna furores.
 Plus illa vobis acie, quā creditis, actum est
 Arsacidae : bellum victis civile dedistis.
 Dividitur ferro regnum, populi que potentis,
 Quae mare, quae terras, quae totum possides orbem.
 Non cepit fortuna duos, nam pignora junctā
 Sanguinis, et diro ferale omine redas
 Abstulit ad manes, Parcarum Iulia saeva
 Intercepta manu, quod si tibi fata dedissent
 Majores in luce moras, tu sola furentem
 Inde virum poteras, atque hinc reinvicere parentem,
 Armatasque manus excussō jungere ferro,
 Vt generos soceris medicæ junxere Sabine.
 Morte tua discussa fides, bellūque movere
 Permissum ducibus : stimulos dedit emula virtus,
 Tu nova ne veteres obscurant acta triumphos,
 Et victis cedat piratica laurea Gallis,
 Magne times : te jam series, ususque laborum
 Erigit, impatiensque loci fortuna secundi.
 Nec quenquam jam ferre potest, Caesarve priorem,
 Pompeiūve parem, quis justius induit arma
 Scire nefas : magno se iudice quisque inquitur :

Victrix

- Victrix caussa deis placuit, sed victa Catoni.
Nec coire pares : alter vergentibus annis
In senium, longoque toga tranquillior usu
Dedidicit jam pace ducem : famaeque petitor
5 Multa dare in vulgus : totus popularibus auris
Impelli, plausuque sui gaudere theatri :
Nec reparare novas vires, multumque priori
Credere fortuna : stat magni nominis umbra :
Qualis frugifero quercus sublimis in agro
10 Exuvias veteres populi, sacratæque gestans,
Dona ducum : nec jam validis radicibus haerens,
Pondere fixa suo est, nudosque per aëra ramos
Effundens, trunco non frondibus efficit umbram.
Sed quamvis primo nutet casura sub Euro,
15 Tot circum sylvae firmo se robore tollant,
Sola tamen colitur, sed non in Cesare tantum
Nomen erat, nec fama ducis : sed nescia virtus
Stare loco : solisque pudor non vincere bello.
Acer, & indomitus quod spes, quodque ira vocasset,
20 Ferre manum, & nunquam temerando parcere ferro :
Successus urgere suos : instare favori
Numinis : impellens quidquid sibi summa petenti
Obstaret : gaudensque viam fecisse ruina.
Qualiter expressum ventis per nubila fulmen
25 Aetheris impulsu sonitu, mundiue fragore
Emicuit, rupitque diem, populosque paventes
Tertuit, obliqua perstringens lumina flamma,
In sua templa furit : nullaque exire vetante
Materia, magnamque cadens, magnamque reveriens*

Dat stragem, latè sparsosque recolligit ignes.

Hæ ducibus causæ suberant : sed publica bellâ
Semina, quæ populos semper mersere potentes.

Namque ut opes nimias mundo fortuna subacta
Intulit, & rebus mores cessere secundis, 5

Prædæque & hostiles luxum suasere rapinæ :

Non auro, testisve modus : mensasque priores

Aspernata fames : cultus gestare decoros

Vix nuribus, rapuere mares : facunda virorum

Paupertas fugitur, totoque arcessitur orbe 10

Quo gens quæque perit. tum * longos jungere fines

Agrorum. & quondam duro sulcata Camilli

Vomere, & antiquos Curiorum passa ligones

Longa sub ignotis extendere rura colonis.

Non erat is populus, quem pax tranquilla juvaret, 15

Quem sua libertas immotis pasceret armis.

Inde iræ faciles, & quod suasisset egestas,

Vile nefas : magnūque decus, ferrūque petendum

Plus patria potuisse sua, mensuræque juris

Vis erat, hinc leges, & plebiscita coactæ, 20

Et cum consulibus turbantes jura tribuni :

Hinc rapti fasces pretio, sectioque favoris

Ipse sui populus, letalisque ambitus urbi,

Annua venali referens certamina campo :

Hinc usura vorax, avidūque in tempore scæus, 25

Et concussa fides, & multis utile bellum.

Iam gelidas Cæsar cursu superaverat Alpeis,

Ingenteisque animo motus, bellūque futurum

Ceperat : ut ventum est parvi Rubiconis ad undas,

Ingens

- Ingens visa duci patriæ trepidantis imago,
 Clara per obscuram vultu maestissima noctem,
 Turrigero canos effundens vertice crines,
 Cæsarie lacera, nudisque adstare lacertis,
 5 Et gemitu permixta loqui: Quò tenditis ultra?
 Quò fertis mea signa viri? si jure venitis,
 Si civēs, hucusque licet. * tunc perculit horror
 Membra ducis, riguere comæ, gressūque coercens
 Languor in extrema tenuit vestigia ripa.
 10 Mox ait: O magnæ qui mœnia prospicis urbis
 Tarpeia de rupe tonans, Phrygiique penates
 Gentis Iuleæ, & rapiti secreta Quirini,
 Et residens celsa Latialis Iuppiter Alba,
 Vestalēsque foci, summique ò numinis instar
 15 Roma fave captis: non te furialibus armis
 Persequor: en adsum victor terræq, mariq,
 Cæsar ubique tuus (liceat modò) nunc quoque miles.
 Ille erit ille nocens, qui me tibi fecerit hostem.
 Inde moras solvit belli, tumidūq, per amnem
 20 Signa * tulit properè: sicut squalentibus arvis
 Aethiæ Libyes viso Leo comminus hoste
 Subsedit dubius: totam dum colligit iram:
 Mox ubi se se vix stimulavit verberare caudæ,
 Erexitque juba, vasto & grave murmur hiatu
 25 Infremuit: tum torta levīs si lancea Mauri
 Hæreat, aut latum subeant venabula pectus,
 Per ferrum tanti securus vulneris exit.
 Fonte cadit modico, parvisque impellitur undis
 Puniceus Rubicon, cum fervida canduit æstas,

Perque

Pérque imas serpit valles, & Gallica cernit
 Limes ab Ansoniis determinat arva colonis:
 Tum vires præbebat hiems, atque auxerat undas
 Tertia jam gravido pluvialis Cynthia cornu,
 Et madidis Euri resolutæ flatibus Alpes.
 Primus in obliquum sonipes opponitur amnem
 Excepturas aquas molli sum cætera rumpias
 Turba vado facileis jam fracti fluminis undas.
 Caesar ut adversam superato gurgite ripam
 Attingit, Hesperiae veritis & constitit arvis.
 Hic ait, hic pacem, temerataq; jura relinquo:
 Te Fortuna sequor: procul hinc jam fœdera sumo.
 Credidimus fati, utendum est * iudice bello.
 Sic fatus: noctis tenebris rapit agmina ductor
 Impiger, & torto Balearis verberare fundæ
 Ocyor & missa Parthi post terga sagitta:
 Vicinūq; minax invadit Ariminum: & ignes
 Solis lucifero fugiebant astra relicto.
 Iamq; dies primos belli visura tumultus
 Exoritur: seu sponte deūm, seu turbidus Auster
 Impulerat, mœstam tenuerunt nubila lucem.
 Consistit ut capto jussus deponere miles
 Signa foro, stridor lituūm, clangorq; tubarum
 Non pia concinuit cum raucō classica cornu.
 Rupta quies populis, stratisq; excita juvenus
 Diripiunt sacris affixa penatibus arma,
 Quæ pax longa dabat: nuda jam crate * fluentes
 Invadunt chypeos, curvatāq; cuspide pila,
 Et scabros nigrae morsu rubiginis enses.

- Ut notæ fulsere aquilæ, Romanâq; signa,
 Et celsus medio conspectus in agmine Caesar,
 Diriguere metu, gelidus pavor occupat artus,
 Et tacitos muto, volvunt in pectore questus.*
- 5 *O malè vicinis hæc mœnia condita Gallis,
 O tristi damnata loco: pax alta per omneis,
 Et tranquilla quies populos: nos præda furentum,
 Primâq; castra sumus: melius fortuna dedisses,
 Orbe sub Eoo sedem, gelidâq; sub Arcto.*
- 10 *Errantèsque domos, Latii quàm claustra tueri.
 Nos primi Senonum motus, Cimbrîumq; ruentem
 Vidimus, & Martem Libyes, cursûmq; furoris
 Teutonici: quoties Romam fortuna laceffit,
 Hæc iter est bellis: gemitu sic quisque latenti,*
- 15 *Non ausus timuisse palam: vox nulla dolori
 Credita: sed quantum, volucres cum bruma coërcet,
 Rura silent, mediisq; jacet sine murmure pontus:
 Tanta quies. Noctis gelidas lux solverat umbras:
 Ecce faces belli, dubiæq; in prælia menti*
- 20 *Urgentes addunt stimulos, cunctâsq; pudoris
 Rumpunt fata moras: justos fortuna laboras
 Esse ducis motus, & causas invenit armis.
 Expulit ancipiti discordes urbe tribunos
 Victo jure minax jactatis curia Gracchis.*
- 25 *Hos jam mota ducis, vicinâq; signa petentes
 Audax venali comitatur Curio lingua:
 Vox quondam populi, libertatêmq; tueri
 Ausus, & armatos plebi miscere potentes.
 Utq; ducem varias volventem pectore curas,*

Conspexit: Dum voce tua potuere iuvare
 Caesar, ait, partes, quamvis nolente senatu
 Traximus imperium tunc, cum mihi rostra tenere
 Ius erat, & dubios in te transferre Quirites.

* Sed postquam leges bello siluere coactæ,
 Pellimur è patriis laribus, patimurq; volentes
 Exsiliū: tua nos faciat victoria cives.

Dum trepidant nullo firmatæ robore partes,
 Tolle moras: semper nocuit differre paratis.

Par labor, atq; metus, pretio majore petuntur,
 Bellantem geminis tenuit te Gallia lustris
 Pars quota terrarum! facili si prælia pauca
 Gesseris eventu, tibi Roma subegerit orbem.

Nunc neq; te longi remeantem pompa triumphi
 Excipit, * aut sacras poscunt Capitolia laurus:
 Livor edax tibi cuncta negat. gentesq; subactas
 Vix impune feres: socerum depellere regno

Decretum est genero. partiri non potes orbem;
 Solus habere potes. sic postquam fatus, & ipsi
 In bellum prono tantum tamen addidit iræ,
 Accenditq; ducem, quantum clamore iuvatur

* Eleus sonipes, quamvis jam carcere clauso
 Immineat foribus, pronisq; repagula laxet.

Convocat armatos extemplo ad signa maniplos:

Utq; satis trepidum turba coeunte tumultum
 Composuit vultu, dextrâq; silentia iussit:

Bellorum ô socii, qui mille pericula Martis
 Mecum (ait) experti, decimo jam vincitis anno:
 Hoc cruor Arctois meruit diffusus in arvis,

- Vulnera q³, & mortes, hiemes q³, sub Alpibus acta?
 Non secus ingenti bellorum Roma tumultu
 Concussitur, quàm si Pœnus transcendere Alpes
 Annibal: implentur valido tirone cohortes:
 5 In classem cadit omne nemus: terrâq³, marîq³
 Iussus Caesar agi, quid si mihi signa jacerent
 Marte sub adverso, ruerent q³, in terga feroces
 Gallorum populi? nunc cùm fortuna secundis
 Mecum rebus agat, superiq³, ad summa vocantes,
 10 Tentamur, veniat longa dux pace solutus
 Milite cum subito, partésq³, in bella togata,
 Marcelliusq³, loquax, & nomina vana Catonis,
 Scilicet extremi Pompeium emptiq³, clientes
 Continuo per tot sociabunt tempora regno?
 15 Ille reget currus, nondum patientibus annis?
 Ille semel raptos nunquam dimittet honores?
 Quid jam rura queror totum suppressa per orbem,
 * Ac jussam servire famem? quis castra timentii
 Nescit mista foro, gladii cùm triste minantes
 20 Iudicium insolita trepidum cinxere corona,
 Atq³, auso medias percurrere milite leges
 Pompeiana reum clauservnt signa Milonem?
 Nunc quoq³, ne lassum teneat privata senectus,
 Bella nefanda parat sœtus civilibus armis,
 25 Et docilis Sullam scelerum vicisse magistrum.
 Viq³, fera tigres nunquam posuere furorem,
 Quas nemore Hyrcano matrum dum lustra sequitur,
 Altus caesorum pavit cruor armentorum:
 Sic & Sullanum solito tibi lambere ferrum

Durat Magne sitis : nullus semel ore receptus
 Polluat patitur sanguis mansuescere fauces.
 Quem tamen inveniet tam longa potentia finem ?
 Quis sceleris modus est : ex hoc* jam te, improbe regno
 Ille tuus saltem doceat discedere Sulla.

Post Cilicæne vagos & lassi Pontica regis
 Prælia barbarico vix consummata veneno,
 Ultima Pompeio dabitur provincia Cæsar,
 Quod non victrices aquilas deponere iussus,
 Paruerim ? mihi si merces erepta laborum est,
 His saltem longi, non cum duce, præmia belli
 Reddantur : miles sub quolibet iste triumphet.
 Conferet ex sanguis quod se post bella senectus ?
 Quæ sedes erit emeritis ? quæ rura dabuntur,
 Quæ noster veteranus aret ? quæ mania fessis ?
 An melius fient piratæ, Magne, coloni ?
 Tollite jam pridem, victricia tollite signa :
 Viribus utendum est, quas fecimus arma tenenti
 Omnia dat, qui iusta negat : nec numina desunt.
 Nam neq; præda meis, neq; regnum queritur armis :
 Detrahimus dominos urbi servire paratæ.

Dixerat : at dubium non clamo murmure vulgus
 Secum incerta fremit : pietas, patriq; penates
 Quanquàm cæde feras mentes, animosq; tumentes
 Frangunt, sed diro ferri revocantur amore
 Ductorisq; metu. Summi ium munera pili
 Lælius, emeritiq; gerens insignia doni,
 Servati civis referentem præmia quercum,
 * Si licet, exclamat, Romani maxime rector

- Nominis, & jus est veras expromere causas* :
 Quod tam lenta tuas tenuit patientia vires
 Conquerimur deeratne tibi fiducia nostri?
 Dum movet hic calidus spirantia corpora sanguis,
 5 Et dum pila valent fortes torquere lacerti.
 Degenerem patiēre togam, regnūmq, senatus?
 Usq, adeo miserum est civili vincere bello?
 Duc age per Scythiæ populos, per inhospita Syrtis
 Littora, per calidas* Libyes sitientis arenas.
 10 Hæc manus, ut victum post terga relinqueret orbem,
 Oceani tumidas remō compescuit undas:
 Fregit & Arctoo spumantem vertice Rhenum.
 Iussa sequi tam* velle mihi, quā posse necesse est.
 Nec civis meus est, in quem tua classica Cæsar
 15 Audiero, per signa decem felicia castris,
 Perq, tuos juro quocūq, ex hoste triumphos,
 Pectore si fratris gladium jugulōq, parentis
 Condere me jubeas, plenæq, in viscera partis
 Conjugis, invita peragam tamen omnia dextra.
 20 Si spoliare Deos, ignēq, immittere templis,
 Numina miscebit castrensis flamma Moneta.
 Signa super Tusci si ponere Tybridis undas,
 Hesperios audax veniam metator in agros.
 Tu quoscūq, voles in planum effundere muros,
 25 His aries adtus disperget saxa lacertis :
 Ille licet, penitus tolli quam jusseris urbem.
 Roma sit.* His cunctæ simul assensere cohortes,
 Elatāsq, altè, quæcūq, ad bella vocaret,
 Promisere manus, it tantus ad æthera clamor,

Quan-

Quantus piniferae Boreas cum Thracius Osse
Rupibus incubuit, curvato robore pressae
Fit sonus, aut rursus redeuntis in aethera silvae.

Cæsar ut acceptum tam pronò milite bellum,
Fatâq, ferre videt, ne quo languore moretur
Fortunam, sparsas per Gallica rura cohortes
Evocat, & Romam moris petit undiq, signis.
Deservere cavo tentoria fixa Lemano,

*Castraq, quæ Vogesi curvam super ardua *rupem
Pugnaces pictis *cohibebant Lingonas armis.

Hi vada liquerunt Isaræ, qui gurgite ductus
Per tam multa suo, famæ majoris in amnem
Lapsus, ad æquoreas nomen non pertulit undas,
Solvuntur flavi longa statione Rhuteni:

Mitis atax Latias gaudet non ferre carinas,
Finis & Hesperiae promoto milite Varus:

Quâq, sub Herculeo sacratus nomine portus
Urget rupe cava pelagus: non Corus in illum
Ius habet, aut Zephyrus: solus sua littora turbat
Circius, & tuta prohibet statione Monæci.

Quâq, jacet littus dubium, quod terra fretumq,
Vindicat alternis vicibus cum funditur ingens
Oceanus, vel cum refugis se fluctibus aufert.

Ventus, ab extremo pelagus sic axe volutes,
Destituâtq, ferens, an sidere mora secundo
Tethyos unda vagæ lunaribus æstuet auris,
Flammiger an Titan ut alentes hauriat undas.

Erigat Oceanum, fluctusq, ad sidera tollat.

Quærite, quos agitat mundi labor, at mihi semper

- Tu quaecumq; movent tam crebros caussa meatus
 Ut superi voluere, * lates tunc rura * Nemetis
 Qui tenet, & ripas Satyri, quâ litore curvo
 Molliter admissum claudis Tarbellicus æquor,
 5 Signa movet gaudetq; amoto Sannonus hoste:
 Et Biturix, longisq; leves Axone in armis:
 Optimus excusso Leucus Rhemiusq; lacerto,
 Optima gens flexis in gyrum Sequana franis,
 Et docilis rector * rostrati Belga corini:
 10 Averniq; ausi * Latior se fingere fratres,
 Sanguine ab Iliaco populi, nimirumq; rebellis
 Nervius, & cæsi pollutus sanguine Cottæ:
 Et qui te laxis imitantur Sarmata braccis
 Vangiones, Bataviq; truces: quos arc recurvo
 15 Stridentes acuerè tubæ: qua Cinga pererrat
 Gurgite: qua Rhodanus raptum velocibus undis
 In mare fers Ararim: quâ montibus ardua summis
 Gens habitat cana pendentes rupe Gebennas.
 Tu quoq; letatus converti prælia Trevir:
 20 Et nunc tonse Ligur quondam per * colla decora
 Crinibus effusis toti prælate Comatæ:
 Et quibus immittis placatur sanguine divo
 Teutates, horrènsq; feris altaribus Hesus,
 Et * Taranis Scythicæ non missior ara Diana.
 25 Vos quoq; qui fortes animas, bellòq; peremptas
 Laudibus in longum vates demittitis ævum,
 Plurima securi fudistis carmine Bardis.
 Es vos barbaricos ritus, morèmq; sinistrum
 Sacrorum Druidæ positis repetistis ab armis.

Solis nosse deos, & cæli numina vobis,
 Aut solis nescire datum: nemora alta remotis
 Incolitis lucis vobis auctoribus, umbræ
 Non tacitas Erebi sedes, Diisq; profundi
 Pallida regna petunt, regit idem spiritus artus
 Orbe alio longæ, canis si cognita, vitæ
 Mors media est. certè populû, quos despicit Arctos,
 Felices errore suo, quos ille timorum
 Maximus haud urget lethi metus. inde ruendi
 In ferrum mens prona viris, animæq; capaces
 Mortis: & ignavum est reditura parcere vitæ.
 Et vos crinigeros bellis arcere Chæcos
 Oppositi, petitis Romam, Rhênîq; feroces
 Deseritis ripas, & apertum gentibus orbem.

Cæsar, ut immensæ collecto robore vires
 Audendi maiora fidem fecere, per omnem
 Spargitur Italiam, vicinâq; mania complet.
 Vana quoq; ad veros accessit fama timores,
 Irrupitq; animos populi, clademq; futuram
 Insulit, & velox properantis nuntia belli
 Innumeras solvit falsa in præconia linguas.
 Est qui, tauriferis ubi se Mevania campis
 Explicat, audaces ruere in certamina turmas
 Afferat, & quæ Nar Tyberino illabitur amni
 Barbaricas sævi discurrere Cæsaris alas:
 Ipsum omnes aquilas, collarâq; signa ferentem
 Agmina non uno, densisq; incedere castris.
 Nec qualem meminere vident: majorq; feriasq;
 Mensibus occurrit, victorq; immanior hoste.

Hunc

- Hunc inter Rhenum populos, Alpeisq, jacenteis,
 Finibus Arctoïis, patriâq, à sedere revulsos
 Ponè sequi, jussâmq, feris à gentibus urbem
 Romano spectante rapi, sic quisque pavendo
 5 Dat vires famæ: nullôq, auctore malorum
 Quæ finxere, timent: nec solum vulgus inani
 Percussum terrore paret, sed curia, & ipsi
 Sedibus exsiliere patres, invisâq, belli
 Consulibus fugiens mandat decreta senatus.
 10 Tunc quæ inta petant, & quæ metuenda relinquant
 Incerti: quoquenq, fugæ tulit impetus, urgent
 Præcipitem populum, serièq, hærentia longa
 Agmina præcumpunt, credas aut tecta nefandas
 Corripuisse faces, aut jam quatiente ruina
 15 Nutantes pendere domos: sic turba per urbem
 Præcipiti lymphata gradu, velut unica rebus
 Spes foret afflictis patrios excedere muros,
 Inconsulta ruit, qualis cum turbidus Auster
 Reppulit à Lybicis immensum Syrtibus æquor,
 20 Fractâq, veliferi sonnerunt pondera mali,
 Desilit in fluctus deserta puppe magister,
 Navitâq, & nondum sparsa compage carinæ,
 Naufragium sibi quisq, facit: sic urbe relicta
 In bellum fugitur, nullum jam languidus ævo
 25 Evaluit revocare parens, conjux vè maritum
 Fletibus * haud patrii, dubiæ dum vota salutis
 Conciperent, tenuere lares: nec limine quisquam
 Hæsit, & extremo tunc forsitan urbis amata
 Plenus abit visu: ruit irrevocabile vulgus.

O faciles dare summa Deos, eadēq, tueri
 Difficiles: urbem populis, victisq, frequentem
 Gentibus, & generis, coëat si turba, capacem
 Humani, facilem venturo Cesare prædam
 Ignava liquere manus, cū pressus ab hoste
 Clauditur externis miles Romanus in oris,
 Effugit exiguo nocturna pericula vallo,
 Et subitus rapti munimine cespitis agger
 Præbet securos intra tentoria somnos.
 Tu tantum audito bellorum nomine Roma
 Defereris, nox una tuis non credita muris.
 Danda tamen venia est tantorum, danda pavorum.
 Pompeio fugiente timent: tum nequa futuri
 Spes saltem trepidas mentes levet, addita fati
 Pejoris manifesta fides, superiq, minaces
 Prodigis terras implerunt, æthera, pontum,
 Ignota obscuræ viderunt sidera noctes,
 Ardentēq, polum flammis, cælōq, volantes
 Obliquas per inane faces, crinēq, timendi
 Sideris, & terris mutantem regna cometen,
 Fulgura fallaci micuerunt crebra sereno:
 Et varias ignis denso dedit aëre formas.
 Nunc jaculum longo, nunc sparsa lumine lampas
 Emicuit cælo: tacitum sine nubibus ullis
 Fulmen, & Arctois rapiens de partibus ignem.
 Percussit Latiæ caput, stellæq, minores
 Per vacuum solitæ noctis decurrere tempus,
 In medium venere diem: cornūq, coacto
 Iam Phœbe toto fratrum cū redderet orbe,

- Terrarum subita percussa expalluit umbra.
 Ipse caput medio Titan cum ferret Olympo,
 Condidit ardentes atra caligine currus.
 Involuitq; orbem tenebris gensq; coëgit
 5 Desperare diem: qualem fugiente per ortus
 Sole Thyestæ noctem duxere Mycenæ.
 Ora ferox Siculo laxavit Mulciber Aetnæ,
 Nec tulit in cælum flammæ, sed vertice pronò
 Ignis in Hesperium cecidit latus, atra Charybdis
 10 Sanguineum fundo torsit mare, flebile scvò
 Latraverè canes. Vestali raptus ab ara
 Ignis, & ostendens confectas flamma Latinas
 Scinditur in partes, geminòq; cacumine surgit,
 Thebanos imitata rogos, sum cardine tellus
 15 Subsedit, veteremq; jugis nutantibus Alpes
 Discussere nivem. Tethys majoribus undis
 Hesperiam* Calpen, summumq; implevit Atlanta.
 Indigetes flevisse deos, urbisq; laborem
 Testator sudore Lares, delapsaq; templis
 20 Dona suis, diràsq; diem fœdasse volucres
 Accipimus, silvisq; feras sub nocte relictis
 Audaces media posuisse cubilia Roma.
 Tunc pecudum faciles humana ad murmura linguae,
 Monstròsq; hominum parvis numeròq; modòq;
 25 Membrorum: matrèmq; suus conterruit infans:
 Diràq; per populum Cumanae carmina vatis
 Pulgantur tunc, quos scctis Bellona laceris
 Sæva movet, cecinere deos: crinèmq; rotantes
 * Sanguineum populis ulularunt tristia Galli.

Compositis plenæ gemuerunt ossibus* urnæ.
 Tunc fragor armorum, magnæq; per avia voces
 Audite nemorum: & venientes comminus umbræ,
 Quicq; colunt junctos extremis manibus agros,
 Diffugiunt: ingens urbem cingebat Erinny,
 Excitans pronam flagranti vertice pinum,
 Stridentesq; comas: Thebanam qualis Agaven
 Impulit, aut sævi contorsit tela Lycurgi
 Eumenis: aut qualem jussu Iunonis inique
 Horruit Alcides viso jam Dite Megaram.
 Insonuere tubæ, & quanto clamore cohortes
 Miscentur, tantum nox atra silentibus* umbris
 Edidit: & medio visi consurgere campo
 Tristia Sullani cecinere oracula manes:
 Tollentemq; caput gelidas Anienis ad undas
 Agricola fracto Marium fugere sepulcro.

Hæc propter placuit Tuscos de more vetusto
 Acciri vates: quorum qui maximus ævo
 Aruns incoluit desertæ mœnia* Lunæ,
 Fulminis edoctus motus, venâs q; calentes
 Fibrarum, & motus errantis in aëre pennæ,
 Monstra jubet primum, quæ nullo semine discors
 Proculerat natura rapi, sterilisq; nefandos
 Ex utero fetus infauis urere flammis.
 Mox jubet & rotam pavidis à civibus urbem
 Ambiri: & festo purgantes mœnia lustris,
 Longa per extremos pomeria cingere fines
 Pontifices, sacri quibus est permissa potestas.
 Turba minor ritu sequitur succincta Gabino.

Vesta-

Vestalémq; chorum ducit vittata sacerdos,
Trojanam soli cui fas vidisse Minervam.
Tunc qui fata deum, secretaq; carmina servant:
Et lotam parvo revocant Almone Cybellem:

5 Et doctus volucres augur servare sinistras:
Septemvirq; epulis festis, Titiiq; sodales:
Et Salius lato portans ancilia collo,

* Attollensq; apicem generoso vertice flamen.
Dumq; illi effusam longis anfractibus urbem

10 Circumeunt, Aruns dispersos fulminis ignes
Colligit, & terræ mæsto cum murmure condit,
Datq; locis nomen: sacris tunc admoveat aris
Electa cervice marem, jam fundere Bacchum
Cæperat, obliquóq; molas inducere cultro:

15 Impatiensq; diu non grati víctima sacri,
Cornua succincti premerent cum torva ministræ
Deposito victum præbebat poplite collum.
Nec cruor emicuit solitus: sed vulnere * largo
Diffusum rutilo * nigrum pro sanguine virus.

20 Palluit attonitus sacris feralibus Aruns:
Atq; iram superum raptis quæsit in extis.
Terruit ipse color vatem, nam pallida terris
Viscera tincta notis, gelidóq; infecta cruore
Plurimus asperso variabat sanguine livor.

25 Cernit rabe jecur madidum, venásq; minaces
Hostile de parte videt, pulmonis anhelæ
Fibra lateet parvisq; secas vitalia limes.
Cor jacet: & saniem per hiantes viscera rimas
Emittunt, produuntq; suas omenta latebras.

Quódque nefas nullis impunè apparuit exis,
 Ecce videt capiti fibrarum increfcere molem
 Alterius capitis : pars agra & marcida pēdet,
 Pars micat, & celeri venas movet improba pulſu.
 His ubi concepit magnorum fata malorum,
 Exclamat : Vix fas ſuperi quæcunque moveris
 Prodere me populis ; neque * enim tibi ſumme litavi
 Iupiter hoc ſacrum : cæſique in viscera tauri
 Inferni venêre dei, non fanda timemus :
 Sed venient majora metu, dii viſa ſecundens,
 Et fibris ſit nulla fides : ſed conditor artis
 Finxerit iſta Tages, flexa ſic omnia Tuſcus
 Involuens, mutâq, tegens ambage canebat.

At Figulus, cui cura deos, ſecretâq, cæli
 Noſſe fuit, quem non ſtellarum Aegyptia Memphis
 Aequaret viſu, numerisq, moventibus aſtra,
 Aut hîc errat (ait) nulla cum lege per ævum
 Mundus, & incerto diſcurrunt ſidera motu :
 Aut ſi fata movent, * urbi generique paratur
 Humano matura lues, terræne dehiſcent,
 Subſidéntque urbes ? an tollet fervidus ær
 Temperiem ? ſegetes tellus infida negabit ?
 Omnis an infuſis miſcebitur unda venenis ?
 Quod cladis genus ô ſuperi ? qua peſte paratis
 Sævitiam ? extremi multorum tempus in unum
 Convenere dies, ſummo ſi frigida cælo
 Stella nocens nigros Saturni accenderet ignes,
 Deucalionæos fudiſſet Aquarius imbres,
 Totâq, diſfuſo latuiſſet in æquore tellus.

- Si se uis radiis Nemeæum Phæbe Leonem
 Nunc premeres, toto fluerent incendia mundo,
 Succensusq; suis flagrasset curribus æther.
 Hi cessant ignes: in qui flagrante minacem
 5 Scorpion incendis cauda, chelâs q; peruis,
 Quid tantum Gradire paras? nam mitis in alto
 Iuppiter occasu premitur, Venerisq; salubre
 Sidus hebet, motûq; celer Cyllenius hæret,
 Et cælum Mars solus habet: cur signa meatus
 10 Deseruere suos, mundôq; obscura feruntur.
 Ensiferi nimium fulget latus Orionis.
 Imminet armorum rabies: ferriq; potestas
 Confundet jus omne manu: sceleriq; nefando
 Nomen erit virtus: multôsq; exhibit in annos
 15 Hic furor, & superos quid prodest poscere finem?
 Cum domino pax ista venit, duc Roma malorum
 Continuum seriem: clademq; in tempora multa
 Extrahe: civili tantum jam libera bello.
 Terruerant satis hæc pauidam præsgia plebem:
 20 Sed maiora premunt, nam qualis vertice Pindi
 Edonis Ogygio decurrit plena Lyæo:
 Talis & attonitam rapitur matrona per urbem,
 Vocibus his prodens urgentem pectora Phæbum.
 Quò furor ô Pæan? qua me super æthera raptam
 25 Constituis terrâ? video Pangæa ni vosis
 Cana jugis, latôsq; Aemi sub rupe Philippor.
 Quis furor hic ô Phæbe doce, quæ tela,* manusq;
 Romanæ miscent acies, bellumq; sine hoste est.
 Quò diversa feror? primos me ducis in ortus,

Quà mare Lagei mutatur gurgite Nili.
 Hunc ego fluminea deformis truncus arena
 Qui jacet, agnosco, dubiam super * æquora Syrtim,
 Arentemque feror Libyen, quò tristis Erinny
 Transtulit Emathias acies, nunc desuper Alpīs
 Nubiferæ colles, atque aëriam Pyrenen
 Arripimur, patriæ sedes remeamus in urbis:
 Impiæque in medio peraguntur bella senatu.
 Consurgunt partes iterum, totūq; per orbem
 Rursus eo, nova da mihi cernere littora ponti,
 Tellurēq; novam: vidi jam Phæbe Philippos.
 Hæc ait: * & lapso jacuit * defecta furore.

M. ANNÆI LVCANI PHAR-

SALIAE LIBER II.

15

IOANNIS SVLPICII VERVLANI

ARGVMENTVM.

EST ubi conquestus nosci ventura secundus,
 Iusticio indicto, narrat fera prælia Syllæ.
 Post hæc Brutus adit constanti mente Catonem,
 Cui rursus nubit funesto Martia cultu.
 It Capuam Magnus, latè occupat omnia Cæsar,
 Téque capit Domiti: sequitur tum concio Magni.
 Brundisio it gnatus, cuius tentare remora
 Auxilia, obsessusque tamen vix effugit ipse.

I Amque iræ patuere deum, manifestaq; belli
 Signa dedit mundus: legesque & fœdera re-
 rum

C

Præscia

- Praescia monstri ferro verius natura tumultu,
 Indixitq; nefas, cur hanc tibi rector Olympi
 Sollicitis visum mortalibus addere curam,
 Noscant venturas ut dira per omnia clades?
 5 Sive parens rerum cum primum informia regna,
 Materiamque rudem flamma cedente recepit,
 * Finxit in aeternum causas, qua cuncta coërcet,
 Se quoque lege tenens, & secula iussa ferentem
 Fatorum immoto divisit limite mundum:
 10 Sive nihil positum est, sed fors incerta vagatur,
 Fertq; refertq; vices, & habens mortalia casum:
 Sit subitum quodcunque paras, sit caeca futuri
 Mens hominum fati: liceat sperare timentii.
 Ergo ubi concipiunt quantis sit cladibus * urbi
 15 Constatura fides superum: ferale per urbem
 Iustitium: latuit plebeio reclusus amictu
 Omnis honos: nullos comitata est purpura fasces.
 * Tunc questus tenuere suos, magnusq; per omnes
 * Errabat sine voce dolor. sic funere primo
 20 Attonitæ tacuere domus cum corpora nondum
 Conclamata jacent, nec mater crine soluto
 Exigit ad sevos famularum brachia planctus.
 Sed cum membra premit fugiente rigentia vita,
 Vultusq; exanimis, oculosq; in morte minaces,
 25 Nec dum est ille dolor, sed jam metus incubat amens,
 Miraturque malum, cultus matrona priores
 Deposuit: maestæq; tenent delubra catervæ.
 Hæ lacrymis sparsere deos, hæ pectora duro
 * Afflixere solo: lacerâsque in limine sacro

Attonitæ

Attonitæ fudere comas : votisq; vocari
 Assuetas crebris feriunt ululatibus aures.
 Nec cunctæ summi templo jacuere Tonantis :
 Divisere deos : & nullis defuit aris
 Invidiam factura parens, quarum una madentes
 Scissa genas planctu liuentes atra lacertos,
 Nunc ait, ô miseræ contundite pectora matres,
 Nunc laniate comas, nève hunc differre dolorem,
 Et summis servate malis : nunc flere potestas
 Dum pendet fortuna ducum, dum * vicerit alter
 Gaudendum est, his se stimulis dolor ipse laceffit.

Nec non bella viri, diversâq; castra petentes
 Effundunt justas in numina sæva querelas :
 O miseræ sortis, quod non in Punica nati
 Tempora Cannarum fuimus, Trebiæque juventut.
 Non pacem petimus superi : date gentibus iras :
 Nunc urbes excite feras : conjuret in arma
 Mundus, Achæmeniis decurrant Medica Susis
 Agmina, Massagetas Scythicus non alliget Ister.
 Fundat ab extremo flavos Aquilone Suevos
 Albis, & indomitum Rheni caput : omnibus hostes
 Reddite nos populis : civile avertite bellum.
 Hinc Dacus premat, inde Getes : occurrat Iberis
 Alter, ad Eoas hic vertat signa pharetras.
 Nulla valet tibi Roma manus, vel perdere nomen
 Si placet Hesperium superi, collapsus in ignes
 Plurimus ad terram per submina decidat æther :
 Sæve parens utràsque simul partésque ducésque,
 Dum nondum mœnere, feri, tantone novorum

- Proventu scelerum querunt, uter imperet urbi?
 Vix tanti fuerat civilia bella * movere,
 Ut neuter, tales pietas peritura querelas
 Egerit: at miseros angit sua cura parentes,
 5 Oderuntque gravis vivacia fata senectæ,
 Servatosq; iterum bellis civilibus annos.
 Atque aliquis magno querens exempla timori,
 Non alios (inquit) motus tunc fata parabant,
 Cum post Tentonicos victor, Libycosq; triumphos
 10 Exul limosa Marius caput abdidiit ulva.
 Stagna avidi texere soli, laxæque paludes
 Depositum fortuna tuum: mox vincula ferri
 Exedere senem: longiusque in carcere pædor.
 Consul & eversa felix moriturus in urbe
 15 Pœnas antè dabat scelerum: mors ipsa refugit
 Sæpe virum frustra que hosti est concessa potestas
 Sanguinis invisi. primo qui cedis in ictu
 Dirigit, ferrumque manu torpente remisit,
 Viderat immensam tenebroso in carcere lucem,
 20 Terribilesq; deos scelerum: Mariumque futurum,
 Audieratq; pavens: Fas hæc contingere non est
 Colla tibi, debet multas hic legibus ævi
 Ante suam, * mortes: vanum deponere furorem.
 Si libet ulcisci deletæ funera gentis:
 25 Hunc Cimbris servate senem, non ille favore
 Numinis ingenti superum protectus ab ira
 Vir ferus, & Romam cupienti perdere fato
 Sufficiens idem pelago delatus iniquo
 Hostilem in terram vacuisque mapalibus actus

Nuda triumphati jacuit per regna Iugurthæ,
 Et Pænos pressit cineres, solatia fati
 Carthago Mariusque tulit: pariterque jacentes
 Ignovere deis. Libycas* sibi colligit iras,
 Ut primum fortuna* redit: servilia solvia
 Agmina, conflato sævas ergastula ferro
 Exeruerè manus, nulli gestanda dabantur
 Signa ducis,* nisi qui scelerum jam fecerat usum,
 Astuleratque in castra nefas, pro fata! quis ille,
 Quis fuit ille dies, Marius quo mænia victor
 Corripuit? quantòque gradu mors sæva cucurrit?
 Nobilitas cum plebe perit: latèque vagatur
 Ensis, & à nullo revocatum est pectore ferrum.
 Stas cruor in templis: multa, rubentia cade
 Lubrica saxa madent, nulli sua profuit ætas.
 Non senis extremum piguit vergentibus annis
 Præcipitasse diem, nec primo in limine, vitæ
 Infantis miseri nascentia rumpere fata.
 Crimine quo parvi cædem potuere mereri?
 Sed satis est jam posse mori, trahit ipse furoris
 Impetus, & visum est lentì, quæsisse nocentem.
 In numerum pars magna perit: rapuitque cruentus
 Victor ab ignota vultus cervice recisos,
 Dum vacua pudet ire manus, spes una salutis
 Oscula pollutæ fixisse trementia dextræ,
 Mille licet gladii mortis nova signa sequantur.
 Degener ô populus, vix secula longa decorum
 Sic meruisse viris, nedum breve dedecus ævi,
 Et vitam, dum Sylla redit, cui funera vulgi

- Flere vacet? vix te sparsum per viscera Bebi
 Innumeras inter carpentis membra coronæ
 Discerpssisse manus: aut te præfage malorum
 Antoni, cuius laceris pendentia canis
 5 Ora ferens miles festæ vorantia mensæ
 Imposuit, truncos laceravit Fimbria Crassos,
 Sæva tribunitio maduerunt robora tabo.
 Te quoque neglectum violatæ Scævola dextræ
 Ante ipsum penetrare deæ, semperque calentes
 10 Maculare focos: parvum sed fessa senectus
 Sanguinis effudit jugulo, flammisque pepercit.
 Septimus hæc sequitur repetitis fascibus, annus
 Ille fuit vitæ Mario modus, omnia passo,
 Quæ pejor fortuna potest, atque omnibus uso,
 15 Quæ melior: mensoque homini quid fata pararent.
 Iam quot apud Sacri cecidere cadavera portum?
 Aut Collina tulit stratas quot porta catervas,
 Tunc cum penè caput mundi, rerumque potestas
 Mutavit tralata locum, Romanæque Samnis
 20 Ultra Claudinas speravit vulnera furcas?
 Sylla quoque immensis accessit cladibus ultor.
 Ille quod exiguum restabat sanguinis urbi
 Hausit: dumq, nimis jam putrida membra recidit,
 Excessit medicina modum, nimisumque secuta est,
 25 Quæ morbi duxere, manus, periere nocentes.
 Sed cum jam soli possent superesse nocentes,
 Tunc data libertas odiis, resolutaq, legum
 Frænis ira ruit: non uni cuncta dabantur,
 Sed fecit sibi quisque nefas, semel omnia victor
 Insserat.

Iusserat infandum domini per viscera ferrum
 Exegit famulus : nati maduere paterno
 Sanguine. certatum est, cui cervix cæsa parentis
 Cederet : in fratrum ceciderunt præmia fratres.
 Busta repleta fuga, permixtæq; viva sepulchris
 Corpora, nec populum latebræ cepere ferarum.
 Hic laqueo fauces, elisæque guttura fregit :
 Hic se præcipiti jaculatus pondere, dura
 Desiluit percussus humo, moriensque cruento
 Victori rapuere suas : hic robora busti
 Extruit ipse sui, nec dum omni sanguine fuso
 Desiluit in flammæ, & dum licet, occupat ignes.
 Colla ducum pilo trepidam gestata per urbem,
 Et medio congesta foro, cognoscitur illic
 Quicquid ubiq; latet scelerum : non Thracia tantum
 Vidit Bistonii stabulis pendere tyranni,
 Postibus Antæi Libye : nec Græcia mærens
 Tot laceros artus Pisæa flevit in aula.
 Cum jam tæbe fluunt, confusæque tempore multo
 Amisere notas, miserorum dextra parentum
 Colligit, & pavido subducit cognita furto.
 Mæq; ipsum memini cæsi deformia fratris
 Orarogo cupidum vetitis imponere flammis,
 Omnia Syllanæ lustrasse cadavera pacis,
 Perque omnes truncos, cum qua ceruice recisum
 Conveniat quæsisse caput, quid sanguine manes
 Placatos Catuli referam ? cum victima tristis
 Inferias Marius, forsitan nolentibus umbris,
 Pendit inexploro non fanda piacula busto :

- Cū laceros artus, equatq; vulnera membris
 Vidimus, & toto quamvis in corpore cæso
 Nil animæ letale datum, morēque nefandæ
 Dirum sævitie pereuntis parcere morti.
 5 Avulsæ cecidere manus, exactaq; lingua
 Palpitat, & muto vacuum ferit aëra motu.
 Hic aures, alius spiramina naris aduncæ
 Amputat: ille cavis evoluit sedibus orbes,
 Vltimæque effodit, spectatis lumina membris.
 10 Vix* erit ulla fides tam sævi criminis, unum
 Tot pœnas cepisse caput. sic mole ruinæ
 Fracta sub ingenti miscentur pondere membra:
 Nec magis informes veniunt ad littora trunci,
 Qui medio periere freto, quid perdere fructum
 15 Iuvit, & ut vilem, Marii confundere vultum?
 Vt scelus hoc Syllæ, cædēsque ostensa placeret,
 Agnoscendus erat, vidit Fortuna colonos
 Prænestina suos cunctos simul ense recisos,
 Vnius populum pereuntem tempore mortis.
 20 Tunc flos Hesperiae, Latii jam sola juventus
 Concidit, & misera maculavit ovilia Romæ.
 Tot simul infecto juvenes occumbere leto,
 Sæpe fames pelagiq; furor, subitæq; ruinae,
 Aut cæli, terræque lues, aut bellica clades,
 25 Nunquam pœna fuit. densi vix agmina vulgi
 Inter & exangues immissa morte catervas
 Victores movere manus. vix cæde peracta
 Procumbunt, dubiæque labant cervice: sed illos
 Magna premit strages: peragiuntq; cadauera partem
 Cædis:

Cædis : viva graves elidunt corpora trunci.
 Intrepidus tanti sedit securus ab alto
 Spectator sceleris, miseri tot millia vulgi
 Non piguit iussisse mori : congesta recepit
 Omnia Tyrrhenus Syllana cadavera gurgis. 5
 In fluvium primi cecidere in corpora summi,
 Præcipites hæserunt rates, & strage cruenta
 Interruptus aquis fluxit prior amnis in æquor :
 Ad molem stetit unda sequens, nam sanguinis alti
 Vis sibi fecit iter, campumque effusa per omnem, 10
 Præcipitiq; ruens Tyberina ad flumina rivo
 Hærentes adjuvit aquas : nec jam alveus amnem,
 Nec retinent ripæ, redditq; cadavera campo.
 Tandem Tyrrhenas vix eluctatus in undas
 Sanguine cæruleum torrenti dividit æquor. 15
 Hisne, Salus rerum, Felix his Sylla vocari,
 His meruit tumulum medio sibi tollere campo ?
 Hæc rursus patienda manent : hoc ordine belli
 Ibitur : hic stabit civilibus exitus armis.
 Quamquam agitant graviora metus, multoq; coitur 20
 Humani generis majore in prælia damno.
 Exulibus Mariis bellorum maxima merces
 Roma recepta fuit : nec plus victoria Syllæ
 Præstitit, invisas penitus quàm tollere partes.
 Hos aliò fortuna vocas : olimque potentes 25
 Concurrunt, neuter civilia bella moveret,
 Contentus, quo Sylla fuit, sic mæsta senectus
 Præteritq; memor flebat, metuensq; futuri.
 At non magnanimi perculsit pectora Bruti

Terror,

Terror, & in tanta pavidæ formidine motus
 Pars populi lugentis erat : sed nocte sopora,
 Parrhasis obliquos Elice cùm verteret axes,
 Atria cognati pulsat non ampla Catonis.

- 5 Invenit insomni voluentem publica cura
 Fata virum casusq; urbis, cunctisq; timentem,
 Securumque sui, farique his vocibus orsus.

Omnibus expulsa terris, olimque fugata
 Virtutis jam sola fides, quam turbine nullo

- 10 Excutiet fortuna tibi, tu mente labantem
 Dirige me dubium, certo tu robore firma.
 Namq; alii Magnum, vel Caesaris arma sequantur :
 Dux Bruto Cato solus erit, pacemne tueris,
 Inconcussa tenens dubio vestigia mundo ?

- 15 An placuit, ducibus scelerum populique furentis
 Cladibus immixtum civile absolvere bellum ?
 Quenque suæ rapiunt scelerata in prælia causæ
 Hos polluta domus, legesque in pace timenda.
 Hos ferro fugienda fames, mundi que ruinae

- 20 Permiscenda fides. nullum furor egit in arma.
 Castra petunt magna victi mercede : tibi uni
 Per se bella placent. quid tot durasse per annos
 Profuit immunem corruptis moribus ævi ?
 Hoc solum longæ pretium virtutis habebis :

- 25 Accipient alios, facient te bella nocentem.
 Ne tamen, ô superi, liceat feralibus armis
 Has etiam movisse manus : nec pila lacertis
 Missa tuis cæca telorum in nube ferantur :
 Nec tanta incassum virtus eat : ingeret omnis

Se belli fortuna tibi, quis nolet ab isto
 Ense mori quamvis alieno vulnere labens,
 Et scelus esse tuum? melius tranquilla sine armis
 Otia solus ages: sicut cœlestia semper
 Inconcussa suo voluntur sidera lapsu. 5
 Fulminibus propior terræ succenditur aër,
 Imaque telluris ventos, tractusque coruscus
 Flammaram accipiunt: nubes excedit Olympus.
 Lege deum minimas rerum discordia turbat:
 Pacem summa tenent, quàm lætè Cæsaris aures 10
 Accipient, tantum venisse in prælia civem?
 Nam prælata suis nunquam diversa dolebis
 Castra ducis Magni: nimium placet ipse, Catoni
 Si bellum civile placet, pars magna senatus,
 Et duce privato gesturus prælia consul 15
 Sollicitant, proceresque alii: quibus adde Catonem
 Sub iuga Pompeii: toto jam liber in orbe
 Solus Cæsar eris, quòd si pro legibus arma
 Ferre juvat patriis, libertatèq, tueri:
 Nunc neque Pompeii Brutum neque Cæsaris hostem, 20
 Post bellum victoris habes, sic fati, at illi
 Arcano sacras reddit Cato pectore voces.
 Summum, Brute, nefas civilia bella facemur:
 Sed quò fata trahunt, virtus secuta sequetur.
 Crimen erit superis & me fecisse nocentem. 25
 Sidera quis, mundumque velit spectare cadentem
 Expers ipse metus? quis cum ruat arduus æther,
 Terra labet misto cœuntis pondere mundi,
 Compressas tenuisse manus? gentèsne furorem

Hesperium

- Hesperium ignota, Romanâque signa sequentur,
 Deductique fretis alio sub fidere reges?
 Otia solus agam? procul hunc arcete furorem
 O superi, motura Dahas ut clade, Getasque
 5 Securo me Roma cadat, ceu morte parentem
 Natorum orbatum longum producere funus
 Ad tumulum jubet ipse dolor, juvat ignibus atris
 Inferuisse manus, constructoque aggere busti
 Ipsum aras tenuisse faces, non ante revellar,
 10 Exanimem quam te complectar Roma, tuumque
 Nomen, Libertas, & inanem prosequar umbram.
 Sic eas: immites Romana piacula divi
 Plena ferant: nullo fraudemus sanguine bellum.
 O utinam, cællique deis, Erebi que liceret
 15 Hoc caput in cunctas damnatum exponere pœnas.
 Devotum hostiles Decium pressere catervæ:
 Me geminae figant acies, me barbara telis
 Rhæni turba petat: cunctis ego pervius hastis
 Excipiam medius totius vulnera belli.
 20 Hic redimat sanguis populos: hac cæde luatur
 Quicquid Romani meruerunt pendere mores.
 Ad juga cur faciles populi? cur sæva volentes
 Regna pati pereunt? me solum invadite ferro,
 Me frustra leges & inania jura tuentem:
 25 Hic dabit, hic pacem jugulus, finemque laborum
 Gentibus Hesperiiis: post me regnare volenti
 Non opus est bello, quin publica signa, ducemq;
 Pompeium sequimur? nec, si fortuna favebit,
 Hunc quoque totius sibi jus promittere mundi

Non bene compertum est, ideo me milite vincat,
 Nec sibi se vicisse putet, sic fatur : & acres
 Irarum movit stimulos : juvenis que calorem
 Excitat in nimios belli civilis amores,

Interea, Phæbo gelidas pellente tenebras,
 Pulsatæ sonuere fores, quas sancta relicto
 Hortensi mærens irrupit Martia busto,
 Quondam virgo toris melioris juncta mariti.
 Mox ubi connubii pretium, mercèsq, soluta est,
 Tertia jam soboles, alios fecunda penates
 Impletura datur, geminas è sanguine matris
 Permissura domos, sed postquam condidit urna
 Supremos cineres, miserando concita vultu,
 Effusas laniata comas, concussâque pectus
 Verberibus crebris, cinerèsq, ingesta sepulcri,
 Non aliter placitura viro, sic mæsta profatur :

Dum sanguis inerat : dum vis materna : peregi
 Iussa Cato, & geminos excepi fœta maritos.
 Visceribus lassis, partique exhausta, revertor
 Iam nulli tradenda viro, da fœdera prisci
 Illibata tori : da tantum nomen inane
 Connubii : liceat tumulo scripsisse, Catonis
 Martia : nec dubium longo queratur in ævo,
 Mutarim primas expulsa, an tradita redas.
 Non me letorum sociam, rebusq, secundis
 Accipis : in curas venio, partemque laborum.
 Da mihi castra sequi, cur iuta in pace relinquitur,
 Et sit civili propior Cornelia bello ?

Hæ flexere virum voces, & tempora quanquam

Sunt

- Sunt aliena toris, jam fato in bella vocante :
 Fœdera sola tamen, vanâque carentia pompa
 Iura placent, sacrisq, deos admittere testes.
 Fœsta coronato non pendent limine fœta,
 5 Infulâque in geminos discurret candida postes,
 Legitimæq, faces, gradibusq, acclivis eburnis
 Stat torus, & picto vestes discriminat auro :
 Turritâq, premens frontem matrona corona,
 Tralata vetuit contingere limina planta.
 10 Non timidum nuptæ leviter ictura pudorem
 Lutea demissos velarunt flammea vultus.
 Balteus haud fluxos gemmis astrinxit amictus,
 Colla monile decens, humerisq, hærentia primis
 Suppara nudatos cingunt angustæ lacertos.
 15 Sic, ut erat, mæsti servans lugubria cultus,
 Quoque modo natos, hoc est amplexa maritum
 Obsita funerea celatur purpura lana.
 Non soliti lufere sales : nec more Sabino
 Excepit tristis convicia fœsta maritus.
 20 Pignora nulla domus, nulli coiëre propinqui.
 Iunguntur taciti, contentiq, auspice Bruto.
 Ille nec horrificam sancto dimovit ab ore
 Cæsariem, durôq, admisit gaudia vultu.
 Vt primum tolli fœralia viderat arma,
 25 Intonsos rigidam in frontem descendere canos
 Passus erat. mæstâque genis increfcere barbâ :
 Vni quippe vacat studiisq, carenti,
 Humanum lugere genus, nec fœdera prisci
 Sunt tentata tori : iusto quoque robur amoris

Restitit.

Reflitit, hi mores, hæc duri immota Catonis
 Secta fuit, servare modum finemque tenere,
 Naturamque sequi patriæque impendere vitam.
 Nec sibi, sed toti genitum se credere mundo.
 Huic epulæ vicisse famem, magniq, penates,
 Submovisse hyemem recto, presiosaq, vestis
 Hirtam membra super Romano more, Quiritis
 Induxisse togam: Venerisq, huic maximus usus
 Progenies: urbi pater est, urbiq,ue maritus,
 Iustitiæ cultor, rigidi servator honesti,
 In commune bonus: nullósque Catonis in actus
 Subrepsit, partemq, tulit sibi nata voluptas.

Interea trepido discedens agmine Magnus,
 Mænia Dardanii tenuit Campana coloni.
 Hæc placuit belli sedes, hinc summa moventis
 Hostis in occursum sparsas extendere partes.
 Umbrosis mediam quæ collibus Appenninus
 Erigit Italiam, nullo quæ vertice tellus
 Alius intumuit, propiusq, accessit Olympo.

Mons inter geminas medius se porrigit undas
 Inferni, superique maris: collésq, coërcens
 Hinc Tyrrena vado frangentes æquora Pise,
 Illinc Dalmaticis obnoxia fluctibus Acon.
 Fontibus hic vastis immensos concipit amnes,
 Fluminaque in gemini spargit divorcia ponti.
 In lævum cecidere latus veloxque Metaurus,
 Crustumiumque rapax, & junctus Isapis Isauro,
 Sennaq, & Adriacas qui verberat Ausidus undas:
 Quoque magis nullum tellus se solvit in amnem,

Eridanus

- Eridanus fractâsque evoluit in æquora sylvas,
 Hesperiamq; exhaurit aquis. Hunc fabula primum
 Populea fluvium ripas umbrasse corona :
 Cùmque diem primum transverso limite ducens,
 5 Succendit Phaëton flagrantibus æthera toris,
 Gurgitibus raptis penitus tellure perusta,
 Hunc habuisse pares Phœbeis ignibus undas.
 Non minor hic Nilo, si non per plana jacentis
 Aegypti Libycas Nilus stagnaret arenas.
 10 Non minor hic Isthro, nisi quòd dum permeat orbem
 Ister, casuros in quælibet æquora fontes
 Accipit, & Scythicas exit non solus in undas.
 Dexteriora petens montis declivia Tybrim
 Vnda facit, Rutubamque carum, delabitur inde
 15 Vulturis que celer, nocturnæq; editor auræ
 Sarnus, & umbrosæ Liris, per regna Marica
 Vestinis impulsus aquis, radensque Salerni
 Cultra Siler, nullâsque vado qui Macra moratus
 Alnos, vicinæ percurrit in æquora Lunæ.
 20 Longior educto quâ surgit in aëra dorso,
 Gallica rura videt, de vexâsque aspicit Alpes.
 Tunc Umbris Marsisq; ferax, domitiisq; Sabello
 Vomere piniferis amplexus rupibus omnes
 Indigenas Latii populos, non deserit antiè
 25 Hesperiam, quàm cùm Scyllæis clauduntur undis,
 Extenditq; suas in templa Lacinia rupes :
 Longior Italia, donec confinia pontus
 Solveret incumbens, terrâsque repelleret æquor.
 At postquam gemino tellus elisa profundo est,

Extremi

Extremi colles Siculo cessere Peloro.
 Caesar in arma furens, nullas, nisi sanguine fuso,
 Gaudet habere vias, quod non terat hoste vacanteis
 Hesperiae fines, vacuosque irrumpat in agros.
 Atque ipsum non perdat iter, consertaque bellis
 5 Bella gerat. non tam portas intrare patenteis
 Quam fregisse iuvat: nec tam patiente colono
 Arva premi, quam si ferro populetur & igni.
 Concessa pudet ire via, circumque videri.
 Tunc urbes Latii dubiae, varioque favore
 10 Ancipites quanquam primo terrore ruentis
 Cessurae belli, denso tamen aggere firmant
 Mœnia, & abrupto circundant undique vallo:
 Saxorumque orbes, & quae super eminus hostem
 Tela petant, alius murorum turribus aptant.
 15 Pronior in Magnum populus, pugnâtque minaci
 Cum terrore fides: ut cum mare possidet Auster
 Flatibus horridis, hunc æquora tota sequuntur.
 Si rursus tellus pulsu laxata tridentis
 20 Aeolii, tumidis immittat fluctibus Eurum,
 Quamvis icta novo, ventum tenere priorem
 Aequora, nubiferoque polus concesserit Euro,
 Vendicat unda Notum. Facilis sed vertere menteis
 Terror erat, dubiamque fidem fortuna ferebat.
 25 Gens Hetrusca fuga trepidi nudata Libonis,
 Iusque (qui pulso jam perdidit Umbria Thermo.
 Nec gerit auspiciis civilia bella paternis
 Caesaris audito conversus nomine Sylla.
 Varius, ut admoenae pulsarunt Auximon aequae,

- Per diversa ruens neglecto mœnia tergo,
 Quà sylva, quà saxa, fugit. depellitur arce
 Lentulus Esculea. victor cedentibus instat,
 Diuersisq; acies: solusq; ex agmine tanto
 5 Dux fugit, & nullas ducentia signa cohortes.
 Tu quoq; commissæ nudatam deseris arcem
 Scipio Luceria: quanquàm fortissima puber
 His sedeat castris, jampridem Cæsaris armis
 Parthorum seducta metu, qua Gallica damna,
 10 Supplevit Magnus: diuq; ipse ad bella vocaret
 Donavit socero Romani sanguinis usum.
 At te Corfini validis circumdata muris
 Tecta tenent pugnax Domiti: tua classica seruat
 Oppositus quondam polluto Tyro Miloni.
 15 Ut procul immensam campo consurgere nubem,
 Ardenteisq; acies percussis sole corusco.
 Conspexit telis, Socii decurrite, dixit,
 Fluminis ad ripas, undæq; immergite pontem.
 Et tu montanis totus nunc fontibus exi,
 20 Atq; omnes trahæ gurgæ aquas, ut spumeus alnos
 Discussa compage feras. hoc limite bellum
 Hæreat, hac hostis lentus terat otia ripa.
 Præcipitem cohibete ducem: victoria nobis
 Hic primùm stans Cæsar erit. nec plura locutus,
 25 Devolvit rapidum nequicquam mœnibus agmen.
 Nam prior è campis ut conspicit amne soluto
 Rumpi Cæsar iter, calida prolatus ab ira,
 Non satis est muris latebras quæsisse pavori?
 Obstruitis campos, fluviiq; arcere paratis,
 Ignavi?

Ignavi? non si tumido me gurgite Ganges
 Summoveat, stabit jam flumine Caesar in ullo,
 Post Rubiconis aquas, equitum properate catervae:
 Ite simul pedites, ruiturum ascendite pontem.

Hæc ubi dicta, levis totas accepit habenas
 In campum sonipes: crebròq; simillima nimbo
 Trans ripam validi torserunt tela laceri.

Ingreditur pulsa fluvium statione vacantem
 Caesar & ad intus hostis compellitur arces.

Et jam moturas ingentia pondera turres
 Erigit, & mediis subrepsit vinea muris.

Ecce, nefas, belli reſeratis agmina portis
 Captivum traxere ducem, civisq; superbi
 Conſtitit ante pedes: vultu tamen alta minaci
 Nobilitas recta ferrum cervice popoſcit.

Scit Caesar pænâq; peti, veniâq; timeri.

Vive, licet nolis, & nostro munere, dixit,

Cerne diem, victis jam spes bona partibus esto,

Exemplismq; mei: vel si libet, arma resenta,

Et nihil hac venia si viceris ipse paciscor.

Fatur, & astrictis laxari vincula palmis

Imperat, heu quando melius vel cæde peracta

Parcere Romano potuit fortuna pudori!

Pænarum extremum cui sit, quod castra secutus

Sit patriæ, Magnùmq; ducem, totùmq; senatum,

Ignosci. premit ille graves interritus iras:

Et secum: Române petes, pacisq; recessus

Degener? in medios belli non ire furores

Iam dudum morituro paras? rue certus, & omnes

- Lucis rumpe moras, & Caesaris effuge manus.
 Nescius interea capii ducis, arma parabat
 Magnus, ut immixto firmaret robore partes.
 Iamq; secuturo iussurus classica Phœbo,
 5 Tentandasq; ratus moturi militis iras,
 Alloquitur tacitas veneranda voce cohortes:
 O scelerum ultores: melioraq; signa secuti:
 O verè Romana manus, quibus arma senatus
 Non privata dedit, votis deposcite pugnam.
 10 Ardent Hesperii sevis populatiōis agri:
 Gallica per Gelidas rabies effunditur Alpes:
 Iam tetigit sanguis pollutor Caesaris enses.
 Dii melius, belli tulimus quod damna priores:
 Cæperit inde nefas. jam jam me præside Roma
 15 Supplicium, pœnâmq; petat. neq; enim ista vocari
 Prælia justa decet, patriæ sed vindicis iram.
 Nec magis hoc bellū est, quàm cūm Catilina paravis
 Arsuras in recta faces, sociūsq; furoris
 Lentulus, exfertiq; manus vesana Cethegi.
 20 O rabies miseranda ducis! cūm fata Camillis
 Te Caesar, magnisq; velint miscere Metellis,
 Ad Cinnas, Mariōsq; venis, sternere profectō,
 Vi Catulo jacuit Lepidus, nostrasq; secures
 Passus, Sicanio regitur qui Carbo sepulcro,
 25 Quique feros movit Sertorius exul Iberos.
 Quanquàm siqua fides, his te quoq; jungere Caesar
 Invideo, nostrasq; manus quod Roma furenti
 Opposuit. Parthorum utinam post prælia sosper.
 Et Scythicis Crassus victor remeasset ab oris,

*Ut simili causa caderes, qua Spartacus hostis.
 Te quoque si superi titulis accedere nostris
 Iusserunt, vales in torquendo dextera pilo :
 Fervidus hic iterum circum præcordia sanguis
 Incaluit : disces non esse ad bella fugaces,
 Qui pacem potuere pati. licet ille solutum,
 Defectumq; vocet, ne vos mea terreat ætas.
 Dux sit in his castris senior, dum miles in illis.
 Quò potuit civem populus perducere liber,
 Ascendi, supràq; nihil nisi regna reliqui.
 Non privata cupit, Romana quisquis in urbe
 Pompeium transire parat. hinc consul uterque,
 Hinc acies statura ducum est. Cæsar ne senatus
 Victor erit ? non tam cæco trahis omnia cursu.
 Téq; nihil Fortuna pudet. multis ne rebellis
 Gallia jam lustris, ætásq; impensa labori
 Dant animos ? Rheni gelidis quòd fugit ab undis,
 Oceanumq; vocans incerti stagna profundi,
 Territa quæsiis ostendit terga Britannis ?
 An vane tumuere minæ, quòd fama furoris
 Expulit armatam patriis è sedibus urbem ?
 Heu demens non te fugiunt, me cuncta sequuntur :
 Qui cùm signa tuli toto fulgentia ponto,
 Antè bis exactum quàm Cynthia conderet orbem,
 Omne fretum metuens pelagi pirata reliquit,
 Angustáq; domum terrarum in sede poposcit.
 Idem per Scythici profugum divortia Ponti
 Indomitum regem, Romanaq; fata morantem,
 Ad mortem, Sylla felicior, ire coègi.*

Pars mundi mihi nulla vacat : sed tota tenetur
 Terra meis, quocunq; jacet sub sole, trophæis.
 Hinc me victorem gelidas ad Phasidos undas
 Arctos habet : calida medius mihi cognitus axis

5 Aegypto, atq; umbras nusquam flectente Syene.
 Occasus mea jura timet, Tethynq; fugacem
 Qui ferit, Hesperius post omnia flumina Batis.
 Me domitus cognovit Arabs, me Marte feroces
 Aenicchii, notiq; erepto vellere Colchi.

10 Cappadoces mea signa timent, & dedita sacris
 Incerti Iudæa dei, mollésq; Sophenæ.

Armenios, Cilicásq; feros, Taurósq; subegi.
 Quod socero bellum, præter civile, reliqui ?

Verba ducis nullo partes clamore sequuntur,

15 Nec matura petunt promissæ classica pugnae.
 Sensit & ipse metum Magnus placuitq; referri
 Signa, nec in tantæ discrimina mittere pugnae
 Iam victum fama non visi Cæsaris agmen,
 Pulsus ut armentis primo certamine taurus

20 Silvarum secreta petit, vacuósq; per agros
 Exsul in adversis explorat cornua truncis :
 Nec redit in pastus, nisi cum cervice recepta
 Excussi placuere tori : mox reddita victor :
 Quoslibet in saltus comitantibus agmina tauris

25 Invito pastore trahit : sic viribus impar
 Tradidit Hesperiam, profugisq; per Appula rura
 Brundisii intas conscendit Magnus in arces.

Urbs est Dictæis olim possessa colonis,
 Quos profugos Creta vexere per æquora puppes

Cecropia, victum mentitis Thesea velis.
 Hanc latus angustum jam se cogentis in arcum
 Hesperia, tenuem producit in æquora linguam,
 Hadriacas flexis claudis quæ cornibus undas.
 Nec tamen hoc arctis immissum faucibus æquor 5
 Portus erat, si non violentos insula Goros
 Exciperet saxis, lapsasq; refunderes undas.
 Hinc illinc montes scopulosæ rupis aperto
 Opposuit natura mari, flatusq; removit,
 Ut tremulo starent contentæ fune carinæ.
 Hinc latè patet omne fretum, seu vela ferantur 10
 In portus Corcyra tuos, seu læva petatur
 Illyris Ionias vergens * Epidaurus in undas.
 Hæc fuga nauarum, cum totas Hadria vires
 Movit, & in nubes abiere Ceraunia, cumq; 15
 Spumoso Calaber perfunditur æquore Sason.
 Ergo ubi nulla fides rebus post terga relictis,
 Nec licet ad duros Martem convertere Iberos,
 Cum mediæ jaceant immensis tractibus Alpes:
 Tunc * sobole ex tanta natum, cui firmior ætas, 20
 Affatur: Mundi jubeo tentare recessus,
 Euphratem, Nilumq; move, quo nominis usq;
 Nostri fama venit, quas est vulgata per urbes
 Post me Roma ducem: sparsos per rura colonos
 Redde mari Cilicas: * Pharios hinc concute reges, 25
 Tigranemq; meum: nec Pharnacis arma relinquo,
 Admoneo, nec tu populos utraq; vagantes
 Armenia, Ponti q; feras per littora gentes
 Rhiphæasq; manus, & quas tenet æquore denso

Pigra palus Scythici patiens Maotica plaustris.

* Sed quid plura moror ? totos mea nate per ortus

Bella feres, totóq; urbeis agitabis in orbe

Perdomitas : omnes redeant in castra triumphis.

5 Et vos, qui * Latios signatis nomine fastos,

Primus in Epeirum Boreas agat : inde per arva

Graiorum Macedumque novas acquirite vires :

Dum paci dat tempus hiems. sic fatur : & omnes

Iussa gerunt, solvuntq; cavas à littore pupper.

10 At nunquam * patiens pacis, longæq; quietis

Armorum, ne quid fatis mutare liceret,

Assequitur, generiq; premit vestigia Caesar.

Sufficerent aliis primo tot mœnia cursu

Rapta, tot oppressæ depulsi hostibus arces :

15 Ipsa caput mundi, bellorum maxima merces,

Roma capi facilis : sed Caesar in omnia præcepit,

Nil actum credens, cum quid superesset agendum,

Instat atrox : & adhuc quamvis possederit omnem

Italiam, extremo sedeat quod littore Magnus,

20 Communem tamen esse dolet : nec rursus aperto

Vult hosteis errare freto : sed molibus undas

Obstruit, & latum dejectis rupibus æquor.

Cedit in immensum cassus labor : omnia pontus

Haurit saxa vorax, montesque immiscet arenis,

25 Ut maris Aegæi medias si celsus in undas

Depellatur * Athos, nullæ tamen æquore rupes

Emineant : vel si convulso vertice Gaurus

Decidat in fundum penitus stagnantis Averni.

Ergo ubi nulla vado tenuis sua pondera moles,

Tunc

Tunc placuit caesis innectere vincula silvis,
 Roborâque immensis latè religare catenis.
 Tales fama canit tumidum super æquora Xerxem
 Construxisse vias, multum cùm pontibus ausus,
 Europâmq; Asiæ, Sestônq; admovit Abydo, 5
 Incessitque fretum rapidi super Hellesponti,
 Non Eurum, Zephyriûmq; timens, cùm vela, ratesq;
 In medium deferret Athon. sic ora profundî
 Arctantur casu nemorum. tunc aggere multo
 Surgit opus, longæque tremunt super æquora turres. 10
 Pompeius tellure nova compressa profundî
 Ora videns, curis animum mordacibus angit,
 Ut referet pelagus, * spargâtq; per æquora bellum.
 Sæpe Notæ plenæ, tensisq; rudentibus actæ
 Ipsa maris per claustrarates fastigia molis 15
 Discussere salo, spatiûmq; dedere carinis:
 Tortâq; per tenebras validis ballista lacertis,
 Multifidas jaculata faces, ut tempora tandem
 Furtivæ placuere fugæ: ne littora clamor
 Nauticus exagitet, neu buccina dividat horas. 20
 Neu tuba * præmonitos perducas ad æquora nautas,
 Præcepit sociis. jam cæperat ultima Virgo
 Phæbum laturas ortu præcedere Chelas,
 Cùm * taciti solvère rates: non anchora voces
 Movit, dum spissis arvellitur uncus arenis: 25
 Dum juga curvantur mali, dùmque ardua pinus
 Erigitur, pavidi classis silnère magistri:
 Strictâq; pendentes deducunt carbasa nautæ,
 Nec quatiunt validos, ne sibilet aura, rudentes.

Dux

- Dux etiam votis hoc te, Fortuna, precatur,
 Quam retinere veras, liceat sibi perdere saltem
 Italiam, vix fata sinunt, nam murmure vasto
 Impulsum rostris sonuit mare, fluctuat unda,
 5 Tótq; carinarum permistis æquora sulcis.
 Ergo hostes portis, quas omnes solverat urbis
 Cum * fato conversa fides, murisq; recepti,
 Præcipiti cursu flexi * per cornua portus
 Ora petunt, pelagusq; dolent contingere classes.
 10 Heu pudor, exigua est fugiens victoria Magnus.
 Angustus puppes mittebat in æquora limes
 Artior Euboica, quæ Chalcida verberat, unda.
 Hic hæserat rates geminæ, classi q; paratas
 Excepere manus: tractóq; in littora bello,
 15 Hic primum rubuit civili sanguine Nereus,
 Cetera classis abis summis spoliata carinis:
 Vt Pagasea ratis peteret cùm Phasidos undas,
 Cyaneas tellus emisit in æquora cautes,
 Rapta puppe minor subducta est montibus Argo,
 20 Vanáq; percussit pontum Symplegas inanem,
 Et statura redit. jam Phæbum urgere monebas
 Non idem Eoi color ætheris, albáq; nondum
 Lux rubet, & flammæ propioribus eripit astris,
 Et jam Pleias hebet, * flexi jam plaustra Bootæ
 25 In faciem puri redeunt languentia cæli,
 Majorésq; latent stellæ, calidúm q; refugit
 Lucifer ipse diem. pelagus jam Magne tenebas
 Non ea fata ferens, quæ cùm super æquora toto
 Prædonem sequerere mari lassata, triumphis

* Destituit fortuna tuis : cum conjuge pulsus,
 Et natis, totosq; trahens in bella penates,
 Vadis adhuc ingens populis comitantibus exsul.
 Queritur indigna sedes longinqua ruinae.
 Non quia te superi patrio privare sepulcro
 Maluerint, Pharia busto damnantur arenae :
 Parcitur Hesperiae : procul hoc ut in orbe remoto
 Abscondat Fortuna nefas, Romanâq; tellus
 Immaculata sui servetur sanguine Magni.

10

M. ANNÆI LVCANI PHAR-
 SALIAE LIBER III.

IOANNIS SVLPITII VERVLANI
 ARGUMENTVM.

15

TERTIVS exponit fugientis somnia Magni,
 Atque ut Trinacrias est Curio missus in Vrbeis,
 Brundisio reditum describit Cæsaris inde :
 Prædanti fiscum, cui vult obstare Metellus.
 Hinc populos, Magnum qui sunt in bella secuti,
 Utque iter accelerans Hispanas Cæsar in oras,
 Massiliam fidam vexat terrâque, marique,
 Moxque abiens Bruto victori bella relinquit.

20

PROPVLIT ut classem velis cedentibus 25
 Auster
 Incumbens, mediisq; rates tenuere profun-
 dum,
 Orans in Ionios spectabat navita fluctus :

Solutus

Solus ad Hesperia non flexit lumina terra
Magnus, dum patrios portus, dum littora nunquam
Ad visus reditura suos, rectumq; cacumen
Nubibus, & dubios cernit vanescere montes.

5 Inde soporifero cesserunt languida somno
Membra ducis : diri tum plena horroris imago
Visa caput maestum per hiantes Italia terras
Tollere, & accenso furialis stare sepulcro.
Sedibus Elysiis, campóq; expulsa piorum

10 Ad Stygias (inquit) tenebras, manesq; nocentes,
Post bellum civile trahor. vidit ipsa tenentes
Enmenidas, quaterent quas vestris lampada armis.
Præparat innumeras puppes Acherontis adusti
Portitor : in multas * laxantur Tartara pœnas.

15 * Vix operi cunctæ dextra properante sorores
Sufficiunt : lassant rumpentes stamina Parcas.
Conjuge me, letos duxisti, Magne, triumphos :
Fortuna est mutata toris : semperq; potenteis
Detrahere in cladem fato damnata maritos.

20 * En nupsit tepido pellex Cornelia busto.
Hæreat illa tuis per bella, per æquora signis,
Dum non securos liceat mihi rumpere somnos :
Et nullum vestro vacuum sit tempus amoris :
Sed teneat Cæsarq; dies, & Italia noctes.

25 Me non Lethææ conjux obliuia ripe
Immemorem fecere tui : regesque silentium
Permisere sequi. veniam te bella gerente
In medias acies : nunquam tibi, Magne, per umbras,
Pérque meos manes generum non esse licebit.

Abscindis

*Abscindis frustra ferro tua pignora, bellum
Te faciet civile meum. sic fata, refugit
Vmbra per amplexus trepidi * delapsa mariti.*

*Ille, dei quamvis cladem, manesq, minentur,
Major in armavit certa cum mente malorum.
Ecquid (ait) vani terremur imagine visus?
Aut nihil est sensus animis à morte relictum,
Aut mors ipsa nihil. Titan jam pronus in undas
Ibat, & igniferi tantum demerserat orbis,
Quantum deesse solet lunæ seu plena futura est.
Seu jam plena fuit: tunc obrulit hospita tellus
Puppibus accessus faciles: legere rudentes,
Et posito remis perierunt littora malo.*

*Cæsar ut emissas venti rapuere carinas,
Absconditq, fretum classes, & littore solus
Dux stetit Hesperio: non illum gloria pulsæ
Letificat Magni: queritur quòd iura per æquor
Terga ferant hostes. neque enim jam sufficit ulla
Præcipiti fortuna viro: nec vincere tanti,
Vt bellum differres, erat. tum pectore curas
Expulit armorum, paci q, intentus agebat,
Quòq, modo vanos populi conciret amores
Gnarus, & irarum causas, & summa favoris
Annona momenta trahi, namq, asserit urbeis
Sola fames, emit iura q, metus, cum segne potentes
Vulgus alunt. nescit plebes jejuna timere.
Curio Sicanias transcendere iussus in urbes
Quà mare tellurem subitis aut obruit undis,
Aut scidit, & medias fecit sibi littora terras.*

- Vis illic ingens pelagi, semp̄q, laborans*
Aequora, ne rupti repetant confinia montes.
Belláq, Sardoas etiam sparguntur in oras.
Veraq, frugiferis est insula nobilis arvis.
 5 *Nec plus Hesperiam longinquis messibus ulla,*
Nec Romana magis complerunt horrea terræ.
Vbere vix glebæ superat, cessantibus Austris
Cùm medium nubes Borea cogenne sub axem
Effusis magnum Libye tulit imbribus annum.
 10 *Hæc ubi sunt provisa duci, tunc agmina* victor,*
Non armata trahens, sed pacis habentia vultum,
Tecta petit patriæ. prò si remeasset in urbem*
Gallorum tantum populis, Arctóq, subacta,
Quam scrium rerum longa præmittere pompa,*
 15 *Quas potuit belli facies! ut vincula Rheno*
Oceanóq, dare! celfos ut Gallia curvus
Nobilis, & flavis sequeretur mista Britannis!
Perdedit ô qualem vincendo plura triumphum!
Non illum lætis vadentem cætibus urbes,
 20 *Sed tacitæ videre metu: non constitit usquam*
Obvia turba duci: gaudet tamen esse timori
Tam magno populis, & se nec mallet amari.*
Iámq, & præcipites superaverat. Anxiris arces,
Et quæ Pontinas via dividit uda paludes,
 25 *Quæ sublime nemus, Scythicæ quæ regna Dianæ,*
Quáq, iter est Latius ad summam fascibus Albam:
Excelsa de rupe procul jam conspicit urbem,
Arctoi toto non visam tempore belli
Miratisq, suæ, sic fatum, mænia Romæ.

Te ne, deum sedes, non ullo Marte coacti
 Deservere viri? pro qua pugnabitur urbe?
 Dii melius, quod non Latias Eous in oras
 Nunc furor incubuit, nec juncto Sarmata velox
 Pannonio, Dacisq; Getes admistus: habenti
 5
 Tam pavidum tibi Roma ducem fortuna pepercit,
 Quod bellum civile fuit, sic fatur, & urbem
 Attonitam terrore subit, nanq; ignibus atris
 Creditur, ut captae, rapturus mania Romae,
 Sparsisq; deos: fuit haec mensura timoris,
 10
 Velle putant, quodcunq; potest: non omina festa,
 Non fictas lato voces simulare tumultu:
 Vix odisse vacat. Phæbea palatia compler
 Turba patrum, nullo cogendi jure senatus
 E' latebris * educta suis, non consule sacrae
 15
 Fulserunt sedes: non proxima lege potestas
 Prætor adest: vacuaq; loco cessere curules:
 Omnia Cæsar erat, privatae curia vocis
 Testis adest, sedere patres censere parati,
 Si regnum, si templa sibi, jugulumq; senatus,
 20
 Exsiliūq; petat, melius quod plura jubere
 Erubuit, quàm Roma pati, tamen exit in iram,
 Viribus an possent obistere jura, per unum
 Libertas experta virum: pugnaq; Metellus
 25
 Ut vides ingenti Saturnia templa revelli
 Mole, rapit gressus, & Cæsaris agmina rumpens,
 Ante fores nondum reseatq; constitit edis
 (Vsq; adeo solus ferrum, mortēq; timere
 Auri nescit amor, pereunt discrimine nullo

- Amisse leges, sed pars vilissima rerum
 Certamen movistis opes) prohibensq; rapinæ
 Victorem clara testatur voce tribunus :
 Non nisi per nostrum vobis percussa patebunt
 5 Templata latus, nullasque feres, nisi sanguine * sacro
 Sparsas, raptor opes. certè violata potestas
 Invenit ista deos, Crassumq; in bella secuta
 Sæva tribunitie voverunt * prælia diræ.
 De tege jam ferrum. neq; enim tibi turba verenda est
 10 Spectatrix scelerum : deserta stamus in urbæ.
 Non feret è nostro sceleratus præmia miles :
 Sunt quos posternas populi, quæ mœnia dones,
 Pacis ad exhaustæ spoliū non cogit egestas :
 Bellum Cæsar habes. * iis magnam victor in iram
 15 Vocibus accensus : Vanam spem mortis honestæ
 Concipis : haud (inquit) jugulo se polluet isto
 Nostra, Metelle, manus : dignum te Cæsaris ira
 Nullus honos faciet. te vindice iura relicta est
 Libertas ? non usq; adeo permiscuit iniis
 20 Longus summa dies, ut non, si voce Metelli
 Serventur leges, malint à Cæsare tolli.
 Dixerat : & nondum foribus sedente tribuno
 Acrior ira subit : sævos circumspicit enses,
 Oblitus simulare togam. tunc Cotta Metellum
 25 Compulit audaci nimium desistere cæpto.
 Libertas, inquit, populi quem regna coercens,
 Libertate peris, cuius servaveris umbram,
 Si, quicquid jubeare, velis. tot rebus iniquis
 Parvumus victi : venia est hæc sola pudoris,

Degenerisq, merus, nil jam potuisse negari.
 Ocyus * avertat divi mala semina belli.
 Damna movent populos : si quos sua jura tuentur.
 Non sibi, sed domino gravis est, quæ servit, egestas.
 Protinus abducto patuerunt templa Metello. 5
 Tunc rupes Tarpeia sonat, magnôq, reclusas
 Testatur stridore fores : tunc conditus imo
 Eruitur templo multis * intactus ab annis
 Romani census populi, quem Punica bella,
 Quem dederat Perses, quem victi præda Philippi: 10
 Quod tibi Roma faga Pyrrhus trepidante reliquit :
 Quo te Fabricius * regi non vendidit auro :
 Quicquid parcorum mores servastis avorum,
 Quod dites Asia, populi misere tributum,
 Victoriq, dedit Minoia Creta Metello, 15
 Quod Ca: o longinqua vexit super æquora Cypri.
 Tunc Orientis opes, captorumq, ultima regum
 Quæ Pompeianis prælata est gaza triumphis,
 Egeritur, tristi spoliantur templa rapina :
 Pauperiôrque fuit tunc primum Cesare Roma. 20
 Interea * totum Magni fortuna per orbem
 Secum casuras in prælia moverat urbes.
 Proxima vicino vires dat Græcia bello.
 Phocæicas Amphisa manus, scopulosq, Cyrrha,
 Parnassusque jugo misit desertus utroque. 25
 Bæoti coiere duces, quos impiger ambis
 Fatidica Cephisos aqua, Cadmææque Dirce,
 Piseæque manus, populisq, per æquora mittens
 Sicaniis Alpheus aquas, tunc Mænala liquit

- Arcas, & Herculeam miles* Trachinius Octen,
 Thesproti, Dryopésq, ruunt, quercusq, silentes
 Chaonio veteres liquerunt vertice Sellæ.
 Exhaustit totas quamvis delectus Athenas,
 5 Exiguæ Phæbea tenent navalia puppes,
 Trésq, petunt veram credi Salamina carinæ,
 Iam dilecta Iovi centenis venit in arma
 Creta vetus populis, Cnossâsq, agitare pharetras
 Docta: nec Eois pejor Gortyna sagittis.
 10 Tunc qui Dardaniam tenet Oricon, & vagus alitis
 Dispersus silvis Aithamas, & nomine prisco
 Enchelie versi testantes funera Cadmi.
 Colchis, & Hadriacas spumans Absyrtos in undas.
 Et Penei qui rura colunt, quorûmq, labore
 15 Thessalus Aemoniam vomer proscindit Iolcon,
 Inde laceffitum primò mare cum rudis Argo
 Miscuit ignotas temerato littore genteis,
 Primâque cum ventis, pelagiq, furentibus undis
 Composuit mortale genus, fatûsq, per illam
 20 Accessit mors una ratem, tunc linquitur Aemus
 Thracius, & populum Pholcem mentita biformem.
 Deseritur Strymon tepido committere Nilo
 Bistonias consuetus aves, & barbara Cone
 Sarmaticas ubi perdit aquas, sparsâmq, profundo
 25 Multifidi Peucen unum caput alluit Istri:
 Mysiâque, & gelido tellus perfusa Caico
 * Idalis, & nimium glebis exilis Arisbe:
 Quique colunt Pitane, & quæ tua munera Pallas
 Lugent damnata Phæbo victore Celene:

Quà celer * & rectis descendens Marsya ripis
 Errantem Mæandron adit, mistisq; refertur:
 Passaque ab auriferis tellus exire metallis
 Pactolon: quà culta secat non vilior Hermus.
 Iliacæ quoque signa manus, perituræque castra
 Omnibus petiere suis: nec fabula Trojæ
 Continuit, Phrygiique ferens se Cæsar Iuli.
 Accedunt Syriæ populi, desertus Orontes
 Et felix, sic fama, Ninos: ventosa Damascus,
 Gazaque, & arbusculo palmarum dives Idume.
 Et Tyros instabilis, pretiosaque murice Sidon.
 Has ad bella rates non flexo limite ponti,
 Certior haud ullis duxit Cynosura carinis.
 Phœnices primi, famæ si creditur, ansi
 Mansuram rudibus vocem signare figuris.
 Nondum flumineas Memphis contexere biblos
 Noverat: & saxis tantum, volucrèsq; feræque,
 Sculptaq; servabant magicas animalia linguas.
 Deseritur Taurique nemus, Persæaque Tarsos,
 Coryciliūque patens exesis rupibus antrum,
 Mallos, & externæ resonant navalibus Aegæ.
 Itq; Cilix * iusta jam non pirata carina,
 Movit & Eoos bellorum fama recessus,
 Quà colitur Ganges, toto qui solus in orbe
 Ostia nascenti contraria solvere Phæbo
 Audet, & adversum fluctus impellit in Eurum.
 Hic ubi Pellaus post Tethyos æquora ductor
 Constitit, & magno vinci se fassus ab orbe est.
 Quaque ferens rapidum diviso gurgite fontem

- Vastis Indus aquis mistum non sentit Hidaspen.
 Quiq; bibunt tenera dulceis ab arundine succos,
 Et qui tingentes croceo medicamine crinem
 Fluxa coloratis astringunt carbasa gemmis.*
 5 *Quiq; suas struxere pyras, viri que calentes
 Conscondere rogos. pro quanta est gloria genti
 Injecisse manum fatis, vitæque repletos
 Quod superest, donasse deis. venere feroces
 Cappadoces duri, populus nunc cultor Amani,*
 10 *Armeniis que tenens volventem saxa Niphatem.
 Aethera tangentes silvas liquere Coastra.
 Ignotum vobis Arabes venistis in orbem,
 Umbras mirati nemorum non ire sinistras.
 Tum furor extremos movit Romanus * Orestas,*
 15 *Carmanosque duces, quorum deflexus in Austrum
 Aether non totam mergi tamen aspicit Arcton.
 Lucet & exigua velox ibi nocte Bootes.
 Aethiopiisque solum, quod non premeretur ab ullo
 Signiferi regione poli, nisi poplite lapso*
 20 *Vltima curvati procederet ungula Tauri.
 Quaque caput rapido tollit cum Tigride magnus
 Euphrates, quos non diversis fontibus edit
 Persis, & incertum, tellus si misceat amnes,
 Quod potus sit nomen aquis, sed sparsus in agros*
 25 *Fertilis Euphrates Pharia vice fungitur undæ.
 At Tigrim subito tellus absorbet hiatus,
 Occultosque tegit cursus, rursusque renatum
 Fonte novo flumen pelagi non abnegat undis.
 Inter Casareas acies, diversaque signa*

Pugnaces dubium Parthi tenuere favorem,
 Contenti fecisse duos. tinxere sagittas
 Errantes Scythiæ populi, quos gurgite Bactros
 Includit gelido, vastisq; Hyrcania silvis,

Hinc Lacedæmonii moto gens aspera fræno
 Oeniochi, sævisq; affinis Sarmata Moschis,
 Colchorum qua rura secat ditissima Phasis :

Qua Cræso fatalis Halys, qua vertice lapsus
 Rhiphæo Tanais diversi nomina mundi

Imposuit ripis, Asiæq; & terminus idem

Europæ, mediæ dirimens confinia terræ,

* Nunc hunc, nunc illū, qua flectitur, ampliat orbem,

Quâq; fretum terrenis Mæotidos egerit undas

Pontus, & Herculeis aufertur gloria metis.

Oceaniq; negat solas admittere Gades.

Hinc & * Siithoniæ gentes, aurôq; ligatas

Substringens. Arimaspe comas: hinc fortis Arius,

Longâq; Sarmatici solvens jejunia belli,

Massages quo fugit equo, volucresq; Gejoni.

Non, cum Memnoniis deducens agmina regnis

Cyrus, & effusis numerato melite telis

Descendit Xerxes, fraterniq; ulsor amoris

Aequora cum tantis percussit classibus, unum

Tot reges habuere ducem, coïere nec unquam

Tam variæ cultu gentes, tam dissona vulgi

Ora: tot immensæ comites * missura ruinæ

Excivit populos, & dignas funere Magni

Exequias fortuna dedit, non corniger Ammon

Mittere Marmaricas cessavit in arma catervas.

Quicquid ab occiduis Libye patet arida Mauris,
 Usque Parætonias Eoa ad littora Syries,
 Acciperet felix, ne non semel omnia Caesar,
 Vincendum pariter Pharsalia præstitit orbem.

- 5 Ille ubi deseruit trepidantis mania Romæ,
 Agmine nubiferam rapto super evolat Alpem.
 Cumque alii famæ populi terrore paverent,
 Phocais in dubiis ausa est servare juvenus
 Non Graia levitate fidem: signatæque jura,
 10 Et causas, non fata sequi, tamen antè furorem
 Indomitum, duramq, viri deflectere mentem
 Pacifico sermone parant, hostemq, propinquum
 Orant Cecropiæ prælata fronde Minervæ.

- Semper in externis populo communia vestro
 15 Massiliam bellis testatur fata tulisse,
 Comprensa est Latii quæcunq, annalibus ætas.
 Et nunc ignoto si quos petis orbe triumphos,
 Accipe devotas externa in prælia dexteras.
 At si funestas acies, si dira paratis
 20 Prælia discordes, lacrymas civilibus armis
 Secretumque damus, tractentur vulnera nulla
 Sacra manus, si cælicolis furor arma dedisset,
 Aut si terrigenæ tentarunt astra gigantes,
 Non tamen auderet pietas humana vel armis
 25 Vel votis prodesse Iovi: sortisque decorum
 Ignarum mortale genus, per fulmina tantum
 Sciret adhuc cælo solum regnare Tonantem.
 Adde quod innumere concurrunt undique gentes,
 Nec sic horret iners scelerum contagia mundus,

Ut gladiis egeant civilia bella coactis.
Sit mens ista quidem cunctis, ut vestra recusens
Fata, nec hæc alius committat prælia miles.
Cui non conspecto languebit dextra parente,
Telaq, diversi prohibebunt spargere fratres ?
Finis adest rerum, si non committitis illis
Arma, quibus fas est, nobis hæc summa precandi,
Terribiles aquilas, infestâq, signa relinquo
Urbe procul, nostrisque velis te credere muris,
Excludique sinas admissis Cæsare bellum.
Sit locus exceptus sceleri, Magnôq, tibiq,
Tutus, ut invictæ fatum si consulat urbi,
Fœdera si placeant, sit quod veniatis inermes,
Vel cum tanta vocent discrimina Martis Iberi,
Quid rapidum deslectis iter ? non pondera rerum,
Nec momenta sumus : nunquam felicibus armis
Vsa manus patriæ primis à sedibus exsul,
Et post tralatas exusta Phocidos arceis,*
Mœnibus exiguis alieno in littore tuti :
Illustrat quos sola fides, sic claudere muros
Obsidione paras, & vi perfringere portas :
Excepisse faces relictis, & tela parati,
Vndarum raptos aversis fontibus haustus
Querere, & effossam sitientes lambere terram :
Et desit si larga Ceres, tunc horrida cerni,
Fœdâque contingi maculato corpora morsu.*
Nec paret hic populus pro libertate subire,
Obsessum Pæno gessit quod Marie Saguntum.
Pectoribus rapti matrum : frustra q, trahentes

Vbera sicca fame medios mittentur in ignes :

Vxor & à caro poscet sibi fata marito.

Vulnera miscébunt fratres, bellumque coacti

Hoc potius civile gerent, sic Graia juvenus

5 *Finierat : cùm turbato jam prodita vultu*

Ira ducis, tandem testata est voce dolorem.

Vana movet Graios nostri fiducia cursus.

Quamvis Hesperium mundi properemus in axem,

Massiliam delere vacat, gaudete cohortes :

10 *Obvia præbentur fatorum munere bella.*

Ventus ut amittit vires, nisi robore densæ

Occurrant silvæ, spatio diffusus inani :

Viq; perit magnus nullis obstantibus ignis,

Sic hostes mihi deesse nocet : damnumque putamus

15 *Armorum, nisi qui vinci potuere. * rebellent*

Sed si solus eam dimissis degener armis.

Tunc mihi tecta patent, jam non excludere tantum,

Inclusisse volunt, at enim contagia belli

Dira fugant, dabitis pœnas pro pace petita :

20 *Et nihil esse meo disceris tutius ævo,*

Quàm duce me bellum, sic postquam fatus, ad urbem

Haud trepidam convertit iter, tunc mœnia clausa

Conspicit, & densa juvenum vallata corona.

Haud procul à muris tumulus surgentis in altum

25 *Telluris, parvum diffuso vertice campum*

Explicat : hæc patiens longo munimine cingit

Visa duci rupes, tutisq; aptissima castris.

Proxima pars urbis celsam consurgit in arcem

Par tumulo, mediisq; sedent convallibus arva.

Tunc

Tunc res immenso placuit statura labore,
 Aggere diversos vasto committere colles.
 Sed prius ut totam, quæ terra cingitur, urbem
 Clauderet, à summis perduxit ad æquora castris
 Longum Cæsar opus, fonteisq; & pabula campi
 Amplexus fossa, densas tollentia pinnas
 Cesspitibus, crudâq; extruxit brachia terra.

Iam satis hoc Græciæ memorandum contigit urbi,
 Aeternumque decus quod non impulsæ, nec ipso
 Strata metu, tenuit flagrantis in omnia belli
 Præcipitem cursum: raptisq; à Cæsare cunctis,
 Vincitur una mora, quantum est quod fata tenentur!

Quodq; virum toti properans imponere mundo
 Hos perdit fortuna dies! tunc omnia late
 Procumbunt nemora, & spoliantur robore sylvæ:
 Ut, cum terra levis mediam virgultâq; molem
 Suspendant, structa laterum compage ligatam
 Arctet humum, pressus ne cedat turribus agger.

Lucus erat longo nunquam violatus ab ævo,
 Obscurum cingens connexis aëra ramis,
 Et gelidas altè summois solibus umbras.
 Hunc non ruricolæ Panes, nemorumque potentes
 Silvani, Nymphæque tenent, sed barbara ritu
 Sacra deum, structæ diris altaribus aræ.

Omnisq; humanis lustrata cruoribus* arbor,
 Siqua fidem meruit superos mirata vetustas,
 Illic & volucres metuunt insistere ramis,
 Et lustris recubare feræ: nec ventus in illas
 Incubuit silvas, excussâq; nubibus atris

Fulgura:

* Fulgura : non ullis frondem præbentibus auris,
Arboribus suus horror inest, tum plurima nigris
Fontibus unda cadit, simulacrâq, mæsta deorum
Arte carent, cæsisq, extant informia truncis.

5 Ipse situs, putriq, facii jam robore pallor
Attonitos : non vulgaris sacrata figuris
Numina sic metuunt : tantum terroribus addit,
Quos timeant non nosse deos, jam fama ferebas
Sæpe cavas motu terræ mugire cavernas,

10 Et procumbentes iterum consurgere taxos,
Et non ardentis fulgere incendia silvæ,
Roborâq, amplexos * circumfulsisse dracones.
Non illum cultu populi propiore frequentant,
Sed cessere deis, medio cum Phæbus in axe est,

15 Aut cælum nox atra tenet, pavet ipse sacerdos
Accessus, dominisq, timet deprendere luci.
Hanc jubet immisso silvâ procumbere ferro:
Nam vicina operi, bellôque intacta priore
Inter nudatos stabat densissima montes.

20 Sed fortes tremuere manus, motiq, verenda
Majestâte loci : si robora sacra ferirent,
In sua credebant redituras membra secures.
Implicitas magno * Cæsar torpore cohortes
Vt vidit, primus raptam * vibrare bipennem

25 Ausus, & aëriam ferro proscindere quercum,
Effatur merso violata in robora ferro :
Iam ne quis vestrum dubites subvertere silvâ,
Credite me fecisse nefas : tunc paruit omnis
Imperii non sublato * secum pavore

Turba,

LIBER III.

Turba, sed expensa superiorum, & Caesaris ira.
Procumbunt orni, nodosa impellitur ilex,
Silvâque Dodones, & fluctibus aptior alnus.
Et non plebeios luctus testata cupressus.

Tunc primum posuere comas, & fronde carentes
Admisere diem: propulsâq; robore denso
Sustinuit se silva cadens, gemuere videntes
Gallorum populi: muris sed clausa Juventus
Exultat, quis enim læsos impunè putaret
Esse deos? servat multos fortuna nocentes:
Et tantùm miseris irasci numina possunt.
Viq; satis casum nemoris, quæsitâ per agros
Plaustra ferunt: curvôq; soli cessantis aratro
Agricolæ raptis annum flevere juvencis.

Dux tamen impatiens hæsurî ad mœnia Martis
Versus ad Hispanas acies, extremâq; mundi,
Iussit bella geri, stellatis axibus agger
Erigitur, geminâsq; æquanteis mœnia turres
Accipit, hæ nullo fixerunt robore terram,
Sed per iter longum caussa repere latenti.
Cùm tantum nutaret onus, telluris inanes
Concussisse sinus querentem erumpere ventum
Credidit, & muros mirata est stare Juventus.
Illinc tela cadunt excelsas urbis in arceis.
Sed major Graio Romana in corpore ferro
Vis inerat, neq; enim solis excussa laceriis
Lancea, sed tenso ballistæ turbine raptæ
Haud unum contenta latæ transire^{*} quiescit:
Sed pandens pèr q; arma viam, pèr q; ossa relicta

Morte

L V C A N I

- Morte fugit: superest telo post vulnera cursus.
 At saxum quoties ingenti verberis ictu
 Excussus, qualis rupes, quam vertice montis
 Abscidit impulsu ventorum adjuncta vetustas,
 5 Frangit cuncta ruens: nec tantum corpora pressa
 Exanimat: totos cum sanguine dissipat artus.
 Ut tamen hostiles densa testudine muros
 Testa subit virtus armisq; innexa priores
 Arma ferunt, galeamque extensus protegit umbo.
 10 Quae prius ex longo nocuerunt tela recessu,
 Iam post terga cadunt, nec Graiis flectere jactum,
 Aut facilis labor est longinqua ad tela parati
 Tormenti mutare modum: sed pondere solo
 Contenti, nudis evolvunt saxa lacertis.
 15 Dum fuit armorum series, ut grandine testa
 Innocua percussa sonant, sic omnia tela
 Respuit: at postquam virtus incensa virorum
 Perpetuam rupit defesso milite cratem,
 Singula continuis cesserunt ictibus arma.
 20 Tunc adoperta levi procedit vinea terra,
 Sub cuius pluteis, & testa fronte latentes
 Moliri nunc ima parant, & vertere ferro
 Maenia: nunc aries suspensio fortior ictu
 Incussus densi compagem solvere muri
 25 Tentat, & impositis unum subducere saxis.
 Sed super & flammis, & magne fragmine molis.
 Et sudibus crebris, & adusti roboris ictu
 Percussa cedunt crates, frustra que labore
 Exhausto fessus repetit tentoria miles.

Summa

Summa fuit Graiis starens ut mœnia voti.
 Atque acies inferre parant: armisq; coruscas
 nocturni texere faces: audaxq; juvenis
 rupit: non hasta viris, non lethifer arcus,
 elum flamma fuit, rapiensq; incendia ventus
 5
 per Romana tulit celeri munimina cursu.
 Nec, quamvis viridi luctetur robore, lentas
 ignis agit vires: tecta sed raptus ab omni
 consequitur nigri spatiosa volumina fumi:
 Nec solum silvas sed saxa ingentia solvit,
 10
 et crude putri fluxerunt pulvere cautes.
 Procubuit, majorq; jacens apparuit agger.
 Spes victis telluris abit, placuitq; profunda
 fortunam tentare mari, non robore picto
 ornatas decuit fulgens tutela carinas,
 15
 sed rudis, & qualis procumbit montibus arbor,
 conseritur stabilis navalibus area bellis.
 Etiam turri geram Bruti comitata carinam
 generat in fluctus Rhodani cum gurgite classis,
 atachados arva tenens: nec non & Graia juvenis
 20
 omne suum fatis voluit committere robur:
 Grandævósq; senes mistis armavit ephēbis.
 Accepit non sola viros, quæ stabat in undis
 classis: & emeritas repetunt navalibus alnos.
 Vi* matutinos spargens super æquora Phæbus
 25
 fregit aquis radios, & liber nubibus æther.
 Et posito Borea, pacemque tenentibus Austris
 servatum bello jacuit mare: movit ab omni
 Quisq; suam statione ratem, paribúsq; lacertis
 Cesaris,

- Cæsaris hinc puppes, hinc Graio remige classis
 Tollitur: impulsæ tonsis tremuere carinae,
 Crebrâq; sublimes conuellunt verbera puppes.
 Cornua Romanæ classis, valideque triremes,
 5 Quâsque quater surgens extructi remigis ordo
 Commouet: & plures quæ mergunt æquore pinus,
 Multiplices cinxere rates: hoc robur aperto
 Oppositam pelago: lunata classe recedunt,
 Ordine contentæ gemino crevisse liburnæ.
 10 Celsior at cunctis Bruti prætoria puppis
 Verberibus senis agitur, molémq; profundo
 Invehit, & summis longè petit æquora remis.
 Ut tantum medii fuerat maris, iusque classis
 Quod semel excussis posses transcurrere tonsis,
 15 Innumera vasto miscentur in æthere voces:
 Remorúmque sonus premitur clamore: nec ullæ
 Audiri potuere tubæ, tunc cæcula verrunt,
 Atq; in transtra cadunt, & remis pectora pulsant.
 Ut primùm rostris crepuerunt obuia rostra:
 20 In puppim rediere rates, emissâque tela
 Aëra texerunt, vacuümq; cadensia pontum.
 Et jam diductis extendunt cornua * proris,
 Diversæq; rates laxata classe receptæ.
 Ut quoties æstus Zephyris, Eurisq; repugnat,
 25 Huc abeunt fluctus, illuc mare: sic ubi puppes
 Sulcato varios duxerunt gurgite * tractus,
 Quod tulit illa ratis remis, hæc * reppulit æquor.
 Sed Graiis habiles, pugnâmq; * capeffere pinus,
 Et tentare fugam, nec longo frangere gyro

Cursum, nec tardè flectenti cedere clavo,
 At Romana ratis stabilem præbere carinam
 Certior, & terræ similem bellantibus usum,
 Tunc in signifera residenti puppe magistro
 Brutus ait, paterisne acies errare profundo?
 Artibus & certas pelagi? jam consere bellum:
 Phocaicis medias rostris oppone carinas.
 Paxuit, obliquas & præbuit hostibus alnos.
 Tunc quæcunque ratis tentavit robora Brui,
 Ictus victa suo, percussa, & capta cohesit.
 Ast alias manicae q₃ ligant, teretes q₃ catenæ,
 Sæq₃ tenent remis: recto stetit æquore bellum.
 Iam non excussis torquentur tela lacertis,
 Nec longinqua cadunt jaculato vulnera ferro:
 Miscentur q₃ manus, navali plurima bello
 Ensis agit: stat quisque suæ de robore puppis
 Pronus in adversos ictus: multi q₃ perempti
 In ratibus cecidere suis: cruor alius in * undis
 Spumat, & obducti * concreto sanguine fluctus:
 Et quas immissi traxerunt vincula ferri,
 Has prohibent jungi * conserta cadavera puppes.
 Semianimes alii vastum subiere profundum,
 * Hauserunt q₃ suo permixtum sanguine pontum.
 Hi luctantem animam lenta cum morte trahentes,
 Fractarum subita ratum periere ruina.
 Irrita tela suas peragunt in gurgite cedit:
 Et quodcumq₃ cadit frustrato pondere ferrum,
 Exceptum mediis invenit vulnus in undis.

Phocaicis Romana ratis vallata carinis,

Robore

- Robore deducto dextrum, levumque tuetur
 Aequo Marte laus : cuius dum pugnat ab alta
 Puppe * Tagus, Graiūq, audax aplustre retentat,
 Terga simul pariter missis & pectora telis
 5 Transigitur, medio concurrit pectore ferrum.
 Et stetit incertus flueret quò vulnere sanguis,
 Donec utrasque simul largus cruor expulit hastas,
 Divisitq, animam, sparsitq, in vulnera lethum.
 Dirigit huc puppim miseri quoque dextra Telonis,
 10 Qua nullam melius, pelago turbante, carinae
 Audivere manum : nec lux est notior ulli
 Craftina, seu Phœbum videat, seu cornua lunæ,
 Semper venturis componere carbasa ventis.
 Hic Latæ rostro compagem ruperat alni :
 15 Pila sed in medium venere trementia pectus,
 Avertitque ratem morientis dextra magistri.
 Dum cupit in sociam Gyareus erumpere * puppim,
 Excipit immissum suspensa per ilia ferrum,
 Affixusq, rati telo retinente pependit.
 20 Stant gemini fratres fecundæ gloria matris,
 Quos eadem variis genuerunt viscera fati :
 Discrevit mors seua viros : unūque relictum
 Agnorum miseri sublato errore parentes,
 Aeternis caussam lacrymis : tenet ille dolorem
 25 Semper, & amissum fratrem lugentibus offert.
 Quorum alter, mistis obliquo * pectore remis,
 Ausus Romanæ Graia de puppe carinae
 Iniectare manum : sed eam gravis insuper ictus
 Amputat : illa tamen * nixu quo prenderat, hæsit.

Dirigu-

Dirigitq; tenens strictis immortua nervis.
 Crevit in adversis virtus : plus nobilis iræ
 Truncus habet : sorti q; instaurat prælia læva.
 Rapturûsq; suam procumbit in æquora dextram,
 Hæc quoq; cum toto manus est abscissa lacerto.
 Iam clypeo, telisq; carens, non * conditur ima
 Puppe : sed expositus, fraternâq; pectore nudo
 Arma regens, crebra confixus cuspide perstat :
 Telâq; multorum leitho casura suorum
 Emerita jam morte tenet sum vulnere multo
 Effugientem animam lassos collegit in artus :
 Membrâq; contendit toto * quicunq; manebat
 Sanguine, & hostilem, defectis robore * membris,
 Insiluit solo nociturus pondere puppim.
 Strage virûm cumulata ratis, multôq; cruore
 Plena, per obliquum crebros latus accipit ictus.
 At postquàm ruptis pelagus compagibus hausit,
 Ad summos repleta foros, * desedit in undas,
 Vicinum involuens contorto vertice pontum.
 Aequora discedunt mersa diducta carina,
 Inq; locum puppis cecidit mare, multâq; ponto
 Præbuit * illa dies varii miracula fati.

Ferrea dum puppi rapidos manus inserit uncus,
 Affixit Lycidam, mersus foret ille profundo,
 Sed prohibent socii, suspensâq; crura retentant.
 Scinditur anulsus : nec, sicut vulnere, sanguis
 Emicuit lentus : ruptis cadit undiq; * venis,
 Discursisq; animæ diversa in membra meantis
 Interceptus aquis, nullius vita perempti

Est tanta dimissa via, pars ultima trunci
 Tradidit in lethum vacuos vitalibus artus :
 At tumidus quàm pulmo jacet, quàm viscera fervent,
 Hæserunt ibi fata diu : lætæque multum

5 Hac cum parte viri vix omnia membra tulerunt.

Dum nimium pugnax vnus turba carinæ
 Incumbit prono lateri, vacuamque * relinquit,
 Quàm caret hoste, ratem : congesto * pondere puppis
 Versa, cava texit pelagus, nautæque carina.

10 Brachia nec licuit vasto jactare profundo,
 Sed clauso periere mari, tunc unica diri
 Conspecta est lethi facies, cum fortè natantem
 Diversæ rostris juvenem fixere carinæ.
 Discessit medium tam vastos pectus ad ictus :

15 Nec prohibere valent obrutis ossibus artus,
 Quo minus æra sonent, eliso ventre per ora
 Ejectat saniem permistus viscere sanguis.
 Postquàm inhibent remis puppes, ac rostra * recedunt,
 Dejectum in pelagus per fosso pectore corpus

20 Vulneribus transmisit aquas, pars maxima turba
 Naufraga jactatis morti obluctata laceris,
 Puppis ad auxilium sociæ concurris, at illi
 Robora cum vetitis * prensarent alius ulnis,
 Nutaretq, ratis populo peritura recepto :

25 Impia turba super medios feris ense lacertos :
 Brachia linquentes Graia pendentia puppe,
 A manibus cecidere suis : non amplius undæ
 Sustinuere graves in summo gurgite truncos.
 Læmque * omni fufis nudato milite telis,

Invenis

Invenit arma furor : remum contorsit in hostem

Alter : at hi totum validis aplustre lacertis,

Anulsi^sque rotant * excusso remige sedes.

In pugnam fregerunt rates, sidentia pectus

Corpora caesa tenent, spoliantq, cadavera ferro,

Multi inopes teli, jaculum lethale revulsum

Vulneribus traxere suis, * & viscera lava

Oppressere manu, validos dum praebeat ictus

Sanguis, & hostilem cum torseris, exeat, hastam.

Nulla tamen plures, hoc edidit aequore clades,

Quam pelago diversa lues, nam pinguibus ignis

Affixus tædis, & recto sulfure vivax

Spargitur : ac faciles præbere alimenta carinae.

Nunc pice, nunc liquida rapuere incendia cera.

Nec flammæ superant undæ, sparsisq, per æquor

Iam ratibus, fragmenta * ferus sibi vendicat ignis.

Hic recipit fluctus, exstinguat ut æquore flammæ:

Hi ne mergantur, tabulis ardentibus herent.

Mille modos inter lethi, mors una timori est,

Qua capere mori, nec cessat naufraga virtus.

Tela legunt dejecta mari, ratibusq, ministrant :

Incertasque manus ictu languente per undas

Exercunt, nunc rara datur si copia ferri,

Viuntur pelago, sævis completitur hostem

Hostis, & implicitis gaudent subsidere membris,

Mergentis^sque mori. Pugna fuit unus in illa

Eximius * Phœceus animam servare sub undis,

Scrutari^sque fretum, si quid merisset arenis,

Et nimis affixos unci convellere morsus,

- Adductum quoties non senferat ancora funem.
 Hic ubi * compressum penitus deduxerat hostem,
 Victor, & incolumis summas remeabat ad undas.
 Sed se per vacuos credit dum surgere fluctus,
 5 Puppibus occurrit, tandemq, sub æquore mansit.
 Hi super hostiles jecerunt brachia remos,
 Et rarium tenuere fugam, non perdere lethum
 Maxima cura fuit, multius sua vulnera puppi
 Affixit moriens, & rostris abstulit ictus.
 10 Stantem sublimi Tyrrhenum culmine proæ
 Lygdamus excussa balearis torrior habenæ
 Glande petens, solido fregit cava tempora plumbo,
 Sedibus expulsi, postquam cruor omnia rupit
 Vincula, * procurrunt oculi: stat lumine rapto
 15 Attonitus, mortisq, illas putat esse tenebras.
 At postquam membris sensit constare vigorem,
 Vos, ait, ô socii, sicut tormenta soletis,
 Me quoq, mittendis rectum componite relis.
 Egere quod superest animæ Tyrrhene: per omnes
 20 Bellorum casus, * ingentem militis usum
 Hoc habet ex magna defunctum parte cadaver:
 Viventis feriere loco: sic fatus in hostem
 Cæca tela manu, sed non tamen * irrita mittit.
 Excipit hæc juvenis generosi sanguinis Argus,
 25 Quæ jam non medius descendit in ilia venter.
 Adjuvitq, suo procumbens pondere ferrum.
 Stabat diversa victæ jam parte carinæ
 Infelix Argi genitor (non ille juvenæ
 Tempore Phocæicis ulli cessurus in armis:*

Victum ævo robur cecidit, fessusq; senectæ
 Exemplum non miles, erat) qui funere viso,
 Sæpe cadens longæ senior per transtra carinæ
 Peruenit ad puppim, spirantesq; invenit artus.
 Non lacrymæ incidere genis, non pectora tundit,
 * Disstentis toto riguit sed corpore palmis.
 Nox subit atq; oculos vastæ obduxere tenebræ,
 Et miserum cernens agnoscere desinit Argum.
 Ille caput labens, & jam languentia colla
 Viso patre levat: vox fauces nulla solutas
 Prosequitur: tacito tantum petit oscula vulnū,
 Invitatque patris claudenda ad lumina dextram.
 Ut torpore senex caruit, virēsq; cruentus
 Cæpit habere dolor, non perdam tempora, dixit.
 A sævis permissa deis, jugulumq; senilem
 Confodiam. veniam misero concede parenti
 Arge, quod amplexus, extrema quod oscula fugi.
 Nondum destituit calidus tua vulnera sanguis
 Semianimisq; jaces, & adhuc potes esse superstes.
 Sic fatus, quamvis capulum per viscera missi
 Polluerat gladii, tamen alta sub æquora tendit
 Præcipiti saltu: & lethum præcedere nati
 Festinantem animam morti non credidit uni.

Inclinant jam fata ducum nec jam amplius anceps
 Belli casus erat: Grajæ pars maxima classis
 Mergitur: ast aliæ mutato remige puppes
 Victores vexere suos: navalia pauca
 Præcipiti tenuere fuga, quis in urbe parentum
 Fletus erat! * quantum matrum per littora planctus!

*Conjux sepe sui, confusis vultibus unda,
Credidit ora viri, Romanum amplexa cadauer:
Accensisque rogis miseri de corpore trunco
Certavere patres. at Brutus in æquore victus,
5 Primus Cæsareis pelagi decus addidit armis.*

M. ANNÆI LVCANI PHAR-
SALIAE LIBER IIII.

IO

IOANNIS SVLPITII VERVLANI
ARGUMENTVM.

CASTRA Ducis castris ad celsam Quartus Ilerdam
15 Confert in tumulto, qui penè est obrutus imbri.
Enatat hinc Cæsar, Sicoris diducit & undas,
Petrénique fugam sequitur. vicinia pacem
Incipit: at subita Petreius cæde repellit.
Qui mox esuriens veniam, vitâque precatur,
Pugnat in Hadriaca post hæc Antonius unda.
20 Vulteiûsque cadit. Libye te Curio mactat.

25 **A**T procul extremis terrarum Cæsar in oris
Martem seivus agit non multa cæde no-
centem,
Maxima sed fati ducibus momenta datu-
rum.

Iure pari rector castris Afranius illis,
Ac Petreius erat: concordia duxit in æquas
Imperium commune vices, tutelâque valli

Per-

Pervigil alterno paret custodia signo.

His præter Latias acies erat impiger Astur;

Vectonésq; leves, profugiq; à gente vetusta

Gallorum Celtae miscentes nomen Iberis.

Colle tumet modico, lenique excrevit in altum

Pingue solum tumulo: semper hunc fundata vetusta

Surgit Ilerda manu: placidis prælabitur undis

Hesperios inter Sicoris non ultimus amnes:

Saxeus ingenti quem pons amplectitur arcus

Hybernas passurus aquas, at proxima rupes

Signa tenet Magni: nec Caesar colle minore

Castra levat: medius dirimit tentoria gurgēs.

Explicat hinc tellus campos effusa patentes,

Vix oculo prendente modum, camposque coercet

Cingit rapax, vetitus fluctus, & littora cursu

Oceani populisse suo: nam gurgite misto,

Qui præstat terris, aufert tibi nomen Iberus.

Prima dies belli cessavit Marte cruento,

Spectandasque ducum vires, numerosaque signa

Exposuit, piguit sceleris: pudor arma furentium

Continuit: patriæque & ruptis legibus unum

Donavere diem, prono * tum Caesar Olympo

In noctem subita circumdedit agmina fossa.

Dum primæ * præstant acies, hosténique fefellit,

Et propè consertis obduxit castra manipulis.

Luce nova collem subito conscendere cursu,

Qui medius turam castris dirimebat Ilerdam.

Imperat, huc hostem pariter terrôrque pudôrque

Impulit: & rapto tumulum prior agmine cepit.

- His virtus, ferrumq, locum promittit : at illis
 Ipse locus, miles rupes oneratus in altas
 Nititur : adversoq, acies in monte supina
 Heret, & in tergum casura umbone * sequentis
 5 Erigitur, nulli telum vibrare * vacabat,
 Dum labat, & fixo firmat vestigia pilo,
 Dum scopulos, * stirpesq, tenens, atq, hoste relicto
 Cadunt ense viam, vidit lapsura ruina
 Agmina * dux, equitemq, jubet * succedere bello,
 10 Munusq, latius laevo * producere gyro.
 Sic pedes ex facili, nullóq, urgente receptus,
 Irritus & victor subducto Marte pependit.
 Haecenus armorum discrimina : cetera bello
 Fata dedit variis incertus motibus aër.
 15 * Pigro bruma gelu, siccisq, Aquilonibus haerens,
 Aethere constricto pluvias in nube tenebat.
 Vrebant montana nives, camposq, jacentes
 Non duraturæ conspecto sole pruinae.
 Atq, omnis propior mergenti sidera caelo
 20 Aruerat tellus hyberno dura sereno.
 Sed postquam vernus calidum Titana recepit,
 Sidera respiciens delapsæ * portitor Helles,
 Atq, iterum aequatis ad justa pondera Libræ
 Temporibus vicere dies : tunc sole relicto
 25 Cynthia quo primum cornu dubitanda refulsit,
 Exclussit Boream, flammâsq, accepit ab Euro.
 Ille suo nubes quascumq, invenit in axe,
 Torsit in occiduum Nabathæis flatibus orbem,
 Et quas sentit Arabs, & quas Gangenica tellus

Exhalat nebulas, quidquid concrefcere primus
 Sol patitur, quidquid cæli fufcator Eoi
 Intulerat Corus, quidquid defenderat Indos.
 Incendêre diem nubes oriente remotæ,
 Nec medio potuere graves incumbere mundo,
 Sed nimbos rapuere fuga: vacat imbribus Arclos,
 Et Notus: in folam Calpen fluit humidus ær.

Hic ubi jam Zephyri fines, & fummus Olympi
 Cardo tenet Tethyn, vetitæ tranfcurrere denfos
 Involuêre globos, congestumq; æris atrî
 Vix recepit fpatium, quod feparat * æthere terram,
 Iamq; polo * preffæ largos denfantur in imbres,
 Spiffatæq; fluunt: nec fervant fulmina flammæ,
 Quamvis crebra micent: * moriuntur fulgura nimbis,
 Hinc imperfcto complectitur æra gyro
 Arcus, vix ulla variatus luce colorem,
 Oceanumq; bibit, raptosq; ad nubila fluctus
 Perulit, & cælo diffufum reddidit æquor,
 Iamq; Pyrenææ, quas nunquam folvere Titan
 Evaluit, fluxere nives, fractoq; madefcunt
 Saxa gelu: tum quæ folitis è fontibus exit,
 Non habet unda * vias: tam largas alveus omnis
 A ripis accepit aquas, jam * naufraga campo
 Cæfaris arma natant, impulſaq; gurgite multo
 Caſtra labant: alto reſtagnant flumina vallo,
 Non pecorum raptus facilis, non pabula merſi
 Vna ferunt ſulci: tectarum errore viarum
 Fallitur occultis ſparſus populator in agris.

Iamq; comes ſemper magnorum prima malorum

Seva

- Sæua famer aderat: nullóq, obsessus ab hoste
 Miles eget: toto censu non prodigus emit
 Exiguam* Cererem. Prò lucri pallida tabes?
 Non deest prolato jejunus venditor auro,
 5 Iam tumuli, collésq, latens, jam flumina cuncta
 Condidit una palus, vastaq, voragine mersus:
 Absorpsit penitus rupes, ac recta ferarum
 * Detulit, atq, ipsas hausit: subitisq, frementeis
 Vorticibus contorsit* equos, & reppulit æstus
 10 Fortior Oceani: nec Phæbum surgere* sentis
 Nox subiecta polo: rerum discrimina misces
 Deformis cæli facies, junctæq, tenebræ.
 Sic mundi pars ima jacet, quam zona nivalis,
 Perpetuæq, premunt hyemes: non sydera cælo
 15 Vlla vides, sterili non* quidquam frigore gignit:
 Sed glacie medios signorum temperat ignes.
 Sic, ô summe parens mundi, sic sorte secunda
 Aequorei rector facias Neptune tridentis.
 Et tu perpetuis impendas æra nimbis:
 20 Tu remeare vetes quoscunq,* emiseris æstus,
 Non habeant amnes decli vem ad littora cursum,
 Sed pelagi referantur aquis: concussaq, tellus
 Laxet iter fluviiis: hos campos Rhennus inundet,
 Hos Rhodanus: vastos obliquens flumina fontes,
 25 Rhiphæas huc solve nives, huc stagna, lacusq,
 Et pigras, ubicunq, jacent,* effunde paludes:
 Et miseras bellis civilibus eripe terras.
 Sed parvo fortuna viri contenta pavore
 Plena redit, solitòque magis favere secundi

L I B E R I I I I.

Et veniam meruere dei. jam * rariorem annos

Et par Phæbus hostes ventura luce rubebant :

Servatōq, loco rerum discessit ab astris

Humor : & ima petit, quicquid pendeat aquarum. 5

Tollere silva comas, stagnis emergere colles

Incipiunt, visōque die durescere valles.

Vtq, habuit ripas Sicoris, campōsq, reliquit,

Primum cana salix made facto vimine parvam

Texitur in puppim, celsōque * induit iuvenco

Vectoris patiens tumidum * super enatat amnem. 10

Sic venerus stagnante Pado, fusōque Britannus

Navigat Oceano : sic cū tenes omnia Nilus,

Conferitur bibula Memphitis cymba papyro.

His ratibus trajecta manus festinat utrinq,

Succisum curvare nemus : fluvijq, ferocis

Incrementa timens, non primis roborā * ripis

Imposuit, medios pontem distendit in agros.

Ac ne quid Sicoris reperitis audeat undis,

Spargitur in sulcos, & scisso gurgite rivis

Dat pœnas majoris aquæ, post quam omnia fatis

Cæsaris ire videt, celsam Petreius Ilerdam

Deserit : & noti diffusus viribus orbis,

Indomitos querit populos, & semper in arma

Martis amore feros, & tendit in ultima mundi. 25

Nudatos Cæsar colles, desertæque castra

Conspiciens, capere arma jubet, nec querere pontem,

Nec vada, sed duris fluvium superare lacertis.

Paretur, rapuitque ruens in prælia miles,

Quod

Quòd fugiens timuisset iter. mox uda receptis
Membra forent armis, gelidósq; à gurgite cursu
Restituunt artus, donec decresceret umbra

In medium surgente die. jámq; agmina summa

5 Carpit eques, dubiúq; fugæ, pugnaeq; tenentur.

Attollunt campo geminae jugæ saxea rupes
Valle * cava media: tellus hinc ardua celsos
Continuat colles, turæ quos inter opaco
Anfractu latuere viæ: quibus hoste potiso

10 Faucibus, emitti terrarum in de via, Martem,
Inq; feras gentes Cæsar videt. Ite sine ullo
Ordine, ait, raptúmq; fuga convertite bellum,
Et faciem pugnae, vultúsq; inferite minaces,
Nec liceat pavidis ignava occumbere morte:

15 Excipiant recto fugientes pectore ferrum.
Dixit: & ad montes tendentem prævenit hostem.
Illic exiguo paulum distantia vallo
Castra locant, postquàm spatio languentia nullo
Mutua conspicuos habuerunt lumina vultus,

20 Et fratres natósq; suos videre, patrésq;
Depreñsum est ci vile nefas, tenuere parumper
Ora metu: tantúm nutu, motóq; salutant
Ense suos, mox ut stimulis majoribus ardens
Rupit amor leges, audet transcendere vallum

25 Miles, in amplexus effusas tendere palmas.
Hospitis ille ciet nomen: vocat ille propinquum:
Admonet hunc studiis consors puerilibus ætas:
* Nec Romanus erat, qui non * agnoverat hostem,
Arma rigant lacrymis, singultibus oscula rumpunt:

Et

Et quamvis nullo maculatus sanguine miles,
 Quæ potuit fecisse, timeat. quid pectora pulsas?
 Quid vesane * gemis? fletus quid fundis inaneis?
 Nec te sponte tua sceleri parère fateris?
 Usque adeòne times, quem tu facis * ipse timendum? 5
 Classica * dent bellum: sævos tu negligè cantus,
 Signa * ferat. cessa: jam jam civilis Erinny
 Concidet, & Cæsar generum privatus amabit.
 * Nunc ades æterno complectens omnia nexu,
 O' rerum, misti q, salus concordia mundi, 10
 Et sacer orbis amor: magnum nunc secula nostra
 Venturi discrimen habent, periere latebræ
 Tot scelerum: populo venia est erepta nocenti:
 Agnovere suos, prò numine fata sinistro
 Exigua requie tantas augentia clades! 15
 Pax erat, & miles castris permistus utrisque
 Errabat: duro concordès cespitè mensas
 Instituant, & permisto libamina Baccho.
 Graminei luxere foci: junctò q, cubili
 Extrahit insomnes bellorum fabula noctes: 20
 Quo primùm * steterint campo qua lancea dextra
 Exierit: dum quæ gesserunt fortia jactant,
 Et dum multa negant, quod solùm fata petebant.
 Est miseris renovata fides atq, omne futurum
 Crevit amore nefas. nam postquàm fœdera pacis 25
 Cognita Petreio, sèque & sua tradita venum
 Castra via: & famulas scelerata ad prælia dextras
 Excitat, atque hostes turba stipatus inermes
 Præcipitat castris, junctòs q, amplexibus ense

Sepa-

Separat, & multo disturbat sanguine pacem.

Addidit ira ferox moturas praelia voces :

Immemor ô patriæ, signorum oblite tuorum,

Non potes hoc causæ miles præstare Senatus

5 *Affertor victo redeas ut Cæsare ? certè*

Vt vincare potes. dum ferrum, incertâq, fata,

Quîq, fluat multo non deerit vulnere sanguis,

Ibitis ad dominum, damnatâq, signa feretis?

Utque habeat famulos nullo discrimine Cæsar

10 *Exorandus eris? ducibus quoq, vita petenda est?*

Nunquam nostra salus pretium, mercêsq, nefandæ

Proditionis eris : non hoc civilia bella

Vt vivamus, agunt : trahimur sub nomine pacis.

Non chalybem gentes penitus fugiente metallo

15 *Eruerent, nulli vallarent oppida muri,*

Non sonipes in bella ferox, non iret in æquor

Turrigeras classis pelago sparsura carinas,

Si bene libertas unquam pro pace daretur.

Hostes nempe meos sceleri iurata nefando

20 *Sacramenta tenent : at vobis vilior hoc est*

Vestra fides, quòd pro causa pugnantibus æqua

Et veniam sperare licet. prò dira pudoris

* *Fœdera ! nunc toto fatorum ignarus in orbe*

Magne paras acies, mundi q, extrema tenentis

25 *Sollicitas reges, cùm forsàn fœdere nostro*

Iam tibi sit promissa salus. Sic fatur, & omnia

Concussit mentes, scelerisq, reduxit amorem.

Sic ubi desuetæ silvis in carcere clauso

Mansuere feræ, & vultus posuere minaces,

Atque hominem didicere pati: si torrida parvus
Vēnit in ora cruor, redeunt rabiēs q, furor q,

Admonit. eque tument gustato sanguine fauces:
Fervet, & à trepido vix abstinet ira magistro.

Itur in omne nefas: & quæ fortuna deorum
Invidia cæca bellorum in nocte tulisses,

Fecit monstra fides inter mensās q, torōs q,

Quæ modò complexu foverunt * pectora, cadunt,

Et quamvis primò ferrum strinxere gementes,

Ut dextræ iusti gladius dissuasor adhæsit,

Dum feriunt, odere suos, animōs q, labantes

Confirmant ictū. fervent jam castra tumultu,

Et scelerum turba rapiuntur colla parentum.

Ac velut occultum pereat scelus, omnia monstra

In faciem posuere ducum: juvat esse nocentes.

Tu Cæsar quamvis spoliatus milite multo:

Agnoscis superos: ne q, enim tibi major in * arvis

Emathiis fortuna fuit, nec Phocidor undis

Massilia, Phario * nec tantum est æquore gestum.

Hoc siquidem solo civilis crimine belli

Dux causæ melioris eris: * polluta nefanda

Agmina cæde duces junctis committere castris

Non audent, aliæ q, ad mœnia rursus Ilerdæ

Intendere fugam, campos eques ob vius omnes

Abstulit, & siccis inclusit collibus hostem.

Tunc inopes undæ prærupta cingere fossa

Cæsar avertet, nec castra pati contingere ripas,

Aut circum largos curvari brachia fontes.

Ut lethi vidēre viam, conversus in iram

- Præcipitem timor est. miles non utile clausis
 Auxilium mactavit equos : tandemq; coactus
 Spe posita damnare fugam, casurus * in hosteis
 Feritur. ut effuso Caesar decurrere passu
 5 Vidit, & ad certam devotos tendere mortem,
 Tela tene jam miles, ait, ferrumq; ruenti
 Subtrahere : non ullo constet mihi * sanguine bellum :
 Vincitur haud gratis jugulo qui provocat hostem,
 En sibi vilis adest * invisa luce juvenis,
 10 Iam damno peritura meo : * non sentiet ictus,
 Incumbet gladiis, gaudebit sanguine fuso.
 Deferat * hic fervor menteis, cadat impetus amens,
 Perdant velle mori. sic deflagrare minaces
 Incassum, & vetito passus languescere bello,
 15 Substituit merso dum nox sua lumina Phæbo.
 Inde ubi nulla data est * miscendi copia * Martis,
 Paullatim * cadit ira ferox, mentesq; reperiunt,
 Saucia majores animos ut pectora gestant,
 Dum dolor est, ictusq; recens, & mobile nervis
 20 Conamen calidus præbet cruor, ossaq; nondum
 * Adduxere cutem : sic conscius ensis adacti
 Stat victor, tenuitq; manus : * tum frigidus artus
 Alligat, atque animum subducto robore torpor.
 Postquam sicca rigens astrinxit vulnera sanguis.
 25 Iamque inopes unde primum tellure refossa
 Occultos latices, * abstrusaq; flumina quærunt :
 Nec solum rastris, durisq; ligonibus arva,
 Sed gladiis fodere suis : puteisq; cavati
 Montis ad irrigui premittur fastigia campi.

Non se tam penitus, tam longè luce relicta
 Merferit Assyrii scrutator pallidus auri,
 * Non tamen aut rectis sonuerunt cursibus amnes,
 Aut micuere novi percusso pumice, fontes :
 Antra nec exiguo stillant sudantia rore,
 Aut impulsæ levi turbatur glarea vena.
 Tunc exhausta super multo sudore iuventus
 Extrahitur, duris silicibus lassata metallis.
 * Quoque minus possent siccos tolerare vapores,
 Quæstæ fecistis aquæ : nec languida fessi
 Corpora sustentant epulis, mensasq; perosi
 Auxilium fecere famem : si mollius aruum
 Prodidit humorem, pingues manus utraque glebas
 Exprimis ora super : nigro si turbida limo
 Colluvies immota * jacet, cadit omnis in haustus
 Certatim obscænos miles : moriensq; recepit.
 Quas nolle victurus aquas ritisque ferarum
 Distentas siccant pecudes & lacte negato,
 Sordidus exhausto sorbetur ab ubere sanguis.
 Tunc herbas frondēsq; terunt, & rore madentes
 Distringunt ramos : & siquos palmite crudo,
 Arboris aut tenera succos pressere medulla.

O fortunati, fugiens quos barbarus hostis
 Fontibus immisto stravit per rura veneno.
 Hos licet in fluvios saniem, tabemque ferarum,
 Pallida Diæis, Cæsar nascentia saxis
 Infundas aconita palam, Romana iuventus
 Non decepta bibet, torrentur viscera flamma,
 Oræque sicca rigent squamosis aspera linguis

- Iam marcent venæ, nulloq; humore rigatus
 Aëris alternos * angustat pulmo meatus.
 Rescissoq; nocent suspiria * dura palato.
 Pandunt ora sui, nocturnūq; aëra capiant.
 5 Exspectant imbres, quorum modo cuncta natabans
 Impulsu, & siccis vultus in nubibus hærent.
 Quoq; magis miseros undæ jejunia solvant,
 Non super arenem Meroën, Cancrīq; sub * axe,
 Quā nudi Garamantes arant, sedere: sed inter
 10 Stagnantem Sicorim, & rapidū * depensus Iberum
 Spectat vicinos sistens exercitus amnes.
 Iam domiī cessere duces: pacisq; petendæ
 Auctor damnatis supplex Afranius armis,
 Semianimes in castra trahens hostilia turmas.
 15 Victoris stetit ante pedes, servata precanti
 Majestas non fracta malis, intēq; priorem
 Fortunam, casusque novos gerit omnia victi,
 Sed ducis, & veniam securo pectore poscit.
 Sime degeneri stravissent fata sub hoste.
 20 Non deerat fortis * rapiendo dextera leio.
 At * nunc sola mihi est orandæ, * causa salutis,
 Dignum donanda, Cæsar, te credere vita.
 Non partis studiis agimur, nec sumpsimus arma
 Consiliis inimica tuis, nos denique bellum
 25 Invenit civile duces: causæque priori,
 Dum potuit, servata fides, nil fata moramur.
 Tradimus Hesperias gentes, aperimus Eoas,
 Securūque orbis patimur post terga relictū.
 Nec cruor effusus campis tibi bella peregit,

Nec ferrum, lassæque manus : hoc hostibus unum
 Quod vincas, ignosce tuis. nec magna petuntur.
 Otia des * fessis, vitam patiaris * inermes
 Degere, quam tribuis, campis prostrata jacere
 Agmina nostra putes. nec enim * felicibus armis
 Misceri damnata decet, pariémque triumphis
 Captos ferre tui, turba hæc sua fata peregit.
 Hoc petimus, victos ne tecum vincere cogas.

Dixerat : At Caesar facilis, vultuq, serenus
 Flectitur, * atque usum belli, pænamq, remittit.
 Ut præmiiûm iustæ placuerunt fœdera pacis,
 Incustoditos decurrit miles ad amneis,
 Incumbit ripis, permissaq, flumina turbas,
 Continuus multis subitarum tractus aquarum
 Aëra non passus vacuis * discurrere venis,
 Arctavit, clausitq, animam : nec fervida pestis
 Cedit adhuc : sed morbus egens jam gurgite plenis
 Visceribus sibi poscit aquas. mox robora nervis,
 Et vires rediere viris. O' prodiga rerum
 Luxuries, nunquam parvo contenta parati,
 Et quæstorum terra, pelagóque ciborum
 Ambitiosa fames, & laetæ gloria mensæ,
 Discite quàm parvo liceat producere vitam,
 Et quantum natura petat, non erigit egros
 Nobilis ignoto diffusus consule Bacchus :
 Non auro, myrrhâq, bibunt : sed gurgite puro
 Vita redit, satis est populis fluviusq, Cérésq,
 Heu miseri, qui bella gerunt, tunc arma relinquens
 Victori miles spoliato pectore tutus

- Innocuusq; suas curarum liber in urbes
 Spargitur. ô quantum donata potitos
 Excussis * nunquam ferrum vibraſſe lacertis
 Pœnituit, toleraſſe ſitim fruſtrâque rogaſſe
 5 Proſpera bella deos. nempe uſis Marte ſecundo
 Tot dubiæ reſtans acies, tot in orbe labores.
 Ut nunquam fortuna labet ſucceſſibus anceps,
 Vincendum toties : terras fundendus in omneis
 Eſt cruor. & Cæſar per tot ſua fata ſequendus.
 10 Felix qui potuit, mundi nutante ruina,
 Quo jaceat jam ſcire loco : non prælia feſſos
 Vlla vocant, certos non rumpunt claffica ſomnos.
 Iam conjux, natique rudes, & ſordida reſta,
 Et non deductos recipit ſua terra colonos.
 15 Hoc quoque ſecuris oneris fortuna remiſit,
 Sollicitus menti quòd abeſt pavor : ille ſalutis
 Eſt auctor, dux ille fuit ſic prælia ſoli
 Felices nullo ſpectant civilia voto.
 Non eadem belli totum fortuna per orbem
 20 Conſtitit, in parteis aliquid ſed Cæſaris auſa eſt,
 Quà maris Adriaci longas ferit unda Salonas,
 Et tepidum in molles Zephyros excurrit Iader.
 Illic bellaci conſiſus gente Curetum,
 Quos alit Adriaco tellus circumſlua ponto,
 25 Clauditur extrema reſidens Antonius ora,
 Cantus ab incurſu belli ſi ſola recedat,
 Expugnat quæ tuta, fames : non pabula tellus
 Paſcendis ſubmiſiſit equis, non proſerit ullam
 Flava Ceres ſegetem : ſpoliabat gramine campum

Miles,

Span

Miles, & attonso miseris jam dentibus arvo,
 Castrorum siccas de cespite vulserat herbas.
 Ut primum adversæ socios in litore terræ
 Et Basilum videre ducem : nova furtim per æquor
 Exquisita fuga, neque enim de more carinas
 Extendunt, puppèsq; levant, sed firma gerendis
 Molibus insolito contexunt robora ductu.
 Nanque ratem vacuæ sustentant undique cuppæ,
 Quarum porrectis series constricta catenis
 Ordinibus geminis obliquas excipit alnos.
 Nec gerit expositum telis in fronte patenti
 Remigium : sed quod trabibus circumdedit æquor,
 Hoc ferit, & taciti præbet miracula cursus,
 Quòd nec vela ferat, nec apertas verberet undas.
 Tunc freta servantur, dum se declivibus undis
 Aestus agat, refluxoque mari nudentur arenæ.
 Iamque relabenti crescebant littora ponto,
 Missa ratis prono deferitur lapsa profundo,
 Et geminae comites, cunctas super ardua turris
 Eminet, & tremulis tabulata minantia pinnis.
 Noluit Illyricæ custos Octavius undæ
 Confestim tentare ratem, celerèsque carinas
 Continuit, cursu crescat dum præda secundo :
 Et temerè ingressos repetendum invitat ad æquor
 Pace maris. Sic dum pavidos formidine cervos
 * Claudat odoratæ metuentes aëra pennæ :
 Aut dum dispositis attollat retia varis
 Venator, tenet ora levis clamosa Moleffi :
 Spartanos, Cretasque ligat : nec creditur ulli

- Silva cani, nisi qui presso vestigia rostro
 Colligit, & præda nescit latrare reperia,
 Contentus tremulo monstrasse cubilia loro.
 Nec mora, complentur moles, avidæque petitis
 5 Insula deseritur ratibus : quo tempore primas
 * Impedit ad noctem jam lux extrema tenebras.
 At Pompeianus fraudes innectere ponto
 Antiqua parat arte Cilix, passusq; vacare
 Summa freti, medio suspendit vincula ponto,
 10 Et laxas * fluitare sinit, religatque catenas
 Rupis ab Illyricæ scopulis, nec prima, nec illa,
 Quæ sequitur, tardata ratis : sed tertia moles
 Hæsit, & ad cantes adducto * fune secuta est.
 Impendent cava saxa mari, ruituræque semper
 15 Stat (mirum) moles, & silvis æquor inumbrat
 Huc fractas Aquilone rates, submersaq; pontus
 Corpora sæpe tulit, cæcisq; abscondit in antris :
 Restituit raptus tectum mare, cùmque cavernæ
 Evomere fretum, contortæ vorticis undæ
 20 Taurorominitanam vincunt fervore Charybdim.
 Hic Opiterginis moles onerata colonis
 Constitit : hanc omni puppes statione solutæ
 Circumeunt : alii rupes ac littora complent.
 Vulteius tacitas sensit sub gurgite fraudes.
 25 Dux erat ille ratis, frustra qui vincula ferro
 Rumpere conatus, poscit spe prælia nulla,
 Incertus quâ terga daret, quâ pectora bello.
 Hoc tamen in casu, quantum deprensa valebat,
 Effecit virtus : inter tot millia capta :

Circunfusa rati, & plenam vix inde cohortem,
 Pugna fuit, non longa quidem, nam condidit * atra
 Nox lucem dubiam, pacemque habuere tenebræ.

* Tunc sic attonitam, venturæque fata paventem.
 Rexit magnanima Vulteius voce cohortem : 5
 Libera non ultra parva quàm nocte juvenis,
 Consulite extremis * angusto tempore rebus.
 Vita brevis nulli superest, qui tempus in illa
 Querendæ sibi moris habet : nec gloria lethi
 Inferior, juvenes, admoto occurrere fato. 10
 Omnibus incerto venturæ tempore vitæ
 Par animi laus est, & quos speraveris annos
 Perdere, & extremæ momentum abrumperè lucis,
 Accersas dum fata manu, non cogitur ullus
 Velle mori : fuga nulla patet, stant undique nostris 15
 Intenti cives jugulis : decernite lethum,
 Et metus omnis * abest, cupias quodcumq; necesse est.
 Non tamen in cæca bellorum nube cadendum est,
 Aut cùm permittis acies sua tela tenebris
 Involvunt, * conferta jacent cùm corpora campo, 20
 In medium mors omnis abit, perit obruta virtus.
 Nos in conspicua sociis, hostique carina
 Constituerè dei præbebunt æquora testes,
 Præbebunt terræ, summis dabit insula saxis.
 Spectabunt gemine diverso è littore partes. 25
 Nescio * quid nostris magnum, & memorabile fati
 Exemplum, Fortuna paras, quæcumque per ævum
 Exhibuit monimenta fides, servatâq; ferro
 Militiæ pietas, transibit nostra juvenis.

Nanque suis pro te gladiis incumbere, Caesar,
Esse parum scimus: sed non majora supersunt
Obsessis, tanti quæ pignora demus amoris.

Abscidit nostræ multum fors invida * laudi,

5 Quòd non cum senibus capti natisque tenemur.
Indomitos sciat esse viros, * timeátque furenteis.
Et morti faciles animos: & gaudeat hostis
Non plures hæsisse rates: tentare parabunt
Fæderibus, turpique volent corrumpere vita.

10 O utinam, quò plus habeat mors unica famæ,
Promittant * veniam, jubeant sperare salutem:
Ne nos, cum calido fodiemus viscera ferro,
Desperasse putent. magna virtute merendum est,
Caesar ut, amissis inter tot millia paucis,

15 Hoc damnum, clademque voces: dent fata recessum,
Emittant q, licet, vitare instantia nolim.
Projeci vitam comites, totiusque future
Mortis agor stimulis, furor est. agnoscere solis
Permissum est quos jam tangit vicinia * fati.

20 Victurosque dei celans, ut vivere durent,
Felix esse mori. Sic cunctas sustulit ardor
Nobilium mentes juvenum: cum sidera celi
Ante ducis voces oculis humentibus omnes
Aspicerent, flexoque Vrsæ remone paverent:

25 Idem cum fortes animos præcepta subissent,
Optavere diem. nec segnis mergere ponto
Trunc erat astra polus: nam sol Ledæa tenebat
Sidera, vicino cum lux altissima Cancro est:
Nox * tum Thessalicas urgebat parva sagittas.

Detegis

Detegit orta dies stanteis in rupibus Istros,
 Pugnacésque mari Graia cum classe Liburnos.
 Tentavere prius suspensò vincere bello
 Fœderibus, fieret captis si dulcior ipsa
 Mortis vita mora. stabat devota juvenus
 5
 Damnata jam luce ferox, securâq; pugnae
 * Permisso sibi fine manu : nullique tumultus
 Excussere viris mentes ad summa paratas.
 Innumerâsque simul pauci terrâque marique
 Sustinuerè manus : tanta est fiducia mortis.
 10
 Vique satis bello visum est fluxisse cruoris,
 Versus ab hoste furor : primus dux ipse carinae.
 Vultibus jugulo poscens jam fata relecto,
 Ecquis, ait, juvenum est, cuius sit dextra cruore
 Digna meo, certâque fide per vulnera nostra
 15
 Testetur se velle mori ? nec plura locuto
 Viscera non unus jandudum transigit ensis.
 Collaudat cunctos : sed eum, cui vulnera prima
 Debebat, grato moriens interficit ictu.
 Concurrunt alii, totumque in partibus * unis
 20
 Bellorum fecere nefas, sic semine Cadmi
 Emicuit Dirœa cohors, ceciditque suorum
 Vulneribus, dirum Thebani, fratribus omen.
 Phasidos & campis insomni denique creati
 Terrigenæ, missa magicis è cantibus ira,
 25
 Cognato tantos implerunt sanguine sulcos :
 Ipsâque inexpertis, quod primum fecerat herbis
 Expavit Medea nefas ? sic mutua pacti
 Fata cadunt * juvenes : nimisq; in morte virorum
 Mors

- Mors virtutis habet : pariter sternuntque caduntq;
 Vulnere lethali : nec quidquam dextra fefellit,
 Cum feriat moriente manu : nec vulnus adactis
 Debetur gladiis : percussum est pectore ferrum,
 5 Et jugulis pressere * manum. cum sorte cruenta
 Fratribus incurrunt fratres, natusq; parenti :
 Haud trepidante tamen toto cum pondere dextra
 Exegere enses : pietas ferientibus una
 * Non repetisse fuit, jam latis viscera lapsa
 10 Semianimes traxere foris, multumque cruoris
 Infudere mari : despectam cernere lucem,
 Victoresque suos vultu spectare superbo.
 Et mortem sentire juvat, jam strage cruenta
 Conspicitur cumulata ratis : bustisque remittunt
 15 Corpora victores, ducibus mirantibus, ulli
 Esse ducem tanti : nullam maiore locuta est
 Ore ratem totum discurrens fama per orbem.
 Non tamen ignara post hæc exempla virorum
 Percipient gentes, quam sit non ardua virtus
 20 Servitium fugisse manu : sed regna timentur
 Ob ferrum, & sævis libertas uritur armis :
 Ignoratq; datos, ne quisquam serviat, enses.
 Mors utinam pavidos * vitæ subducere nolles,
 Sed virtus te sola dares. Non segnior illo
 25 Marte fuit, qui tunc Libycis exarsit in * arvis.
 Nanque rates audax Libyæo litore solvit
 Curio : nec forti velis Aquilone recepto
 Inter semirutas magnæ Carthaginis arces,
 Et * Clupeam tenuit stationis littora notæ.

Primaq, castra locat cano. ^{mus} ul equos. 107

* *Bagrada lentus* - *g^u sicca sulcator arenae.*

Inde petit numulos, exesasq, undique rupes,

Antei quæ regna vocat non vana vetustas.

Nominis antiqui cupientem noscere causas,

Cognita per multos docuit rudis incola patres.

Nondum post genitos tellus effeta gigantes,

Terribilem Libycis partum concepit in antris.

Nec tam iusta fuit terrarum gloria Typhon.*

Aut Tityos, Briareusque ferox : calòque pepercit,

Quod non Phlegraeis Antæum sustulit arvis.

Hoc quoque iam vastas cumulavit munere vires

Terra sui fetus, quòd cùm tetigere parentem.

Iam defecta vigent renovato robore membra.

Hæc illi spelunca domus : latuisse sub alta

Rupe ferunt, epulas raptos habuisse leones.

Ad somnos non terga feræ præbere cubile

Assuetudine, non silva torum: virisque resumptis*

In nuda tellure jacens, periere coloni

Arborum Libyes: pereunt, quos appulit æquor.

Auxilióque diu virtus non usa cadendi

Terræ spernit opes : invictus robore cunctis,

Quamvis staret, erat, tandem vulgata cruenti

Fama mali terras monstros, & quórque levantiem

Magnanimum Alcidem Libycas excivis in oras,

Ille Clconæi projecit terga leonis,

Antæus Libyci. perfudit membra liquore

Hospes Olympiaca servato more palaestra,

Ille parum fidens pedibus contingere matrem,

Auxilium,

- ... membris calidius infudit arenas.*
 Conseruere manus, & multo brachia *... xii*,
 * Colla diu gravibus frustra tentata lacervis :
 Immotumque caput fixa cum fronte tenetur :
 5 Miranturque habuisse parem, nec viribus uti
 Alcides primo voluit certamine totis,
 Exhaustiq; virum : quod creber anhelitus illi
 Prodidit : & gelidus fesso de corpore sudor.
 Tunc cervix lassata quasi : tunc pectore pectus
 10 Vrgeri : tunc obliqua percussa labare
 Crura manus, jam terga viri cedentia victor
 Alligat, & medium compressis ilibus arctat :
 Inguinaque insertis pedibus distendit, & omnem
 Explicuit per membra virum, rapit arida tellus
 15 Sudorem : calido complentur sanguine venæ,
 Intumuerè tori, totosque induruit artus,
 Herculeosque novo laxavit corpore nodos.
 Constitit Alcides stupefactus robore tanto :
 Nec sic Inachiis, quamvis rudis esset, in undis
 20 Defectam timuit reparatis anguibus hydram.
 Confluxere pares, telluris viribus ille,
 Ille suis, nunquam se velle sperare novercæ
 Plus licuit, videt exhaustos sudoribus artus.
 Cervicemque viri siccam, * qua ferret Olympum.
 25 Vique iterum fessis iniecit brachia membris,
 Non expectatis Antæus viribus hostis,
 Sponte cadit, maiorque accepto robore surgit.
 Quisquis inest terris, in fessos spiritus artus
 Egeritur : tellusque viro luctante laborat.

Ut tandem auxilium tactæ prodesse parentis
 Alcides sensit : standum est tibi, dixit & ultra
 Non credere solo, sternique vetabere terra :
 Hærebis pressis intra mea pectora membris :
 Huc Antææ cades, sic fatus, sustulit altè
 Nitentem in terras juvenem, morientis in artus
 Non potuit nati Tellus * summittere vires.
 Alcides medium tenuit : jam pectora pigro
 Stricta gelu, terrisque diu non credidit hostem.
 Hinc ævi veteris custos famosa vetustas,
 Miratrixque sui signavit nomine terras.
 Sed majora dedit cognomina collibus istis,
 Pænum qui Latiis revocavit ab arcibus hostem
 Scipio, nam sedes Libyca tellure posito
 Hæc fuit, en veteris cernis vestigia valli.
 Romana hos primum tenuit victoria campos.

Curio lætatus : tanquam fortuna locorum
 Bella gerat, siervetque ducum sibi fata priorum,
 Felici non fausta loco tentoria ponens.
 Indulset castris, & collibus abstulit omen,
 Sollicitatque feros non æquis viribus hostes.
 Omnis Romanis quæ cesserat Africa signis,
 Tunc Vari sub jure fuit : qui robore quanquam
 Confusus Latio, regis tamen undique vires
 Excivisse Libyæ gentis, extremaque mundi
 Signa suum comitata Iubam, non fusior ulli
 Terra fuit Domino, quæ sunt longissima regna,
 Cardine ab occiduo vicinus Gadibus Atlas
 Terminat : à medio, confinis Syrtibus * Ammon

At quâ lata jaces vasti plaga ferrida regni,
 Distinet Oceanum, Zoneq; exusta calentis
 Sufficiunt spatio, populi tot castra sequuntur,
 * Autololes, Numidaq; vagi, semperque paratus

5 Inculto Getulus equo: tum concolor Indo
 Maurus, inops Nasamon, misti Garamante perusto
 Marmaridæ volucres, æquaturisque sagittas
 Medorum, tremulum cum tor sit missile, Maxax:
 Et gens, quæ nudo residens Massylia dorso
 10 Ora levi flectit frenorum nescia virga:
 Et solitus vacuis errare mapalibus Afer
 Venator, ferrique simul fiducia non est.
 Vestibus iratos laxis operire leones.

Nec solum studiis civilibus arma parabat,
 15 Privata sed* bella dabat Iuba concitus ira.
 Hunc quoque, quo superos, humanâq; polluit anno,
 Lege tribunitia solio depellere avorum
 Curio tentarat, Libyâque auferre tyranno,
 Dum regnum te Roma facit, memor ille doloris
 20 Hoc bellum sceptri fructum putat esse retenti.
 Hæc igitur regis trepidat jam Curio fama,
 Et quod Cæsareis nunquam devota juventus
 Illa nimis castris, nec Rheni miles in undis
 Exploratus erat, Corfini captus in arce,
 25 Infidusque novis ducibus, dubiisq; priori,
 Fas utrumque putat, sed postquam languida segni
 Cernit cuncta metu,* nocturnaque munia valli
 Desolata fuga, trepida sic mente profatur:

Audendo magnus tegitur timor: arma capeffam

Ipse

*Ipse prior : campum miles descendat in equum,
Dum meus est. variam semper dant otia mentem.*

** Eripe consilium * pugna, cum dira voluntas*

*Ense subit * pressō, galea texere pudorem.*

Quis conferre duces meminit ? quis pendere causas ? 5

Quā stetit, inde favei : veluti fatalis arenæ

Muneribus non ira vetus concurrere cogit,

Productos odere pares. Sic fatus, apertis

Instruxit campis acies : quem blanda futuris

Deceptura malis belli fortuna recepit. 10

Nam pepulit Varum campo nudatæque fœda

Terga fuga, donec vetuerunt castra, cecidit.

Tristia sed postquam superati prælio Vari

Sunt audita Iuba : lætus quod gloria belli

Sit rebus servata suis, rapit agmina furim, 15

Obscuratque suam per iussa silentia famam,

Hoc solum metuens incautus ab hoste timeri.

Mittitur exigua, qui prælia prima lacessat,

Eliciâtque manu Numidis à rege secundus,

Ut sibi commissi simulator Sabbura belli. 20

Ipse cavaregni vires in valle retentat :

Aspidas ut Pharias cauda sollerior hostis

Ludit, & iratas incerta provocat umbra :

** Obliquansque caput vanas serpentis in auras*

Effusse tuto comprehendit guttura morsu 25

Leshiferam citra saniem : tunc irrita pestis

Exprimitur, faucésque fluunt pereunte veneno.

Fraudibus eventum dederat fortuna : seroxque

Non exploratis oculi viribus hostis,

Curio

- Curio nocturnum castris erumpere cogit.
 Ignotisque equitem latè * decurrere campis.
 Ipse sub Aurora primos excedere motus
 Signa jubet castris, multum frustra que rogatus
 5 Vt Libycas metuat fraudes, infectaque semper
 Punica bella dolis lethi fortuna propinqui
 Tradiderat fatis juvenem : bellumque trahebas
 Auctorem civile suum, super ardua ducis
 Saxa, super cautes abrupto limite signa:
 10 Cum procul è summis conspecti collibus hostes
 Fraude sua cessere parum, dum colle relicto
 * Effusam patulis * aciem committeret arvis.
 Ille fugam credens, simulat & nescius artis,
 Vt victor, * medios aciem * projecit in agnos.
 15 Tunc primum patuere doli, Numidæque fugaces
 Undique completis clauserunt montibus agmen.
 Obstupuit dux ipse simul perituraque turba.
 Non timidi petiere fugam, non praelia fortes.
 Quippe * ubi non sonipes motus clangore tubarum
 20 Saxa quatit pulsu, rigidos vexantia frenos
 Ora tenens, spargitque jubas, & surrigit aures,
 Incertoque pedum pugnat non stare tumultu.
 Fessa jacet cervix : fumant sudoribus artus :
 Oraque projecta squalent arentia lingua :
 25 Pectora rauca gemunt, que creber anhelitus urget :
 Et defecta gravis longè trahit ilia pulsus :
 Siccæque sanguineis durescit spuma lupatis.
 Iamque gradum neque verberibus, stimulisq; coacti,
 Nec quamvis crebris jussi calcaribus addunt.

Vulneribus

Vulneribus coguntur equi, nec profuit ulli
 Cornipedis rupisse moras : neque enim impetus illis
 Incursumq; fuit : tantum profertur ad hostes,
 Et spatium jaculis oblato vulnere donat.

At vagus Afer equos ut primum* emisit in agmē,
 Tunc campi tremuere sono, terraq; soluta
 Quantus Bistonio torquetur turbine pulvis,
 Aëra nube sua texit, traxitq; tenebras.

Ut vero in pedites fatum miserabile bellū
 Incubuit, nullo dubii discrimine Martis

Ancipites steterunt casus, sed tempora pugna
 Mors tenuit, neq; enim licuit procurrere contra,
 Et miscere manus, sic undiq; septa Juventus
 Comminus obliquis, & rectis eminus hastis
 Obruitur, non vulneribus, nec sanguine solū,
 Telorum nimbo peritura, & pondere ferri.

Ergo acies tantæ paruum spissantur in orbem:
 Ac, si quis metuens medium correpserit in agmen
 Vix impune suos inter convertitur enses.

Densaturq; globus, quantum pede prima relato
 Constrinxit gyros acies : non arma movendi
 Iam locus est, pressis : stipatq; membra reruntur.
 Frangitur armatum colliso pectore pectus.

Non tam leta tulit victor spectacula Maurus
 Quam fortuna* dabat : fluvios non ille cruoris,
 Membrorumq; videt lapsum, & ferientia terram
 Corpora, compressum turba stetit omne cadaver.

Excitet invisas diræ Carthaginis umbras
 Inferiis fortuna novis : ferat ista cruentus

- Hannibal, & Pœni tam dira piacula manes.
 Romanam superi, Libyca tellure ruinam
 Pompeio, prodesse nefas, votisq; senatus,
 Africa nos potius vincat sibi. Curio fusas
 5 Vt vidit campis acies, & cernere tantas
 Permisit clades compressus sanguine pulvis,
 Non tulit afflictis animam producere rebus,
 Aut sperare fugam: ceciditq; in strage suorum
 Impiger ad lethum, & foris virtute coacta.
 10 Quid nunc rostra tibi profunt turbata, forūmq;
 Vnde tribunitia plebeus signifer arte
 Arma dabas populis? quid prodita jura senatus,
 Et gener, atq; socer bello concurrere jussi?
 Antè jaces, quàm dira duces Pharsalia confert:
 15 Spectandūmq; tibi bellum civile negatum est,
 Has urbi miserae vestro de sanguine pœnas
 Ferre datis: luitis jugulo sic arma potentes.
 Felix Roma quidem, civēq; habitura beatos,
 Si libertatis superis tam cura placeret,
 25 Quàm vindicta places. Libycas en nobile corpus
 Pascit aves, nullo contactus Curio busto.
 At tibi nos (quando non proderit ista silere)
 A quibus omne ævi senium sua fama repellit,
 Digna damus juvenis merita præconia vitæ.
 20 Haud alium tanta civem tulit indole Roma,
 Aut cui plus leges deberent recta sequenti.
 Perdita tunc urbi nocuerunt* sæcula, postquam
 Ambitus & luxus, & opum metuenda facultas
 Transverso mentem dubiam torrente tulerunt.

*Momentūq; fuit mutatus Curio rerum,
Gallorum capius spoliis, & Caesaris auxo.
Ius licet in jugulos nostros sibi fecerit ense
Sulla potens, Mariusq; ferro, & Cinna cruentus.
Caesare q; domus series: cui tanta potestas
Concessa est? emere omnes, hic vendidit urbem.*

M. ANNÆI LVCANI PHAR-
SALIAE LIBER V.

IOANNIS SVLPICII VERVLANI
ARGVMENTVM.

*QVINTVS in AEgypto narrat te Magne senatum
Constituisse Ducem: tum Delphica consulit antro
Appius, & domitis rediens jam Caesar Iberis,
Componit saevos intra sua castra tumultus.
Et Dictator abit, nec non & consul ab urbe
Brundisium: classem recipit, Pharsalia cymba
Pæne Ducis perit temeraria, navigat inde
Marcus, & in Lesbum te vir, Cornelia, mittit.*

S*ic alterna duces bellorum vulnera passos
In Macedon̄ terras, miscens adversa secundis,
Servavis fortuna patres: jam sparseras*

** Aemo*

*Bruma nives, gelidōq; cadens Atlantis Olympo:
Instabātq; dies, qui dat nova nomina fastis,
Quiq; colit primus ducentem tempora lanum.
Dum tamen emeriti remanet pars ultima iuris,
Consul uterque vagos belli per munia Patres*

- Elicit Epirum, peregrina ac sordida sedes
 Romanos cepit procures : secretaq, rerum
 Hospes in * extremis audiuit curia testis,
 Nam quis castra vocet tot strictas jure secures,
 5 Tot fasces ? docuit populos venerabilis ordo
 Non magni parteis, sed Magnum in partibus esse,
 Ut primum mestum tenuere silentia cœtum,
 Lentulus * è celsa sublimis sede profatur,
 Indole si dignum Latia, si sanguine prisco
 10 Robur inest animis, non qua tellure coacti,
 Quàmq, procul * testis captae sedeamus ab urbis
 Cernite, sed vestrae faciem cognoscite turbæ :
 Cunctaq, jussuri primum hoc decernite Patres
 Quod regnis, populisq, liquet, nos esse senatum,
 15 Nam vel Hyperboreæ plaustrum glaciale sub Vrsæ,
 Vel plage quæ torrens, claususq, vaporibus axis
 Nec patitur noctes, nec iniquos crescere soles,
 Si fortuna ferat, rerum nos summa sequetur,
 Imperiūmq, comes. Tarpeia sede perusta
 25 Gallorum facibus, Vejōsq, habitante Camillo,
 Illic Roma fuit : non unquam perdidit ordo
 Mutato sua jura solo, merentia testæ
 Cæsar habet, vacuāsq, domos, legēsq, silentes,
 Clausaq, iustitio tristi fora, curia solos
 30 Illa videt patres, plena quos turbe fugavit.
 Ordine de tanto quisquis non exulat, hîc est.
 Ignaros scelerum, longaq, in pace quietos
 Bellorum primus sparsit furor : omnia rursus
 Membra loco redeunt, en totis viribus orbis

Hesperiam pensant superi : jacet hostis in nudis
 Obrutus Illyricis : Lybies squalentibus aruis
 Curio Cæsarei cecidis pars magna senatus.
 Tollite signa duces : fatorum impellite cursum :
 Spem vestram præstate deis : fortunâq, tantos
 Det vobis animos, quantos fugientibus hostem
 Causa dabat. nostrum * exhausto jus clauditur anno :
 Vos quorum finem non est sensura potestas,
 Consulite in medium Patres, Magnûmq, jubete
 Esse ducem : læto nomen clamore senatus
 Excipit : & Magno fatum, patriæq, suumq,
 Imposuit. Tunc in reges, populôsq, merentes
 Sparsus honos, pelagiq, potens Phæbeia donis
 Exornata Rhodos, gelidîq, inculta juventus
 Taygeti : fama veteres laudantur Athenæ :
 Massiliæq, suæ donatur libera Phocis.

Tunc * Sadalen, fortêmq, Cotyn, fidîumq, per arma
 Dejotarum, & gelidæ dominum * Rhasipol in oræ
 Collaudant : Libyâmq, jubent auctore senatu
 Sceptrifero parère Iubæ ! prò tristia fata.

En tibi non fidæ gentis dignissime regno
 Fortunæ Ptolomæe pudor, criménq, deorum,
 Cingere Pelleo pressos diademate crineis
 Permissum : seuum in populos puer accipis ensen :
 Atq, utinam in populos, donata est regia Lagi :

Accessit. Magni jugulus : regnûmq, sorori
 Ereptum est, socerôq, nefas. jam turba soluto
 Arma petit cætu : quæ cûm populiq, ducésq,
 Casibus incertis, & cæca sorte pararent,

Solus in ancipites metuit descendere Martis
 Appius eventus, finemq, expromere rerum
 Sollicitat superos, multosq, obducta per annos
 Delphica fatidici referat penetralia Phæbi.

9 Hesperio tantum, quantum * semotus Eoo
 Cardine Parnassus gemino petit æthera colle,
 Mons Phæbo, Bromiôq, sacer, cui numine misto
 Delphica Thebanæ referunt trieterica Bacchæ.
 Hoc solum fluctu terras mergente cacumen

10 Eminuit, pontôq, fuit discrimen, & astris.

* Tu quoq, vix * summam seductus ab æquore rupem
 Extuleras, unôq, iugo Parnasse latebas.

Vltor ibi expulsæ premerent cum viscera parius
 Matris adhuc rudibus Pæan Pythona sc gittis

15 Explicuit, cum regna Themis, tripodasque teneret.

Vi vidit Pæan vastos telluris hiatus
 Divinam spirare fidem, ventosq, loquaces
 Exhalare solum, sacris se condidit antris,
 Incubuitq, adyto, vates ibi factus Apollo.

20 Quis latet hîc superûs? quod nume ab æthere pres-
 Dignatur cacas inclusum habitare cavernas? (sum

Quis terram celi patitur deus, omnia cursus
 Aeterni secreta tenens, mundi q, futuri

Consciis, ac populis sese * proferre paratus,

25 * Contactusq, ferens hominum, magnisq, potensque

Sive canit fatum, seu quod iubet ille canendo,

Fit fatum? Forsan terris inserta regendis,

Ære libratum vacuo quæ sustinet orbem,

Totius Pars Magna Iovis, Cyrrha per antra

Exit,

Exit, & ætherio trahitur * connexa Tonanti.
 Hoc ubi virgineo conceptum est pectore numen,
 Humanam feriens animam sonat, orâq, variis
 Solvit, ceu * Siculis flammis urgentibus Aetnam
 Vndat apex, Campana fremens ceu saxa vaporat
 Conditus Inarimes aeterna mole Typhæus.

Hoc tamen expositum cunctis, nulliq, negatum
 Numen, ab humani solum se labe furoris
 Vindicat : haud illic tacito mala vota susurro
 Concipiunt : nam fixa canens, mutandaq, nulli
 Mortales optare vetat : justisq, benignus
 Sæpe dedit sedem * totas mutantibus urbes,
 Vt Tyriis, dedit ille minas impellere belli,
 Vt Salaminia cum meminit mare, sustulit iras
 Telluris * sterilis, monstrato fine : resolvit
 Aëra tabificum, non ullo secula dono
 Nostra carent majore deum, quam Delphica sedes
 Quod siluit, postquam reges timere futura,
 Et superos vetuere loqui, nec voce negata
 Cyrrhææ mærent vates, templiq, fruuntur
 Iustitio, nam si qua deus sub pectora venit,
 Numinis aut pœna est mors immatura recepti,
 Aut pretium : quippe stimulo fluctisq, furoris
 Compages humana labat, pulsusq, deorum
 Concutiunt fragilibus animas. Sic tempore longo
 Immotos tripodas, vastæque silentia rupis
 Appius Hesperii scrutator ad ultima fati
 Sollicitat, jussus sedes laxare verendas
 Antistes, pavidamq, deis immittere vatem.

Castalios circum lasices, nemorūq; recessus
Phæmonoēn errore vagam, curisq; vacantem
Corripuit, cogitq; fores irrumperē templi.

Limine terrifico metuens consistere Phæbas.

5 Abstertere ducem noscendī ardore futura
Cassa fraude parat. quid spes (ait) improba verū
Te Romane trahit? muto Parnassus hiatus
Conticuit, pressitq; deum: seu spiritus istas
Destituit fauces, mundi q; in devia versum

10 Duxit iter seu barbarica cū lampade Python
Arsit, in immensas cineres abiere cavernas,
Et Phæbi tenuere viam: seu sponte deorum
Cyrtha silet, fatiq; sat est arcana futuri
* Carmine longæ vae vobis commissa Sibyllæ:

15 Seu Pæan solitus templis arcere nocentes,
Ora quibus soluat nostro non invenit ævo,
Virginē patiuerē doli, fecitq; negatis
Numinibus, metus ipse fidem. tum toria priores
Stringit vitta comas, crineisq; in terga solutos

20 Candida Phocaica complectitur insula lauro.
Haerentem, dubiāq; premens in templa sacerdos
Impulit. illa pavens adyti penetrāle remoti
Fatidicum, prima templorum in parte resistit:
Atq; deum simulans, sub pectore ficta quieto

25 Verba refert, nullo confusæ murmure vocis
* Instinctam sacro mentem testata * furore,
Haud æquē lesura ducem cui falsa canebar,
Quā tripodas, Phæbiq; fidem, non rupta trementi
Verba sono, nec vox antri complere capacis

Sufficiens spatium, nullóq, horrore comarum
 Excussæ laurus, immotáq, culmina templi,
 Securúm q, nemus, veritam se credere Phæbo
 Prodiderant, sensit tripodas cessare, furéns q,
 Appius : Et nobis meritas dabis impia pœnas,
 Et superis, quos fingis, ait, nisi * mergeris antris,
 Déq, orbis trepidi tanto consulta tumultu
 Desinis ipsa loqui. Tandem conterrita virgo
 Confugit ad tripodas, vastisq, adducta cavernis
 Hæsit : & insueto concepit pectore numen,
 Quod non exhaustæ per tot jam sæcula rupis
 Spiritus ingressit vati : tandemq, potitus
 Pectore Cyrrhæo non unquam plenior artus
 Phæbados irrupit Pæan : mentémq, priorem
 Expulit, atq, hominem toto sibi cedere jussit
 Pectore. Bacchatur demens aliena per antrum
 Colla ferens, vittasq, dei, Phæbeáq,serta
 Erectis discussa comis, per inania templi
 Ancipiti cervice rotat, spargitq, vaganti
 Obstantes tripodas, magnósq, exæstuat igne,
 Iratum te Phæbe ferens : nec verberare solo
 Vteris, * & stimulos, flammásq, in viscera mergis.
 Accipit & frenos : nec tantum prodere vati,
 Quantum scire, licet. vénit ætas omnis in unam
 Congeriem : miserúm q, premunt tot sæcula pectus.
 Tanta patet rerum series, atq, omne futurum
 * Nūitur in lucem : vocémq, petentiæ fata
 Luctantur : non prima dies, non ultima mundi,
 Non modus Oceani, numerus non deerat arena.

Talis

- Talis in Euboico vates Cumanarecessit,
 Indignata suum multis servire furorem
 Gentibus, ex tanta fatorum strage superba
 Excerpsit Romana manu. sic plena laborat
 5 Phæmoncē Phæbo, dum te consultor operti
 Castallia tellure dei vix invenit, Appi,
 Inter fata diu querens tam magna latentem.
 Spumea tunc primum rabies vesana per ora
 Effluit, & gemitus, & anhelus clara meatu
 10 Murmura: tunc mastus vastis ululatus in antris,
 Extremeq; sonant, domita jam virgine, voces.
 Effugis ingentes, tanti discriminis experts,
 Bellorum Romanæ minas: solusq; quietem
 * Euboici vasta lateris convulle tenebis.
 15 Cetera suppressit, faucēsq; obstruxit Apollo.
 Custodes tripodes fatorum, arcanaq; mundi,
 Tūque potens veri Pæan, nullamq; futuri
 A Superis celare diem, suprema ruentis
 Imperii, cæsosque duces & funera regum,
 20 Et tot in Hesperio collapsas sanguine gentes
 Cur aperire times? an nondum numina tantum
 Decrevere nefas? & adhuc dubitantibus astris
 Pompeii damnare caput, tot fata tenentur?
 Vindicis an gladii facinus, pœnasque * furorum,
 25 Regnaque ad ultores iterum redeuntia Brutos,
 Vt peragat fortuna, taces? tunc * pectore vatis
 Impactæ cessere fores, * exclusæque templis
 Profiluit, perstat rabies, nec cuncta locuta est.
 Quem non emisit, superest deus: illa feroces

Torquet adhuc oculos, totóque vagantia cælo
 Lumina nunc vultu pavido, nunc torva minaci.
 Stat nunquam facies : rubor igneus inficit ora,
 Liventésque genas : nec qui solet esse timenti
 Terribilis, sed pallor inest : nec fessa quiescunt
 Corda, sed ut tumidus Boreæ post flamina pontus
 Rauca, gemit, sic multa levans suspiria vatem.
 Dúmque à lnce sacra, quâ vidit fata, refertur
 Ad vulgare jubar, mediæ venere tenebræ.
 Immisit Stygiam Pæan in viscera Lethen,
 Quæ raperet secreta deum, tum pectore verum
 Fugit, & ad Phœbi tripodas rediere futura :
 Vixq; resecta cadit, nec te vicinia lethi
 Territat ambiguis frustratum sortibus, Appi :
 Iure sed incerto mundi subsidere regnum
 Chalcidos Euboicæ vana spe rapte parabas.
 Heu demens, nullum belli sentire fragorem,
 Tot mundi caruisse malis, præstare deorum
 Excepta quis morte potest ? secreta tenebis
 Littoris Euboici memorando condite busto,
 Quâ maris angustat fauces saxosa Carystos,
 Et tumidis infesta colit quâ numina Rhamnus,
 Arctatus rapido fervet quâ gurgite pontus,
 Euripiusq; trahit, * cursum mutantibus undis,
 Chalcidicas puppes ad iniquam classibus Aulim.

Interea domitis Cæsar remeabas Iberis,
 Victrices aquilas alium laturus in orbem :
 Cùm propè fatorum tantos per prospera curus
 Avertère dei : * nullo nam Marte subactus

- Intra castrorum timuit tentoria ductor
 Perdere successus scelerum, cum penè fideles
 Per tot bella manus satiatæ sanguine tandem
 Destituere ducem : seu mæsto classica paulatim
 5 Intermissa sono, claususq; & frigidus ensis.
 Expulerat belli furias : seu præmia miles
 Dum majora perit, damnat cassidēq; ducēq;
 Et scelere imbutos etiam nunc vindicat enses.
 Haud magis expertus discrimine Cæsar in* ullo est
 10 Quàm non est stabili, tremulo sed culmine cuncta
 Despiceret, starétq; super titubantia fultus,
 Tot raptis truncus manibus, gladióq; relictus
 Penè suo, qui tot gentes in bella traherat,
 Scit non esse ducis, strictos sed militis enses.
 15 Non pavidum jam murmur erat, nec pectore tecto
 Ira latens, nam, quæ dubias constringere mentes
 Causa solet, dum quisq; paret, quibus ipse timori est,
 Sēq; putat solum regnorum injusta gravari,
 Haud retinet, quippe ipsa metus exolverat audax
 20 Turba suos, quicquid multis peccatur, inultum est.
 Effudere minas : Liceat discedere Cæsar
 Arabie scelerum, quæris terrāq; mariq;
 His ferrum jugulis, animasq; effundere viles
 Quolibet hoste paras : partem tibi Gallia nostri
 25 Eripuit : partem duris Hispania bellis.
 Pars jacet Hesperia totóq; exercitus orbe
 Te vincente perit. Terris fudisse cruorem
 Quid juvat Arctoïs, Rhodano, Rhenóq; subactis ?
 Tot mihi pro bellis bellum civile dedisti,

Cepimus expulso patriæ cum recta senatu,
 Quos hominum, vel quos licuit spoliare deorum?
 Imus in omne nefas, manibus, ferrôq, nocentes,
 Paupertate pii: finis quis queritur armis?
 Quid satis est, si Roma parum? jam respice canos,
 Invalidasq, manus, & inanes cerne lacertos.
 Usus abis vitæ: bellis consumpsimus ævum.
 Ad mortem dimitte senes: en improba vota:
 Non * duro liceat morientia cespitem membra
 Ponere, non anima * galeam fugiente ferire,
 Atq, oculos morti clausuram querere dextram,
 Conjugis illabi lacrymis, uni q, paratum
 Scire rogam: liceat morbis finire senectam:
 Sit præter gladios aliquod sub Cæsare fatum.
 Quid, veluti gnaros ad quæ portenta paremur.
 Spe trahis? usq, adeo soli civilibus armis
 Nescimus cuius sceleris sit maxima merces?
 Nil actum est bellis, si nondum comperit istas
 Omnia posse manus, nec fas, nec vincula juris
 Hoc audere vetant. Rheni mihi Cæsar in undis
 Dux erat, hic socius, Facinus quos inquinat, æquat.
 Adde quòd ingrato meritorum iudice virtus
 Nostra perit: quicquid gerimus, fortuna vocantur.
 Nos fatum scies esse suum, licet omne Deorum
 Obsequium speres, irato milite Cæsar
 Pax erit. Hæc fatus, totis discurre casibus
 Cæperat, infestôq, ducem deposcere vulnus.
 Sic eat ô Superi, quando pietasq, fidesque
 Destitunt, morésq, malos sperare relictum est.

Finem

Finem civili faciat discordia bello.

Quem non ille ducem potuit terrere tumultus?

Fata sed in præcep. solitus dimittere Cæsar,

Fortunâmq; suam per summa pericula gaudens

5 Exercere, venit: nec, dum deseviat ira

Exspectat: medios properat tentare furores.

Non illis urbes, spoliandâque templa negasset,

Tarpeiâmq; Iovis sedem, matrêsq; senatus,

Passurasq; * infanda nurus. vult * omnia Cæsar

10 A se se va peti, vult præmia Martis amari:

Militis indomiti tantum mens sana timetur.

Non pudet, heu Cæsar, soli tibi bella placere

Iam manibus damnata tuis? hos antè pigebit

Sanguinis? his ferri grave ius erit? ipse per omne

15 Fâs q; nefâsque rues? lassare, & disce sine armis

Posse pati: liceat scelerum tibi ponere finem.

Sæve quid insequeris? quid jam nolentibus inflas?

Bellum te civile fugit. Stetis aggere * fulius

Cespitis, intrepidus vuln, meruitq; timeri

20 Non metuens: atq; hæc ira dictante profatur.

Qui modò in absentem vuln, dextrâq; furebas

Miles, habes nudum, promptûmq; ad vulnera pectus.

Hinc fuge si belli finis placet, ense relicto.

Detegit imbelleis animos nil fortiter ausa

25 Seditio, tantûmq; fugam meditata juvenus.

Ac ducis invicti rebus lassata secundis.

Vadite, mēq; meis ad bella relinquire facis:

Invenient hæc arma manus, vobisque repulsis,

Tos reddet Fortuna viros, quot tela vacabunt.

An' ne fugam Magni tanta cūm * classe sequuntur
 Hesperiae gentes : nobis victoria turbam
 Non dabit ? impulsi tantum quę prēmia belli
 Auferat, & vestri rapta mercede laboris,
 Lauriferos nullo comitetur vulnere currus ?
 Vos * despecta senes, exhaustāq; sanguine turba
 Cernetis nostros jam plebs Romana triumphos.
 Caesaris an cursus vestrę sentire putatis
 Damnum posse fugę ? veluti si cuncta minentur
 Flumina, quos miscent pelago, subducere fontes,
 * Num magis ablatis unquam * decresceret æquor,
 Quam nunc crescit * aquis ? an vos momenta putatis
 Vlla dedisse mihi ? nunquam sic cura deorum
 Se premit, ut vestrę morti vestręq; salutē
 Fata vacent : Procerum motus hæc cuncta sequuntur, 15
 Humanum paucis vivit genus, orbis Iberi
 Horror, & Arctoi nostro sub nomine miles
 Pompeio ceriē fugeres duce, fortis in armis
 Caesaris Labienus erat : nunc transfuga vilis
 Cum duce prælato terras, atq; æquora lustrat, 20
 Nec melior mihi vestra fides, si bella nec hoste,
 Nec duce me geritis, quisquis mea signa relinquit,
 Nec Pompeianis tradit sua partibus arma,
 Hic nunquam vult esse meus : sunt ista profecto
 Curæ castra deis, qui me committere tantis
 Non nisi mutato voluerunt milite bellis, 25
 Heu quantum Fortuna humeris jam pondere * fessis
 Amolitur onus sperantes omnia dextras
 Exarmare datur, quibus hic non sufficit orbis.

Iam

- Iam certè mihi bella geram : discedite castris :
 Tradite nostra viris ignavi signa Quirites.
 At paucos, quibus hæc rabies auctoribus arsit,
 Non Cæsar, sed pœna tenet. * procumbite terra,
 5 * Infidumq; caput, feriandâq; tendite colla.
 Et in quo solo stabunt jam robore castra
 Tiros rudis, spectata pœnas, & disce ferire,
 Disce mori. Tremuit * sæva sub voce minantis
 Vulgus iners : unumq; caput, tam magna juventus
 10 Privatum factura timet : velut ensibus ipsis
 Imperet, invito moturus milite ferrum.
 Ipse paret, ne tela sibi de xtrâq; negentur
 Ad scelus hoc Cæsar. * vicit patientia sævi
 Spem ducis, & jugulos, non tantum * præstitit enseis.
 15 Nil magis assuetas sceleris quàm perdere mentes,
 Atq; perire timet. tam diro fœderis ictu
 Parta quies, pœnâq; redit placata juvenus.
 Brundisium decimis jubet hanc * attingere castris,
 Et cunctas revocare rates, quas avius Hydrus,
 20 Antiquusq; * Taras, secretâq; littora Leucæ,
 Quas recipit * Salapina palus & subdita Sipontis
 Montibus. Ausoniam quâ torquens frugifer oram,
 Dalmatico Boreæ, Calabrôq; obnoxius Austro
 Apulus, Hadriacas exit Garganus in undas.
 25 Ipse petit trepidam incus sine milite Romam
 Iam doctam servire togæ : populôq; precanti
 Scilicet indulgens summum dictator honorem
 Contigit, & letos fecit, se Consule factos.
 Namq; omnes voces, per quas jam tempore tanto

Mentimur dominis, hæc primum repperit ætas,
 Qua sibi ne ferri jus ullum Cæsar abesset,
 Ausonias voluit gladiis miscere secureis.
 Addidit & fasceis aquilis, & nomen inane
 Imperii rapiens, signavit tempora digna
 Mæsta nota, nam quo melius Pharsalicus annus
 Consule notus erit? fingit sollennia campus,
 Et non admittæ dirimit suffragia plebis,
 Decantâtque tribus, & vana versat in urna.
 Nec cælum servare licet: tonat Augure surdo,
 Et læta jurantur aves bubone sinistro.
 Inde perit primum quondam veneranda potestas
 Iuris inops: careat tantum ne nomine tempus,
 Menstruus in fastos distinguit secula consul.
 Nec non Iliacæ numen quod præsidet Albæ
 Haud meritum Latio sollennia sacra subacta,
 Vidit * flammifera confectas nocte Latinas.

Inde rapit cursus, & quæ piger Apulus arva
 Deservit vastis, & inertî tradidit herbæ.
 Ocyor & cæli flammis, & tigride feta
 Transcurrit, curvique tenens Minoia tecta
 Brundisii, clausas ventis brumalibus undas
 Invenit & pavidas hyberno sidere classeis.
 Turpe duci visum est rapiendi tempora belli:
 In * segnes hæsisse moras, portusq; teneri,
 Dum pateat tutum vel non felicibus æquor.
 Expertis animos pelagi sic robore complet:
 Fortius hyberni flatus, cæliumque fretumq;
 Cum cepere, tenent, quam quos incumbere certos

Perfida nubiferi vetat inconstantia veris :
 Nec maris anfractus, lustrandâque littora nobis,
 Sed recti fluctus, soloque Aquilone secandi.
 Hic utinam summi curvet Carchesia mali,
 5 Incumbâtque furens, & Graia ad mœnia perflies,
 Ne Pompeiani Phœacum è littore toto
 Languida jactatis comprehendant carbasa remis.
 Rumpite, quæ retinent felices vincula proras,
 Iam dudum nubes, & sævas perdimus undas.

10 Sidera prima poli Phœbo labente sub undas
 Exierant, & luna suas jam fecerat umbras :
 Cum pariter solvere rates, totosque rudentes
 Laxavere sinus : & flexo navita cornu,
 Obligat lævo pede carbasa : summâque pendens

15 Suppara velorum perituras colligit auras.
 Vt primum levior propellere lintea ventus
 Incipit, exiguumque iument, mox reddita malo
 In mediam cecidere ratem : terrâque relicta
 Non valet ipsa sequi puppes, quæ vexerat aura

20 Aequora lenta jacens alto torpore * ligata.
 Pigrius immotis hæserè paludibus undæ.
 Sic stat iners Scythicas astringens Bosphorus undas,
 Cum glacie retinente fretum non impulit Ister.
 Immensumque gelu tegitur mare, comprimit unda,

25 Deprendit quascunque rates : nec pervia velis
 Aequora frangit eques, fluctuque latente sonantem
 Orbita migrantis * scindit Mæorida Bessi.
 Sæva quies pelagi, mæstoque ignava profundo
 Stagna jacentis aquæ, veluti deserta rigente

Aequora

Aequora natura cessant: pontusque vetustas
 Oblitus servare vices non commeat aestu:
 Non horrore tremis, non solis imagine vibrat:
 Casibus innumeris, fixae patuere carinae.
 Illinc infestae classes, & inertia tonsis
 Aequora moturae, gravis hinc languore profunda
 Obsessis ventura fames, nova vota timori
 Sunt inventa novo: fluctus nimiasque precari
 Ventorum * vires, cum se torpensibus unda
 Excutiat stagnis, & sit mare, nubila nusquam,
 Undarumque mina, caelo languente, fretoque
 Naufragii spes omnis abit, sed nocte fugata
 Laesum nube * diem jubar exiit, imaque sensim
 Concussis pelagi, movitque Ceraunia nautis.
 Inde rapi capere rates, atque aequora classem
 Curva sequi, quae jam vento fluctuque secunda
 Lapsa Palaestinae uncis confixit arenas.

Prima duces vidit junctis * consistere castris
 Tellus, quam volucer Genusus, quam mollior Apsus
 Circumeunt ripis, Apsò gestare carinas
 Causa palus, leni quam fallens egerit unda.
 At genusum nunc sole nives, nunc imbre soluta
 Praecipitant: neuter longo se gurgite lassat,
 Sed minimum terrae vicino littore novit.
 Hoc Fortuna loco tantae duo nomina famae
 Composuit: miserique fuit spes irrita mundi,
 Posse duces parva campi statione diremptos
 Admotum damnare nefas, nam cernere vultus,
 Et voces audire datur: multosque per annos

Dilectus tibi, Magne, socer, post pignora tanta
Sanguinis infanti sobolem, mortemque nepotis,
Te, nisi Niliaca propius non vidit arena.

Cæsaris attonitam miscenda ad prælia mentem

- 5 Ferre moras scelerum partes jussere relictæ.
Ductor erat cunctis audax Antonius armis,
Iam * tunc civili meditatus Leucada bello.
Illum sæpe minis Cæsar, precibusq; morantem
Evocat. O' mundi tantorum causa malorum,
10 Quid superos, & fata tenes? sunt cetera cursu
Acta meo, summam rapti per prospera belli
Te poscit Fortuna manum, num rupta vadosis
Syrtibus incerto Libyæ nos dividit æstu?
Nunquid inexperto tua credimus arma profundo?
15 Inque novos traheris casus? ignave venire
Te Cæsar, non ire jubet, prior ipse per hosteis
Percussi medias alieni juris arenas.
Tu mea castra times: pereuntia tempora fati
Conqueror: in ventos impendo vota fretumque
20 Ne retine dubium cupientes ire per æquor.
Si bene nota mihi est, ad Cæsaris arma Juventus
Naufragio venisse volet, jam voce doloris
Utendum est: non ex æquo divisimus orbem.
Epirum Cæsarque tenet, totiusq; senatus:
25 Ausoniam tu solus habes, his terque quaterque
Vocibus exci tum postquam cessare * videbat,
Dum se deesse deis, at non sibi numina credis:
Sponte per * incertis audet tentare tenebras.
Quod jussi timuere, fretum, temeraria pronò

Expertus

Expertus cessisse deo, fluctibusque verendos
Classibus, exigua sperat superare carina.

Solverat armorum fessas nox languida curas:

* Parta quies miseris, in quorum pectora somno

Dat vires fortuna minor: jam castra silebant,

Tertia jam vigiles commoverat hora secundos.

Cæsar sollicito per vasta silentia gressus

Vix famulis audenda parat: cunctisque relictis,

Sola placet Fortuna comes. tentoria postquam

Egressus vigilum somno cedentia membra

Transiit, questus tacite quod fallere posses.

Littora curva legit, * primisque invenit in undis

Rupibus exesis hærentem fune carinam.

Rectorem, dominumque ratis securâ tenebat

Haud procul inde domus, non ullo robore fulta,

Sed sterili junco, cannâque intexta palustri,

Et latus inversa nudum munita phaselo.

Hæc Cæsar bis terque manu quassantia rectum

Limina commovit, molli consurgit Amyclas,

Quæ dabat alga, toro. Quisnâ mea naufragus * inquit 20

Tecta petit? aut quem nostræ Fortuna coëgit

Auxilium sperare casæ? Sic fatus ab alto

Aggere, jam tepidæ sublato fune faville,

Scintillam tenuem commotos pavit in ignes,

Securus belli: prædam civilibus armis

Scit non esse * casam. O vitæ tuta facultas

Pauperis, angustiq, lares: ò munera nondum

Intellecta deum: quibus hoc contingere templis

Aut potuit muris, nullo trepidare tumultu

- Cæsarea pulsante manu? tum postea recluso
 Dux, ait: Expecta votis maiora modestis,
 Spēsque tuas laxa juvenis, si iussa secutus
 Me vehis Hesperiam, non ultra cuncta carinae
 5 Debebis, manibusque * inopem duxisse senectam.
 Ne cessa præbere deo tua fata volenti,
 Angustos opibus subitis implere Penateis.
 Sic fatitur: quanquam plebeio tectus amictu,
 Indocilis privata loqui, tum pauper Amyclas:
 10 Multa quidem prohibent nocturno credere ponto.
 Nam sol non ruitas deduxit in æquora nubes,
 Concordesque tulit radios: Noton altera Phæbi,
 Altera pars Boream diducta luce vocabat.
 Orbe quoque exhaustus medio, languensque recessit.
 15 Spectanteis oculos infirmo lumine passus.
 Lunæque non gracili surrexit lucida cornu,
 Haud orbis medii, puros exesa recessus:
 Nec duxit recto tenuata cacumina cornu,
 Ventorumque nota rubuit: tum lurida pallens
 20 Ora tulit vultu sub nubem tristis ituro.
 Sed mihi nec motus nemorum, nec litoris ictus,
 Nec placet incertus, qui provocat æquora, Delphin:
 Aut siccum quod mergus amat: quodque ausa volare
 Ardea sublimis pennæ confisa natanti:
 25 Quodque caput spargens undis, velut occupet imbrem,
 Instabili gressu metitur littora cornix.
 Sed si magnarum poscunt discrimina rerum,
 Haud dubitem præbere manus: vel littora tangam
 Iussa, vel hoc potius pelagus, flatusque negabunt.

Hæc fauus, solvénisque ratem dat carbasa ventis :
 Ad quorum motus non solum lapsa per altum
 Aëra dispersos traxere cadentia sulcos
 Sidera : sed summis etiam quæ fixa tenentur
 Astra polis, sunt visa quati : niger inficit horror
 Terga maris : longo per multa volumina tractu
 Aëstuat unda minax : flatusque incerta futuri,
 Turbida restantur conceptos æquora ventos.
 Tunc rector trepidæ fatur ratis : Aspice sævū (rus
 Quanta paret pelagus : * Zephyrus ne intēdat, an* Eu- 10
 Incertum est : puppim dubius ferit undiq, pontus :
 Nubibus, & cælo Notus est, si murmura ponti
 Consulimus, * venient Cori in mare gurgite tanto,
 Nec ratis * Hesperias tangeat, nec naufragus oras.
 * Desperare viam, & vetitos convertere cursus 15
 Sola salus : liceat vexata litora puppe
 Prendere, ne longè nimium sit proxima tellus.
 Fissus cuncta sibi cessura pericula Cæsar,
 Sperne minas, inquit, pelagi, ventoque furenti
 Trade sinum. Italiam si cælo auctore recusas, 20
 Me pete, sola tibi causa hæc est iusta timoris
 Vectorem non nosse tuum : quem numina nunquam
 Destituunt, de quo malè tunc Fortuna meretur.
 Cum post vota venis : medias per rumpe procellas,
 Tutela secure mea, cæli iste fretique 25
 Non puppis nostræ labor est : hanc Cæsare pressam
 A fluctu defendes onus, nec longa furori
 Ventorum sævo dabitur mora : proderit undis
 Istæ ratis, nec flecte manus : fuge proxima velis

- Littora : tum Calabro portu te crede positum,
 Cum jam non poterit puppi, nostraeque saluti
 Altera terra dari, quid tanta strage paretur
 Ignoras? quærit pelagi, cælique tumultu
 5 Quid præstet Fortuna mihi. Non plura locuto
 Avulsi laceros percussa puppe rudentes
 Turbo rapax, fragilèmq; super volitantia malum
 Vela tulit : sonuit, victis compagibus, alnus.
 Inde ruit toto * concita pericula mundo.
 10 Primus ab Oceano caput exeris Atlanteo
 Core movens æstus : jam te tollente furebat
 Pontus, & in scopulos totas erexerat undas.
 Occurrit gelidus Boreas, pelagusque retundit :
 Et dubium pendet vento cui * pareat æquor.
 15 Sed Scythici vicis rabies Aquilonis, & undas
 Torfit, & abstrusas penitus vada fecit arenas.
 Nec perferit pontum Boreas ad saxa suumque
 In fluctus Cori frangit mare : motæque possunt
 Aequora subductis etiam concurrere ventis.
 20 Non Euri cessasse minas, non imbribus ævum
 Aeolii * jacuisse Notum sub carcere saxi
 Crediderim * cunctos solita de parte ruentes
 Defendisse suas violento turbine terras :
 Sic pelagus mansisse loco, nam parva procellis
 25 Aequora rapta ferunt : Aegæas transit in undas
 Tyrrhenum : sonat Ionio vagus Hadria ponto.
 Ah quoties frustra pulsatos æquore montes
 Obruit illa dies ! quàm celsa cacumina pessima
 Tellus victa dedit ! non ullo lictore surgunt

Tam validi fluctus, alióque ex obre voluti
 A magno venêre mari, mundumque coërens
 Monstriferos agit unda sinus. Sic rector Olympi
 Cuspide fraterna lassatum in sæcula fulmen
 Adjuvit, regnóque accessit terra secundo.

Cùm mare convolvit gentes, cùm littora Tethys
 Noluit ulla pati, cælo contenta teneri,
 * Tunc quoq, tanta maris moles crevisset in astra,
 Ni superum Rector pressisset nubibus undas.

Non cæli nox illa fuit: latet obsitus aër
 Infernæ * squalore domus, nimbisque gravatus
 Deprimitur, fluctusque in nubibus accipit imbrem.
 Lux etiam metuenda, perit, nec fulgura currunt
 Clara, sed obscurum nimbofus dissiliit aër.

Tunc superum connexa * tremunt, atque arduus axis

* Insonuit, motaque poli compage laborant.

Extimuit Natura chaos: rupisse videntur
 Concordes elementa moras, rursusque redire

Nox manes mistura deis: spes una salutis,

Quòd tanta mundi nondum periere ruina.

Quantum Leucadio placidus de vertice pontus

Despicitur, tantum nautæ videre trementes

Fluctibus è summis præcepit mare: cùmque tumentes

Rursus hiant undæ, vix eminet æquore malus:

Nubila tanguntur velis, & terra carina.

Nam pelagus, qua parte sedet, non calat * arenam

Exhausti in * cumulos, omnisq, in fluctibus unda est.

Artis opem vicere metus, nescitque magister

Quam frangat, cui cedat aquæ discordia ponti

Succurrit

- Succurrit miseris, fluctusque evertere puppim
 Non valet: in fluctus victum latus unda repellens
 Erigit, atque omni surgit ratis ardua vento.
 Non humilem Sasona vadis, non littora curvae
 5 Thessalia saxosa pavent, oraque malignos
 Ambraciae portus, scopulosa Ceraunia nautae
 Summa timent. Credit jam digna pericula Caesar
 Fatis esse suis: tantus ne evertere, dixit,
 Me superis labor est, parva quem puppe sedentem
 10 Tam magno petiere mari? si gloria lethi
 Est pelago donata mei, bellisque negamur,
 Intrepidus, quamcunque, datis mihi numina mortem,
 Accipiam, licet ingenteis abruperit aclus
 Festinata dies fati, sat magna peregi:
 15 Arctos domui gentes, inimica subegi
 Arma meum: vidit Magnum mihi Roma secundum.
 Iussa plebe tuli fasces per bella negatos:
 Nulla meis aberit titulis Romana potestas.
 * Nescies hoc quisquam, nisi tu, quae sola meorum
 20 Conscia votorum es, me, quamvis plenus honorum,
 Et dictator eam Stygias, et consul ad umbras,
 Privatum Fortuna mori mihi funere nullo
 Est opus o superi: lacerum retinete cadaver
 Fluctibus in mediis: desint mihi busta rogusque,
 25 Dum metuar semper, terraque expecter ab omni.
 Hæc fatum decimus (dictum mirabile) fluctus
 Invalida cum puppe levat: nec rursus ab alto
 Aggere deiecit pelagi, sed pertulit unda,
 Scruposisque angusta vacans ubi littora saxis.

Imposuit

Imposuit terra, pariter tot regna, tot urbes,
 Fortunamque suam tacta tellure recepit.
 Sed non tam remeans Caesar jam luce propinqua,
 Quam tacita sua castra fuga, comitesque fefellit.
 Circumfusa duci fleuit, * gemitusque suorum,
 Et non ingratis incessit turba querelis. 5
 Quò te * dure tulit virtus temeraria Caesar?
 Aut quæ nos viles animas in fata relinquens,
 * In vitis spargenda dabas tua membra procellis?
 Cum tot in hac anima populorum vita, salusque
 Pendeat, & tantus caput hoc sibi fecerit orbis.
 Sævitia est voluisse mori, nullus ne tuorum
 Emeruit comitum fatis non posse superstes
 Esse tuis? cum te raperes mare, corpora segnis
 Nostra sopor tenuit, pudet heu, tibi causa petendæ 15
 Hæc fuit Hesperia? visum est committere quenquam
 Tam sævo crudele mari? fors ultima rerum
 In dubios casus, & prona pericula mortis
 Præcipitare solet: mundi jam summa tenentem
 Permississe mari? tantum quid numina lassas? 20
 Sufficit ad * fatum belli favor iste, laborque,
 Fortuna, quod te nostris impegit arenis.
 Hinc usus placuere deum, non rector ut orbis,
 Nec dominus rerum, sed felix naufragus esses?
 Talia jactantes, discussa nocte, serenus
 Oppressit cum sole dies, fessumque iumentis
 Composuit pelagus ventis patientibus undas.
 Nec non Hesperii lassatum fluctibus æquor
 Ut videre duces, purumque insurgere celo

Fractu-

*Fracſurum pelagus Boream, ſolvère carinas,
Quas ventus, doctæque pari moderamine dextræ
Permiſſas habuere diu: latiusque per æquor,
Vt terreſtre, coit, conſerſis puppibus agmen.*

5 *Sed nox ſæva modum venti velique tenorem
Eripuit nautis, excuſſis ordine puppes.
Strymona ſic gelidum bruma pellente, relinquunt
Poturæ te Nile grues, primòque volatu
Effingunt varias, caſu monſtrante figuras.*

10 *Mox ubi percuffis tenſas Notus alſior alas,
Confuſos temerè immiſſæ glomerantur in orbes,
Et turbata perit diſperſis littera pennis.*

*Cùm primùm redeunte die violentior aër
Puppibus incubuit Phæbeo concitus ortu,*

15 *Prætereunt fruſtra tentati littora Lyſſi,
Nymphæumque tenent, nudas Aquilonibus undas:
Succedens Boreæ jam portum fecerat Auſter.
Vndique collatis in robur Cæſaris armis,
Summa videns duri Magnus discrimina Martis*

20 *Iam caſtris inſtare ſuis, ſepone re iutum
Conjugii decrevit onus. Leſbòque * remota
Te procul à ſævi ſtrepitu Cornelia belli
Occulere. Heu, quantum mentes dominatur in æquas
Iuſta Venus: dubium, trepidumque ad prælia, Magne
25 *Te quoque fecit amor: * quòd nolles ſtare ſub icſu
Fortune, quo mundus erat, Romanæque fata,
Conjux ſola fuit, mentem jam verba paratam
Deſtituunt, Blandæque juvat ventura trahentem
Indulgere moræ, & tempus ſubducere fatiſ.**

Nocte

Nocte sub extrema pulso torpore, quicis,
 Dum fovet amplexu gravidum Cornelia curis
 Pectus, & * averſi petit oscula grata mariti,
 Humentes mirata genas, percussâq; ceco
 Vulnere, non audeſt flentem deprendere Magnum. 5
 Ille gemens, Non nunc, vita mihi dulcior inquit,
 Cum tædet vitæ, læto ſed tempore, conjux,
 Venit mæſta dies. & quam nimiumq; parumq;
 Diſtulimus : jam totus adest in prælia Cæſar.
 Cedendum eſt bellis, quorum tibi tuta latebra 10
 Lesbos eris, deſiſte preces tentare : negavi
 Iam mihi : * non longos à me patiſſe reſceſſus.
 Præcipites aderunt caſus : properante ruina.
 * Summa cadunt : ſatis eſt auſiſſe pericula Magni
 Mèq; tuus decepit amor, civilia bella 15
 Si ſpectare poteſ : nam me jam Marte parato
 Securos cepiſſe pudeſt cum conjuge ſomnos;
 Eaq; tuo * miſerum quatiunt cum claffica mundum,
 Surrexiſſe ſinu. vereor civilibus armis
 Pompeium nullo triſtem committere damno. 20
 Tutior interea populis, & tutior omni
 Rege late : poſitâmq; procul fortuna mariti
 Non tota te mole premat, ſi numina noſtras
 Impulerint acies, maneat pars * optima Magni:
 Sitq; mihi, ſi fata premant, victorq; cruentus, 25
 Quò fugiſſe velim : Vix tantum infirma dolorem
 Cepit, & attonito ceſſerunt pectore ſenſus,
 Tandum ut * vox mæſtas potuit proferre querelas,
 Nil mihi de fatiſ thalami ſuperiſq; relictum eſt

Magne

- Magne queri : nostros non rumpit funus amores,
 Nec diri fax summa rogi : sed sorte frequenti,
 Plebeiâque nimis careo dimissa marito.
 Hostis ad adventum rumpamus fœdera tedæ :
 5 Placemus Socerum. Sic est tibi cognita, Magne.
 Nostra fides ? credis ne aliquid mihi tutius esse,
 Quàm tibi ? * nonne olim casu pendemus ab uno ?
 Fulminibus me sære jubes, tantæque ruinæ
 Absentem præstare caput ? secura videtur
 10 Sors tibi, cum facias etiam nunc vota perisse.
 Vt nolim * servire malis, sed morte parata,
 Te sequar ad maneis. ferias dum mæsta remotas
 Fama procul terras, vivam tibi nempe superstes.
 Adde, quod assuescis fati, tantumque dolorem
 15 * Crudelis me ferre doces : ignosce fatenti :
 Posse pati timeo. quod si sunt vota, deis que
 Audior, eventus rerum sciet ultima conjux.
 Sollicitam rupes jam, te victore tenebunt
 Et puppin, quæ fata * ferat tam lata, timebo.
 20 Nec soluent audita metus mihi prospera * belli,
 Cum vacuis projecta locis à Cesare possim
 Vel fugiente capi. norescent littora clari
 Nominis exsilio, positaque ibi conjuge Magni.
 Quis Mitylenæas poterit nescire latebras ?
 25 Hoc precor extremum, si nil tibi victa relinquens
 Tutius arma fuga, cum te commiseris undis,
 Quolibet infaus tam potius defleste carinam :
 Littoribus quærere meis. Sic facta, relictis
 Exsiliis stratis amens, sormentiâque nulla

Vult differre mora: non mæsti pectora Magni
 Sustinet amplexu dulci, non colla* tenere:
 Extremis que perit tam longi fructus amoris:
 Præcipit antequam suos luctus: neuterque recedens.
 Sustinuit dixisse vale: vitamque per omnem
 Nulla fuit tam mæsta dies: nam cetera damna
 Durata jam mente malis, firmâque tulerunt.

Labitur infelix, manibusque excepta suorum
 Fertur ad æquoreas, ac se prosternit, arenas,
 Littorâque ipsa tenet, tandemque illata carinæ est.
 Non sic infelix patriam, portusque reliquit
 Hesperios, se vi premerent cum Cæsaris arma.
 Fida comes Magni vadit duce sola relicto,
 Pompeiis que* fugit, quæ nox sibi proxima venit
 In somnis, viduo tum primum frigida lecto,
 Atque insueta quies uni, nudis que marito
 Non hærente latus somno quam sæpe gravata
 Deceptis vacuum manibus complexa cubile est,
 Atque oblita fugæ quæsiuit nocte maritum!
 Nam quamvis flamma tectas* urgente medullas,
 Non juvat in toto corpus jactare cubili:
 Servatur pars illa tori, caruisse timebat
 Pompeia: sed non Superi tam læta parabant.
 Instabat, misere Magnum quæ redderet, hora.

M. ANNÆI LVCANI PHAR-
SALIAE LIBER VI.

IOANNIS SVLPITII VERVLANI
ARGUMENTVM.

5

DYRRACHIVM in Sexto, dum Magnus ab hoste tuct
Vallatur muro in campis & peste laborat.
Esurit & Cæsar, pugnâque erumpit aperta
Pompeius. Scævæ vires, & nobile fatum,
10 Thessaliæque situs, mox quæ tulit illa, canuntur
Hinc magicam Erichtho; Stigias ut consulat umbras,
Sextus adit. ciet illa deos, cogitque cadaver
Tristia fata loqui: moritur quod carmine rursus.

15

Postquam castra duces pugne jam mente
propinqui

Imposuere jugis, admotâq; comminus arma,

Pârq; suum videre dei, capere omnia Cæsar

Mœnia Graiorum spernit, Martemq; secundum

Iam nisi de genere fati debere recusat.

20

Funestam mundo votis petit omnibus horam,

In casum quæ cuncta ferat: placet alea fati

Alterutrum mersura caput: ter collibus omneis

Explicuit turmas & signa minantia pugnam,

Testatus nunquam Latiae senceffe ruina.

25

Ut videt ad nullos exciri posse tumultus

In pugnam generum sed clauso fidere vallo:

Signa movet tectisq; via dumosa per arva

Dyrrhachij præceps rapiendas tendit ad arceis.

Hoc iter equoreo * præcepit limite Magnus,

Quemque

Quémq, vocat collem Taulantius incola petram,
 Insedit castris, Ephyræaq, mœnia servat,
 Defendens tutam vel solis turribus urbem.
 Non opus hanc veterum, nec moles structa tuerur,
 Humanisq, labor facilis, licet ardua tollas,
 Cedere vel bellis, vel cuncta moventibus annis :
 Sed munimen habet nullo quassabile ferro,
 Naturam, sedémq, loci, nam clausa profundo
 Undiq, præcipiti, scopulisq, vomentibus æquor,
 Exiguo debet, quod non est insula, colli.
 Terribiles raibus sustentant mœnia cautes,
 Ioniumq, furens rapido cum tollitur Austro,
 Tempia, domosq, quatit, spumâtq, in culmina pontus.

Huc avidam belli rapuit spes improba mentem
 Cæsaris, ut vastis diffusum collibus hostem
 Cingeret ignarum ducto procul aggere valli.
 Metitur terras oculis : nec cespitem tantum
 Contentus fragili subitos attollere muros,
 Ingentes cauteis, avulsâq, * saxa metallis,
 Graiorumq, domos direptâq, menia transfert,
 Estxruitur, quod non aries impellere sævus,
 Quod non ulla queat violenti machina belli.
 Franguntur montes, planumq, per ardua Cæsar
 Ducit opus : pandit fossas, turritâq, summis
 Disponit castella jugis, magnôq, * recessu
 Amplexus fines, saltus nemorosâq, resqua,
 Et * silvas, vastâq, feras indagine claudis.
 Non desunt campi, non desunt pabula Magno,
 Castrâq, Cæsareo circumdatus aggere mutat.

- Flumina tot cursus illic exorta fatigant,
 Illic mersa suos: operumq, ut summa revisat,
 Defessus Caesar mediis * intermanet agris.
 Nunc vetus Iliacos attollat fabula muros,
 5 Adscribâtq, deis: fragili circumdata testa
 Mœnia mirentur refugii Babylonia Parthi.
 En quantum Tigris, quantum celer ambit Orantes,
 Assyriis quantum populis telluris Eoæ
 Sufficit in regnum: subitum, belliq, tumultu
 10 Raptum * clausit opus. * tanti periere labores.
 Tot potuere manus adungere Seston Abydo,
 Ingestoq, solo Phryxæum elidere pontum,
 Aut Pelopis latis Ephyren abrumpere regnis,
 Et ratibus longæ flexus donare Maleæ,
 15 Aut aliquem mundi, quamvis Natura negasset,
 In melius mutare locum. coit area belli:
 Hic alitur sanguis terras fluxurus in omneis,
 Hic & Thessalicæ clades, Libycæq, tenentur:
 Aestuat angusta rabies civilis arena.
 20 Prima quidem surgens operum structura fefellit
 Pompeium: veluti mediæ qui tutus in arvis
 Sicania rapidum nescit latrare Pelorum:
 Aut vaga cùm Teihys, Rutupinâq, littora fervens,
 Vnda Caledonios fallit turbata Britannos.
 25 Vi primum vasto septas vides aggere terras,
 Ipse quoq, à turta deducens agmina Petra
 Diversis spargit tumulis, ut Caesaris arma
 Laxet & effuso claudentem milite tendat.
 Ac tantum septi vallo sibi vendicat agri

Parva Mycenæ, quantum sacrata Dianæ
 Distat ab excelsa nemoralis Aricia Roma:
 Quóq; modo Romæ prælapsus mœnia Tiberis
 In mare descendit, si nusquam torqueat amnem.
 Classica nulla sonant, injussâq; tela vagantur:
 Et sis sæpe nefas jaculum tentante lacerso.
 Major cura duces miscendis * abstrahit armis:
 Pompeium exhaustæ præbenda ad * pabula terræ,
 Quæ currens obtulit eques, gradibûsq; citatis
 Vngula frondentem discussit cornea campum. 10
 Belliger attonsis sonipes defessus in arvis
 Advectos cum plena ferant præsepia culmos,
 Ore novas poscens moribundus labitur herbas,
 Et tremulo medios abrumpit poplite gyros.
 Corpora * tum solvit tabes, & digerit artus. 15
 Traxit iners cælum fluidè contagia pestis.
 Obscuram in nubem, tali spiramine * Nefis
 Emitterit Stygium nebulosis aëra saxis.
 Antrâq; lethiferi rabiem Typhonis anhelant.
 Inde labant populi, cælóq; paratior unda 20
 Omne pati virus duravit viscera cæno.
 Iam rigeat * atra cutis, distentâq; lumina rumpit:
 Igneâq; in vultus, & sacro, fervida morbo
 Pestis abis, fessumq; caput se ferre recusat:
 Iam magis atq; magis præcepit agit omnia fatum: 25
 Nec medii dirimunt morbi vitâq; nec emq;
 Sed languor cum morte venit, turbâq; * cadentum
 Aucta lues, dum mista * jacent incondita vivis
 Corpora: * nam miseros ultra tentoria cives

Spargere funus erat, tamen hos minuere labores
 A tergo pelagus, pulsusq, Aquilonibus aër,
 Litoraq, & plenae peregrina messe carinae.

At liber terra spatiosis collibus hostis.

5 Aëre non pigro, nec inertibus angitur undis:

Sed patitur seivam, veluti circumdatus arcta
 Obsidione famem, nondum* surgentibus altam
 In segetem culmis, cernit miserabile vulgus
 In pecudum cecidisse cibos, & carpere dumos

10 Et* morsu spoliare nemus, lethumq, minanteis

Vellere ab ignotis dubias radicibus herbas

Quae mollire queunt flamma, quae frangere morsu,

Quaeq, per abrasas utero* demittere fauces,

Plurimâq, humanis ante* hac incognita mensis

15 Diripiens miles saturum tamen obsidet hostem.

Ut primum libuit ruptis evadere claustris

Pompeio, cunctâsq, sibi permittere terras,

Non obscura petit latebrose tempora noctis,

Et raptum furto soceri cessantibus armis

20 Dedignatur iter: latis exire ruinis

Quærit, & impulso turres confringere vallo,

Pérque omneis gladios, & quâ via cæde paranda est.

Opportuna tamen valli parâ visa propinqui,

Quam* Numici castella vocant, & confraga densis

25 Arboribus dumeta* regunt, huc pulvere nullo

Proditus agmen agit, subitisq, ad mœnia venit.

Tot simul è campis Latiae fulsere volucres:

Tot cecinere tubæ, ne quid victoria ferro

Deberet, pavor attonitos confecerat hostes

Quod

Quod solum valuit virtus, jacuere perempti
 Debuerant quò stare loco: qui vulnera ferrent
 Iam deerant, * nimbûsq₃ ferens tot tela peribat,
 Tum piceos volvunt immissa lampadis ignes:
 Tum quassæ nutant turres, lapsûmq₃ minantur.
 Roboris impacti crebros gemit agger adictus.
 Iam Pompeianæ celsi super ardua valli
 Exierant Aquilæ jam * mundi jura petebant.

Quem non mille simul turmis, nec Cæsare toto
 Auferret, Fortuna locum, victoribus unus
 Eripuit, vetuitq₃ capi: se q₃ arma tenente,
 Ac nondum strato, Magnum vicisse negavit.
 Scæva viro nomen: castrorum in plebe merebat
 Ante feras Rhodani gentes: ibi sanguine multo
 Promotus Latiam longo gerit ordine vitæ,
 Pronus ad omne nefas, & qui nesciret, in armis
 Quàm magnum virtus crimen civilibus esset.
 Hic ubi quærentes socios jam Marte relicto
 Tuta fugæ cernit, quò vos pavor, inquit, abegit
 Impius, & cunctis ignotus Cæsaris armis?
 O famuli turpes, seruum pecus, absq₃ cruore
 Terga datis morti? cumulo vos deesse virorum
 Non pudeat, & bustis intèr q₃ cadavera quæri?
 Non ira saltem iuvenes, pietate remota,
 Stabitis? è cunctis per quos erumperet hostis
 Nos sumus electi: non parvo sanguine Magni
 Ista dies ierit: peterem felicior umbras
 Cæsaris in vultu: testem hunc fortuna negavit,
 Pompeio laudante cadam, confringite tela

- Pectoris * incurſu jugulūq; retundite ferrum.
 Iam longinqua petit pulvis ſonitūq; ruinæ,
 Securāsq; fragor concuſſit Cæſaris aures.
 Vicimus ô ſocii: veniet, qui vindicet arceis,
 5 Dum morimur: movit tantum vox ille furorem,
 Quantum non primo ſuccendunt claffica cantu:
 Mirantēs q; virum, atq; avidi ſpectare ſequuntur
 Scituri juvenes, numero * deprenſa, locūq;
 An plus quàm mortem virtus daret, ille ruenti
 10 Aggere conſiſtis, primūq; cadavera plenis
 Turribus evoluit, ſubeuntēs q; obruit hoſtes
 Corporibus. * totaq; viro dant tela ruinæ.
 Roboraque, & moles hoſti ſequē ipſe minatur.
 Nunc ſude, nunc duro contraria pectore conto
 15 Detrudis muris. & valli ſumma tenentes
 Amputat enſe manus, caput obiteris, offaq; ſaxo,
 Ac malè deſenſum fragili compage cerebrum
 Diſſipat: alterius flamma crinēs q; genas q;
 Succendit: ſtrident oculis ardentibus ignes.
 20 Vt primū cumulo creſcente cadavera murum
 Admovere ſolo, non ſegnior extulit illum
 Saltus, & in medias jecit ſuper arma catervas,
 Quàm per ſumma rapit celerem venabula pardum.
 Tunc denſos inter cuneos * compreſſus, & omni
 25 Vallatus bello vincit, quem reſpicit, hoſtem.
 Iamq; hebes, & craſſo * non aſper ſanguine mucro
 Percuſſum Scævæ frangit, non vulnerat hoſtem.
 Perdidit enſis opus frangit ſine vulnere membra.
 Illum tota * premit moles, illum omnia tela.

Nulla fuit non certa manus, non lancea felix :
 Parque novum Fortuna vides concurrere, bellum,
 Atq; virum. fortis crebris sonas ictibus umbo,
 Et galeæ fragmenta cavæ compressa perurunt
 Tempora : nec quidquam nudis vitalibus obstat
 Iam, præter stantes in summis ossibus hastas.

Quid nunc vesani jaculis, levibusq; sagittis
 Perditis hæsiros nunquam vitalibus ictus ?
 Hunc aut tortilibus vibrata phalarica nervis
 Obruat, aut vasti muralia pondera saxi:

* Hunc aries ferro, ballistæque limine portæ
 * Summoveat, stat non fragilis pro Cæsare murus,
 Pompeiūq; tenet : jam * pectore, non regit armis.

Ac veritus credi clypeo, lævaq; vacasse,
 Aut culpa vixisse sua, tot vulnera belli
 Solus obit, densamq; ferens in pectore silvam,
 Iam gradibus fessis in quem cadat, eligit hostem.
 Par pelagi monstris. Libycæ sic bellua terræ.

* Sic Libycus densis Elephas oppressus ab armis
 Omne percussum squalenti missile tergo
 Frangit, & hærentes mora cute discutit hastas,
 Viscera tuta latent penitus, citraq; cruorem
 Confixæ stant tela feræ. tot facta sagittis,
 Tot jaculis, unam non explent vulnera mortem,
 Distæ a procul ecce manu Gortynis arundo
 Tenditur in Scævam, quæ voto certior omni,
 In caput, atq; oculi levum descendit in orbem.
 Ille moras ferri, nervorum & vincula rumpit,
 Affixam vellens, oculo pendente, sagittam

- Intrepidus, telumq^{ue} suo cum lumine calcas.
 Pannonis haud aliter post ictum seuior urſa,
 Cūm jaculum parua Libys amentauit habena,
 Se rotat in vulnus: telumq^{ue} irata receptum
 5 Impetit, & secum fugientem circuit hastam.
 Perdiderat vultum rabies: stetit imbre cruento
 Informis facies: latus fragor æthera pulſat
 Victorum: maiora viris è sanguine paruo
 Gaudia non faceret conſpectum in Cæsare vulnus.
 10 Ille tegens alta ſuppreſſum mente dolorem,
 Mitis & à vultu penitus virtute remota,
 Parcite, ait, ciues, procul hinc avertite ferrum:
 Collatura meæ nil ſunt jam vulnere mortis
 Non egit ingeſtis, ſed vulſis pectore ſelis.
 15 Tollite, & in Magni viventem ponite caſtris:
 Hoc veſtro præſtate duci: ſit Scæva relictæ
 Cæsaris exemplum potiùs, quàm mortis honeſtæ.
 Credidit infelix * ſimulatis vocibus Aulus:
 Nec vidit recto gladium mucrone * tenentem:
 20 Membrâq^{ue} captivi pariter laturus, & arma,
 Fulmineum mediis excepit faucibus enſem.
 Incaluit virtus: atq^{ue} una cæde reſectus
 Soluat, ait, pœnas, Scævam quicumq^{ue} ſubactum
 Speravit: pacem gladio ſi quærit ab iſto
 25 Magnus, adorato ſummittat Cæsare ſigna.
 An ſimilem veſtri, ſegnemque ad * fata putaviſtis
 Pompeii vobis minor eſt, cauſſæque ſenatus,
 Quam mihi mortis amor. Simul hæc effatus, & altius
 Cæsareas pulvis teſtatur aſſe cohortes.

* Dede.

* Dedecus hic belli Magno, criménq; remisit,
 Ne solùm totæ fugerent te Scæva catervæ:
 Subducto qui Marte ruis: nam sanguine fuso
 Vires pugna dabat labentem turba suorum
 Excipit, atque humeris defectum imponere gaudet: 5
 Ac velut inclusum per fosso in pectore numen,
 Et vivam magnæ speciem virtutis adorant:
 Telâq; confixis certant evellere membris,
 Exornântq; deos, ac nudum pectore Martem
 Armis Scæva tuis, felix hoc nomine famæ, 10
 Si tibi durus Iber, aut si tibi terga dedisset
 Cantaber exiguis, aut longis Teutonus armis.
 Non tu bellorum spoliis ornare Tonantis
 Tempa potes, non tu lætis ululare triumphis.
 Infelix, quanta dominum virtute parasti! 15
 Nec magis hac Magnus castrorum parte repulsus
 * Intra claustra piger dilato Marte quievit,
 Quàm mare lassatur, cùm se tollentibus Euris
 Frangentem fluctus scopulum ferit, aut latus alti
 Montis adest, serâq; sibi parat unda ruinam. 20
 Hinc vicina petens, placido castella profundo
 Incursum gemini Martis rapit: armâq; latè
 Spargit, & effuso laxat tentoria campo:
 Mutandæq; juvat permissa licentia terræ.
 Sic pleno Padus ore tumens super aggere tutas 25
 Excurrit ripas, & totos concutit agros:
 Succubuit si quâ tellus, cumulûmque furentem
 Vndarum non passa ruit, * tum flumine toto
 Transit, & ignotos aperit sibi gurgite campos:

Illos

- Illos terra fugit dominos, his rura colonis
 Accedunt donante Pado. vix praelia Caesar
 Senferat, elatus specula quæ prodidit ignis.
 Invenit impulsos presso jam pulvere muros.
 5 Frigidâq, ut veteris deprendis signa ruine,
 Accendit pax ipsa loci, movitq, furorem
 Pompeiana quies & victo Cesare somnus.
 Ire vel in clades properat, dum gaudia turbet.
 Torquato ruit inde minax: qui Caesaris arma
 10 Segnius haud vidit, quàm malo nauta tremente
 Omnia Circeæ subducit vela procella.
 Agminâq, interius muro brevior receptis.
 Densus ut parva disponeres arma corona.
 Transierat primi Caesar munimina valli,
 15 Cum super è totis * emisit collibus agmen,
 Effuditq, acies * obseptum Magnus in hostem,
 Non sic Aetnaeis habitans in vallibus horret
 * Enceladum spirante Noto, cum tota cavernas
 Egerit, & torrens in campos defluit Aetna,
 20 Caesaris ut miles glomerato pulvere victus
 Ante aciem. cæci trepidus sub nube timoris
 Hostibus occurrit fugiens, inq, ipsa pavendo
 Fata ruit, totus mitti civilibus armis
 Vsq, vel in pacem potuit cruor: ipse furenteis
 25 Dux tenuit gladios felix, ac libera legum
 Roma fores, iurisq, tui, vicisset in illo
 Si tibi Sylla loco, dolet heu, semperq, dolebit,
 Quod scelerum Caesar prodest tibi summa tuorum
 Cum genero pugnassee pio. Prò tristia fata,

Non Vtica Libye clades, Hispania Munda
Fleffet, & infando pollutus sanguine Nil...

Nobilis Phario gestasset... adaver:

Nec Iuba Marmaricas nudus pressisset arenas,

Pænorūq; umbras placasset sanguine fuso

Scipio, nec sancto caruisset vita Catone.

Ultimus esse dies potuit tibi Roma malorum:

Exire * è mediis potuit Pharsalia fasis.

Deserit * aduerso possessam numine sedem

Cæsar, & Emathias * laceropetit agmine terras,

Arma secuturum soceri, quacunq; fugasset,

Tentare * suo comites diuertere Magnum

Hortatu, patrias sedes, atq; hoste carentem

Ausoniā peteret. Nunquam me Cæsaris, inquit,

Exemplo redeam patriæ, nunquāq; videbis

Me, nisi dimisso redeuntem milite Roma.

Hesperiam potui motu surgente, tenere

Si vellem patriis * aciem committere templis.

Ac medio pugnare foro, dum bella relegem,

Extremum Scythici transcendam frigoris orbem,

Ardentēisq; plagas, victor tibi Roma quietem

Eripiam, qui, ne permerent te prælia fugi?

Ah potius, ne quid bello patiaris in isto,

Te Cæsar putet esse suam, sic fatius, in ortus

Phæbeos * convertit iter terræq; secutus

Devia, quā vastos aperis Candavia saltus,

Contigit Emathiam, bello quam fata parabant.

Thessaliam qua parte diem brumalibus horis

Attollis Titan, rupes Ossa coërcet.

Cum

Amper summa poli Phœbum trahit altior æstas,
 Per... pponit radiis nascentibus umbras.

At medios ignes... abidiq, Leonis
 Solstitiale caput nemorosus submovet Oibrys,

5 Excipit* adversos Zephyros, & Iapyga Pindus,
 Et* Maturato præcidit vespere lucem.

Nec metuens imi Borean habitator Olympi
 Lucentem totis ignorat noctibus Arcton.

Hos inter montes media qui valle premuntur

10 Perpetuis quondam latuere paludibus agri.
 Flumina dum campi retinent, nec pervia Tempe
 Dant aditus pelago, stagnumq, implentibus unum
 Crescere cursus erat, postquam disseffit Olympo
 Herculea gravis Ossa manu, subiteq, ruinam

15 Sensit aquæ Nereus: melius mansura sub undis
 Emathis equorei regnum Pharsalos Achilles
 Eminet, & prima Rhœtæia littora pinu,

Quæ tetigit Phylace, Pteleósq, & Dorion ira
 Flebile Piëridum, Trachin, pretiôq, nefandæ

20 Lampados Herculeis fortis Melibæa* pharetris:
 Atq, olim Larissa potens, ubi nobile quondam
 Nunc super Argos arant: veteres ubi fabula Thebas
 Monstrat Echionias: ubi quondam Pentheos exsul.
 Colla, caputq, ferens supremo tradidit igni,

25 Quæstæ quod hoc solum nato rapuisset Agave.

Ergo abrupta palus multos* discessit in amneis.
 Purus in occasus, parvi sed gurgitis, Aëas
 Ionio fluit inde mari, nec fortior undis
 Labitur a vectæ pater Isidis: & inus, Oenen,

Pene gener crassus oblimat Echinadas undis:
 Et Meleagrean maculatus sanguine Nessi
 Evenos Calydonæ secatur: ferit amne citato
 Maliacas Sperchios aquas: & flumine puro
 Irrigat Amphyrsos famulantis pascua Phœbi:
 Quique nec humenteis nebulas, nec rore madentem
 Aëra, nec tennes vento suspirat Anauros.

Et quisquis pelago per se non cognitus amnis
 Peneo donavit aquas: * & gurgite apto
 Apidanos: nunquamque celer, nisi mistus, Enipeus.

Accipit Asopos cursus, * Phœnixque, Melasque,
 Solus in alterius nomen cum venerit undæ,
 Defendit Titaresus aquas, lapsusque superne
 Gurgite Penei pro siccis nititur arvis.

Hunc fama est Stygiis manare paludibus amnem,
 Et capitis memorem, fluvii contagia vilis
 Nolle pati, superumque sibi servare timorem.

Ut primum emissis pariterunt amnibus arva,
 Pinguis Babcio discessit vomere sulcus:
 Mox Lelegum dextra pressum descendit aratrum.

Aeolidae, Dolopidaeque solum fregere coloni,
 Et Magnetes equis, Minyæ gens cognita remis.
 Illic semiferus Ixionidas Centauros

Feta Pelethroniis nubes effudit in antris:

Aspera re Pholces frangentem Moniche saxa,

Téque sub * Aetneæ torquentem vertice vulsas

Rhæte ferox, quas vix Boreas inverteret, ornos.

Hospes & Alcidae magni Phole: réque per amnem

Improbe Lerneas victor passure sagittas:

Téque

- Téq; senex Chiron gelido qui sidere fulgens
 Impetis * Aemonio maiorem Scorpion arcu.
 Hac tellure feri micuerunt semina Martis.
 Primus ab æquorea percussis cuspide saxi
 5 Thessalicus sonipes bellis feralibus omen
 Exsiluit, primus chalybem frenosque mormordit,
 Spumavitq; novis Lapithæ domitoris habenis.
 Prima fretum scindens Pagasæo litorè pinus,
 * Terrenum ignotas hominem projecit in undas.
 10 Primus Thessaliæ rector telluris * Ionos
 In formam calidæ percussis pondera massæ,
 Fudit & argentum flammis, aurumq; moneta
 Fregit & immensis coxit fornacibus æra.
 Illic (quod populos scelerata impegit in arma)
 15 Divitias numerare datum est. hinc maxima serpens
 Descendit Pytho, Cyrrhaæq; fluxit in antra:
 Vnde & Thessaliæ venimnt ad Pythia laurus.
 Impius hinc prolem superis immisit Aloeus.
 Inseruit celsis propè se cùm Pelion astris.
 20 Sideribusq; vias * incumbens abstulit Ossa.
 Hac ubi damnata fati tellure locarunt
 Castra duces, cunctos belli præfaga futuri
 Mens agitat: summique gravem discriminis horam
 Adventare palam est. propius jam fata moveri
 25 Degeneres trepidant animi, pejorâq; versant.
 Ad dubios pauci præsumpto robore casus
 Spemq; metumq; ferunt. Turbæ sed mistus inertis
 Sextus erat, Magno proles indigna parente.
 Qui mox Scyllæis exsul grassatus in undis.

Polluit æquoreos Siculus pirata triumphos.
 Qui stimulantæ metu facti prænoscere cursus,
 Impatiensq; moræ, venturisq; omnibus æger,
 Non tripodas Deli, non * Pythiæ consulis antra,
 * Nec quæsisse libet, primis quid frugibus altrix
 * Ore Iovis Dodona sonet, quis noscere fibra
 Fata queat, quis prodat aveis, quis fulgura celi
 Servet, & Assyria scrutetur sidera cura,
 Aut siquid tacitum, sed fas erat, ille supernis
 * Detestanda deis sævorum arcana Magorum
 Noverat, & tristes sacris feralibus aras.
 Umbrarum, Disiq; fidem, miseróq; liquebat
 Scire parum superos, vanum, sævumq; furorem
 Adjuvat ipse locus, vicinâq; mania castris
 * Aemonidum, ficti quas nulla * licentia monstri
 Transierat, quarum, quidquid non creditur, ars est.

Thessala quinetiam tellus herbâsq; nocentis
 Rupibus ingenuit, sensurâq; saxa canentis
 Arcanum færale Magor. ibi plurima surgunt
 Vim factura deis. & terris hospita Colchis
 Legit in * Aemoniis, quas non advexerat, herbas,
 Impia tot populis, tot surdas gentibus aureis
 Cælicolûm, diæ convertunt carmina genteis,
 Vna per æthereos exit vox illa recessus,
 Verbâq; ad invisum perfert cogentia numen,
 Quod non cura poli, celiq; volubilis * unquam
 Avocat, infandum tetigit cùm sidera murmur.
 Tunc Babylon Persæ licet, secretâq; Memphis
 Omne veterum solvat penetrabile Magorum:

Abducit superos alienis Thessalis aris.

Carmine Thessalidum dura in praeordia fluxit.

Non satis adductus amor : flammisq; severi

Illicitis arfere senes, nec noxia tantum

5 Pocula proficiunt, aut cum turgentia succo

Frontis amaturae subducunt pignora fetae.

Mens hausti nulla sanie polluta veneni

Excantata perit : quos non concordia misti

Alligat ulla tori, blandeq; potentia formae,

10 Traxerunt torti magica vertigine fili.

Cessavere vices rerum : * dilataq; longa

Hæsit nocte dies : legi non paruit æther :

Torpuit, & præcepit audito carmine mundus :

Axibus & rapidis, impulsos Iuppiter turgens

15 Miratur non ire polos. * nunc omnia complent

Imbribus, & calido producunt nubila Phæbo :

Et tonat ignaro cælum Iove, vocibus iisdem

Humentes latè nebulas, nimbosq; solutis

Excussere comis : ventis cessantibus, æquor

20 Intumuit : rursus vetitum sentire procellas

Conticuit turbante Noto puppimq; ferentes

In ventum tumuere sinus, de rupe pependit

Abscissa fixus torrens, annisq; cucurrit

Non quæ pronus erat. Nilum non extulit æstas :

25 Mæander direxit aquas : Rhodanumq; morantem

Præcipitavit Arar : submisso vertice montes

Explicuere jugum : nubes suspexit Olympus :

Solibus & nullis * Scythicæ, cum bruma rigeret,

Demaduerunt nives, impulsam fidere Tethyn

Reppulit * Aemonidum, defenso littore, carmen.
 Terra quoque immota concussit ponderis * axem,
 Et medium vergens * nisu titubavit in orbem.
 Tanta molis onus percussum voce recessit,
 Prospectumque dedit circumlabentis Olympi.

Omne * potens animal lethi, genitumque nocere,
 Et paver * Aemonias, & mortibus instruit arteis.
 Has avidae tigres, & nobilis ira leonum
 Ore fovent blando: gelidos his explicat orbes,
 Inque pruinoso coluber distenditur arvo.
 Viperei coeunt, abrupto corpore nodi:
 Humanoque cadit serpens afflata veneno.
 Quis labor hic superis cantus herbásque sequendi,
 Sprenndique timor? cujus commercia pacti
 Obstrictos habuere Deos? parere necesse est,
 An juvat? ignota tantum pietate merentur,
 An tacitis valere minis? hoc juris in omnes
 Est illis superos? an habent haec carmina certum
 Imperiosa deum, qui mundum cogere, quidquid
 Cogitur ipse, potest? * illis & sidera primum
 Praecipiti deducta polo: Phaebeque serena
 Non aliter diris verborum obsessa venenis
 Palluit, & nigris, terrenisque ignibus arsit,
 Quam si fraterna prohiberet imagine tellus,
 Infereretque suas flammis caelestibus umbras.
 Et patitur * tantos cantu * depressa labores
 Donec suppositas propior dispumer in herbas.
 Hos scelerum ritus, haec dirae * carmina gentis
 Effera damnarat nimiae pietatis Erichtho,

Inq, novos ritus pollutam duxerat artem.
 Illi nanque nefas urbis submittere tecto
 Aut laribus ferele caput : desertâque busta
 Incolis. & tumulos expulsis obtinet umbris.

3 Grata deis Erebi, cætus audire silentium,
 Nosse domos Stygias, arcanâque Diis operti
 Non superi, non vita * vetat, tenet ora profana
 Fæda situmacies, cælôque ignota sereno.
 Terribilis Stygio facies pallore gravatur,

10 Impexis onerata comis, si nimbis & atræ
 Sidera subducunt nubes : Tunc Thessala nudis
 Egreditur bustis, nocturna que * fulgura captat.
 Semina fecundæ segetis calcata perussit,
 Et non lethiferas spirando perdidit auras.

15 Nec superos orat, nec cantu supplice numerum
 Auxiliare vocat, nec fibras illa litanteis
 Novit : funereas aris imponere flammæ
 Gaudet, & accenso rapuit quæ thura sepulcro.

Omne nefas superi prima jam voce precantis

20 Concedunt, carmenque iument audire secundum.
 Viventeis animas, & adhuc sua membra regenteis,
 Infodit busto : fati debentibus annos
 Mors invita subit : perversa funera Pompa
 Rettulit à tumulis : fugere cadavera letum.

25 Fumaneis juvenum cineres, ardentiæque ossa
 E mediis rapit * illa rogis, ipsamque parenteis
 Quam veniunt, facem : nigræque volantia fumo
 Feralis fragmenta tori, restesque fluentis
 Colligit in cineres, & olenteis membra favillas.
 At ubi servantur saxis, quibus intusus humor

Ducitur, & tracta direscunt tabe medullæ
 Corpora: tunc omneis avidè deservit in artus,
 * Immergitq; manus oculis: gaudetq; gelatos
 Effodisse orbes: & sicca pallida rodit
 Excrementa manus: laqueum, nodosq; * nocentis 5
 Ore suo * rupis: pendentia corpora carpsit,
 Abasitq; cruces, percussa que viscera nimbis
 Vulsit, & incoctas admissò sole medullas.
 Insertum manibus chalybem, nigramque per artus
 Stillantis * tabi saniem, virûsq; coactum 10
 Sustulit, & nervo morsus retinente pependit.
 Et quodcunque jacet nuda tellure cadaver,
 Ante feras, volucrèsque sedet, nec carpere membra
 Vult ferro, manibûsq; suis: morsûsq; luporum
 Exspectat siccis raptura è faucibus artus. 15
 Nec cessant à cæde manus: si sanguine vivo
 Est opus, erumpat jugulo qui primus aperto,
 Nec refugit cædes, vivum si sacra cruorem,
 Extaq; funere a poscunt trepidantia mensæ:
 Vulnere * si ventris, non quâ Natura vocabat, 20
 Extrahitur partus, calidis ponendus in aris.
 Et quoties sævis opus est, ac fortibus umbris,
 Ipsa facit mareis: hominum mors omnis in usu est.
 Illa genæ florem primævo * corpore vulsit,
 Illa comam læva morienti abscidis ephebo. 25
 Sæpe etiam charis cognato in funere dira
 Thessalis incubuit membris: atq; oscula * figens,
 Truncavitque caput, * compressaq; dentibus ora
 Laxavit: siccoque hærentem gutture linguam.

Præmordens, gelidis infudit murmura labris,
Arcanumque nefas Stygias mandavit ad umbras.

Hanc ut fama loci Pompeio prodidit: alta
Nocte poli, Titan medium quo tempore ducit

5 Sub nostra tellure diem deserta per arva
Carpit iter, fidi scelerum, sœtisque ministri
Effractos circum iumulos, ac busta vagati
Conspexere procul prærupta incaute sedentem,
Qua iuga devexus Pharsalica porrigit Aemius.

10 Illa magis, magicisque deis incognita verba
Tentabat, carmenque novos sangebatur in usus.
Nanque timens, ne Mars alium vagus iret in orbem,
Emathis & tellus tam multa cæde careret,
Pollutos cantu, dirisque venefica succis

15 * Conspersos, vetuit transmittere bella Philippos,
Tot mortes habitura suas, usuræque mundi
Sanguine, cæsum truncare cadavera regum
Sperat, & Hesperie cineres avertere gentis,
Ossaque nobilium, tantosque acquirere maneis.

25 Hic ardor, solusque labor, quid corpore Magni
Projecto rapiat, quos Cæsaris involet artus:
Quam prior affatur Pompeii ignava propago.
O decus * Aemonidum, populis quæ pandere fata,
Quæque suo ventura potes divertere cursu,

20 Te precor, ut certum liceat * mihi noscere finem,
Quem belli fortuna paret, non ultima turba
Pars ego Romana: Magni clarissima proles,
Vel dominus rerum, vel tanti funeris hæres.
Mens dubiis percussa pavet, rursusque parata est
Certos ferre metus, hoc casibus eripe juris,

Ne subiti, cæcique ruant, vel numina torque
 Vel tu parce deis, & manibus exprime verum.
 Elysiæ resera sedes, ipsamque vocatam,
 Quos petat è nobis mortem tibi coge fateri.
 Non humilis labor est: dignum est, quod querere cures, 5
 Vel tibi, quò tanti præponderet alea fati.

Impia letatur vulgata nomine fame
 Thessalis, & contra: Si fata minora moveres,
 Pronum erat ô juvenis, quos velles (inquit) in actus
 Invitos præbere deos, conceditur arti 10
 Vnam cum radiis presserunt sidera mortem
 Inferuisse moras: & quamvis fecerit omnis
 Stella senem, medios herbis abrumpimus annos.
 At * simul à prima descendit origine mundi
 Causarum series, atque omnia fata laborant: 15
 Si quidquam mutare velis, unòque sub ictu
 Stet genus humanum, tunc Thessala turba fatemur,
 Plus fortuna potest. * sed si prænoscere casus
 Contentus facilis que aditus, multi que parebunt
 Ad verum: tellus nobis, æthérque, Chæosque, 20
 Aequor àque, & campi, Rodopeiàq, saxa loquentur.
 Sed pronum, cum tanta novæ sit copia mortis,
 Emathiis unum campis attollere corpus,
 Ut modò defuncti, * tepidique cadaveris ora
 Plena voce, sonent: * ne membris sole perustis 25
 Auribus incertum feralis strideat umbra.

Dixerat: & noctis geminatis arte tenebris,
 Mæstum recta caput, squalenti nube pererrat
 Corpora cæcorum tumulis, projecta negatis.

- Continuo fugere lupi, fugere revulsis
 Vnguibus impastæ volucres, dum Thessala vatem
 Eligit, & gelidas leitho scrutata medullas.
 Pulmonis rigidi stantes sine vulnere fibras
 5 Invenit, & vocem defuncto in corpore querit.
 Fata perempturum * pendent jam multa virorum,
 Quem superis revocasse velit, si tollere totas
 Tentasset campis acies, & reddere bello,
 Cessissent leges Erebi, monstrôq, potenti
 10 Extractus Stygio populus pugnasset Averno.
 Electum tandem trajecto gutture corpus
 Ducit, & inserto laqueis feralibus unco,
 Per scopulos miserum trahitur, per saxa cadaver
 Victurum: montisque cavi, quem tristis Erichtho
 15 Damnarat sacris, alta sub rupe locatur.
 Haud procul à Ditis cæcis depressa cavernis
 In præceps subsedit humus, quam pallida pronis
 Urget silva comis, & nullo vertice cælum
 Suspiciens, Phæbo non pervia taxus opacat.
 20 Marcentes intus tenebræ, pallensq, sub antris
 Longa nocte situs: nunquam nisi carmine factum
 Lumen habet, non Tænareis sic faucibus aër
 Sedit iners, mæstum mundi confine latentis,
 Ac nostri: * quod non metuunt emittere manes
 25 Tartarei reges, nam quamvis Thessala vates
 Vim faciat fatis, dubium est, quod traxerit illuc
 Aspiciat Stygias, an quod descenderit, umbras.
 Discolor, * & vario furialis cultus amictu
 Induitur, vultusq, * aperitur crine * remoto,

Et coma vipereis subfringitur horrida sertis.
 Ut pavidos juvenis comites, ipsūque tremantem
 Conspicit exanimi defixum lumina vultu:
 Ponite, ait, trepida conceptos mente timores:
 Iam nova, jam vera reddetur vita figura:
 Vi quamvis pavidi possint audire loquentem.
 Si verò Stygiōsque lacus, ripāq, sonantem
 Ignibus ostendam, si me præsente videri
 Eumenides possent, villosāq, colla colubris
 Cerberus excutiens, & vincti terga Gigantes,
 Quis timor ignavi metuentes cernere maneis?

Pectora tunc primum ferventi sanguine supplex
 Vulneribus laxata novis: tabōque medullas
 Abluit, & virus largè Lunare ministrat.

Huc quicquid fetu genuit Natura sinistro
 Miscetur: non spuma canum, quibus unda timori est,
 Viscera non lyncis, non * dura nodus hyenæ
 Defuit, & cervi partu serpente medulla:

Non puppim retinens, Euro tendente rudentes,
 In medijs Echeneis aquis: oculique draconum,
 Quæque sonant feta tepesacta sub alite saxa:
 Non Arabum volucer serpens, innatāq, rubris
 Aequoribus custos pretiosæ vipera conchæ:

Aut viventis adhuc Libycæ membrana cerasiæ,
 Aut cinis Eoa positi Phœnicis in ara.

Quò postquam vileis, & habentes nomina pesteis
 Contulit, infando saturatas carmine frondes,
 Et quibus * os dirum nascentibus inspuit, herbas
 Addidit, & quidquid mundo dedit ipsa veneni:

- Tunc vox Lethæos cunctis pellentior herbis
 Excantare deos, confudit murmura primum
 Dissona & humanæ multum discordia lingue.
 Latratus habet illa canum gemitusque luporum.
- 5 Quod trepidus bubo, quod strix nocturna queruntur,
 Quod strident, ululantq, feræ, quod sibilat anguis
 Exprimit, & planctus illisæ cantibus undæ,
 Silvarumque sonum, fractæq, tonitrua nubis.
 Tot rerum vox una fuit, mox cetera canu
- 10 Explicat * Aemonio penetratq, in Tartara lingua.
 Eumenides, Stygiumq, nefas pœnæq, nocentum,
 Et Chaos innumeros avidum confundere mundos,
 Et rector terræ, quem longa in secula torquet
 Mors dilata deum, Styx & quos nulla meretur
- 15 Theſſalis, * Elysios, cælum, matrêmq, perosa
 Persephone, nostræq, Hecates pars ultima, per quam
 Manibus & mihi sunt tacitæ commercia lingue:
 Ianitor & sedis laxæ, qui viscera sævo
 Spargis nostræ canis: repetitâq, fila sorores
- 20 Fracturæ, tûq, ô flagrantis porritor undæ
 Iam lassate senex, ad me redeuntibus umbris,
 Exaudite preces, si vos satis ore nefando,
 Pollus ôq, voco, si nunquam hæc carmina fibris
 Humanis jejuna cano, si pectora plena
- 25 Sæpe dedi, & lavi calido profecta cerebro:
 Si quis, qui vestris caput, extâq, lancibus infans
 Imposuit, victurus erat, parère precanti.
 Non in Tartareo latitantem poscimus antro,
 Assuetamq, diu tenebris, modò luce fugata

Descen-

Descendentem animam : primo pallentis hiatu
 Hæret adhuc Orci : licet has exaudiat herbas
 Ad manes ventura semel ducis omnia nato
 Pompeiana canat * noti modò militis umbra,
 Si bene de vobis civilia bella merentur.

5

Hæc ubi fata, caput, spumantiâque ora levavit,
 Aspicit astantem projecti corporis umbram,
 Exanimeis artus, invisâque claustra timentem
 Carceris antiqui : pavet ire in pectus apertum,
 Viscerâque, & ruptas lethali vulnere fibras.

10

Ah miser, extremum cui mortis munus iniquæ
 Eripitur non posse mori, miratur Erichtho
 Has fasces licuisse moras, iratâque morti
 Verberat immotum vivo serpente cadaver :

Pérque cavas terræ, quas egit carmine, rimas
 Manibus illatras, regniquæ silentia rumpis.

15

Tisiphone, vocisquæ meæ secura Megera,
 Non agitis sævis Erebi per inane flagellis
 Infelicem animam ? jam vos ego nomine vero
 Eliciam, * Stygiâsque canes in luce superna
 Destituam : per busta sequar, per funera, * custos
 Expellam tumulis, abigam vos omnibus urnis.

20

Tèque deis, ad quos alio procedere vultu
 Ficta soles Hecate, pallenti tabida forma
 Ostendam, faciémque Erebi mutare vetabo.

25

Eloquar immenso * terræ sub pondere, quæ te
 Contineant Ennæa dapes, quo fœdere mactum
 Regem noctis ames, quæ te contagia passam
 Noluerit revocare Ceres, tibi pessime mundi

Arbiter

- Arbiter immittam ruptis Titana cavernis,
 Et subito feriere die. Paretis? an ille
 Compellendus erit, quo nunquam terra vocato
 Non concussa tremit, qui Gorgona cernit apertam,
 5 Verberibusque suis trepidam castigas Erinnyem,
 * Indespecta tenet vobis qui Tartara, cuius
 Vos estis superi, Stygias qui pejerat undas?
 Protinus astrictus caluit cruor, atrâque fovit
 Vulnera, & in venas extremâque membra cucurrit.
 10 Percussæ gelido trepidant sub pectore fibræ:
 Et nova desuetis subrepens vita medullis,
 Miscetur morti, tunc omnis palpitât artus:
 Tenduntur nervi: nec se tellure cadaver
 Paullatim per membra levat, terrâque repulsum est,
 15 Erectumq; * semel * distento luminari istu
 Nudantur: nondum facies viventis in illo,
 * Sed morientis erat: remanet pallorq; rigorq;
 Et stupet illatus mundo: sed murmure nullo
 Ora astricta sonant: vox illi linguâque tantum
 20 Responsura datur dic, inquit Thessala, magna
 Quod jubeo mercede mihi: nam vera locutura
 Immunem toto mundi præstabimus ævo
 Artibus Aemoniis: tali tua membra sepulcro,
 Talibus exuram Stygio cum carmine silvis,
 25 Ut nullos cantata Magos exaudiat umbra.
 Sit tanti vixisse iterum: nec verba, nec herbæ
 Audebunt longæ * somnum tibi solvere Lethes,
 Anne morte data, tripodas, vatèsque deorum
 Sors obscura * tenet, certus * discedis ab umbris

Quisquis

Quisquis vera petit, duraeque oracula mortis
Fortis adit, ne parce, precor: da nomina rebus,
Da loca, da vocem qua mecum fata loquantur,

Addidit & carmen, quo quidquid consulit, umbrā
Scire dedit. Mæstum fletu manante cadaver,

Tristia non equidem Parcarum stamina, dixit,

* Respexi, tacitæ revocatus ab aggere ripæ:

* Quod tamen è cunctis mihi noscere contigit umbris,

Efferæ Romanos agitat discordia manes,

Impiâque infernam ruperunt arma quietem.

Elysias alii sedes, ac Tartara mæsta

Diversi liquere duces: quid fata pararent,

Hi fecere palam, tristis felicibus umbris

Vultus erat: vidi Decios natumque patrēq;

Lustrales bellis animas, flentēque Camillum,

Et Curios, Sullam de te, Fortuna, querentem.

Deplorat Libycis perituram Scipio terris

Infauftam sobolem: major Carthaginiis hostis

Non servituri, meret Cato fata nepotis.

Solum te, Consul, depulsis prime tyrannis,

Brute, pias inter gaudentem vidimus umbras.

Abruptis Catilina minax, fractis que catenis

Exsultat, Mariique truces, nudiq; Cethegi.

Vidi ego letanteis popularia nomina Dru sos,

Legibus immodicos, ausosq; ingentia Gracchos.

Aeternis Chalybum nodis, & carcere ditis

Constricta plausere manus: camposque piorum

Poscit turba nocens regni possessor inertis

Pallentes aperis sedes, abruptaque saxa

Asperas,

- Asperat, & durum vinculis adamanta, paratque
 Pœnam victori, refer hæc solatia tecum
 O iuuentis, placido maneis patrémque, domúmque
 Expectare sinu, regnique in parte serena
 5 Pompeio servare locum, nec gloria parvæ
 Sollicitet vitæ: veniet quæ misceat omneis
 Hora duces: properate mori, magnóque superbi
 Quamvis è parvis animo descendite bustis,
 Et Romanorum maneis calcate decorum.
 10 * Quem* tumultum Nili, quem Tybridis abluat unda,
 Queritur, & ducibus tantum de funere pugna est.
 Tu fatum ne quære tuum cognoscere: Parcæ,
 Meretricente, dabunt: tibi certior omnia Vates
 Ipse canet Siculis genitor Pompeius in* arvis.
 15 Ille quoque incertus, quò te vocet, unde repellat.
 Quas jubeat vitare plagas, quæ sidera mundi.
 Europam miseri, Libyámque, Asiámque time:te:
 Distribuit tumulos vestris fortuna triumphis.
 O miseranda domus, toto nihil orbe videbis
 20 Tutius Emathia. Sic postquam fata peregit,
 Stat vultu mæstus tacito, moriémque reposcit.
 Carminibus magicis opus est, herbisque cadaver
 Ut cadat, & nequeunt animam sibi reddere fata
 Consumpto jam jure semel.* Tum robore multo
 25 Exstruit illa rogam: vadit defunctus ad igneis,
 Accensa juvenem positum strue linquit Erichtho,
 Tandem passa mori: Sextóque ad castra parentis
 It comes: & caelo lucis ducente colorem,
 Dum ferrent tutos intra tentoria gressus,
 Iussa tenere diem densas nox præstitit umbras.

M. ANNÆI LVCANI PHAR-
SALIAE LIBER VII.
IOANNIS SVLPICII VERVLANI
ARGUMENTVM.

SEPTIMVS, ut Magni narravit somnia, plorat
Fata Ducis : mox turba omni sibi praelia poscit,
Censet idem cupidus facundus Tullius ore:
Dux dat id invitus, Scribit tum dira poëta
Prodigia, instructas acies, factura ducumque
Verba suis animos, & praelia gesta, fugamque,
Invehitur post hæc in te, sævissime Cæsar,
Damnans Pharsali completos sanguine campos.

5

10

S EGNIOR Oceano, quàm lex æterna vo-
cabat,
Luctificus Titan nunquam magis æthera
contra

Egit equos,* currumque polo rapiente retorfit :
Defectusque pati voluit, raptæque labores
Lucis : & attraxit nubes, non pabula flammis,
Sed ne Thessalico purus luceret in orbe.

20

At nox felix Magni pars ultima vitæ
Sollicitos vana decepit imagine somnos.
Nam Pompeiani visus sibi sede theatri
Innumeram effigiem Romanæ cernere plebis,
Attollique suum lætis ad sidera nomen

25

Vocibus, & plausu cuneos certare sonanteis,
Qualis erat populi facies, clamorque * faventis,
Olim cum juvenis, primique ætate triumphii
Post domitas gentes, quas torrens ambit Ibêrus,

Et

- Et* quaecunque fugax Sertorius impulit arma,
 Vespere pacato, pura venerabilis æquē
 Quàm currus ornante toga, plaudente senatu
 Sedit adhuc Romanus eques. seu sine bonorum
 5 *Anxia venturis ad tempora leta refugit:*
Sive per ambages solitas contraria visis
Vaticinata quies, Magni tulit omnia planctus:
Seu venio patrias ulrà tibi cernere sedes,
Sic Romam Fortuna dedit. Ne rumpite somnos
 10 *Castroꝝ vigiles, nullas tuba verberet aureis:*
Craſtina dira quies, & imagine mæſta diurna
Vndique funeſtas acies feret, undique bellum:
Vnde pares ſomnos populi, noctemque beatam.*
O felix ſi te vel ſic ſua Roma videret.
 15 *Donaſſent utinam ſuperi, patriæque tibiq;*
Vnum, Magne, diem, quo fati certus uterq;
Extremum tanti fructum caperetis amoris.*
Tu velut Auſonia vadis moriturus in urbe:
Illa rati ſemper de te ſibi conſcia voti
 20 *Hoc ſcelus haud unquam ſatis hæere putavit.*
Sic ſe dilecti tumultum quoque perdere Magni.
Te miſto fleſſet luctu, juveniſque ſenexque,
Injuſſuque puer: laceraveſſet, crine ſoluto,
Pectora fœmineum, ceu Bruii funero, vulgus.
 25 *Nunc quoque tela licet paveant victoris iniqui,*
Nuntiet ipſe licet Cæſar tua funera, flebunt:
Sed dum ihura ferunt, dum laurea ſerta Tonanti,*
O miſeri quorum gemitus odere dolorem,*
Qui te non pleno pariter planxere theatro.
Vicerat aſtra jubar, cùm miſto murmure turba

Castrorum fremuit, satisq; trahentibus orbem,

Signa petit pugnae miseri pars maxima vulgi

Non totum visura diem: tentoria circum

Ipsa ducis queritur, magnoque accensa tumultu

Mortis vicina properanteis * admoveat horas.

Diva subit rabies: sua quisque, ac publica fata

Præcipitare cupit: segnis pavidusque vocatur,

Ac nimium patiens socii Pompeius, & orbis

Indulgens regno, qui tot simul undique gentes

Iuris habere sui vellet, pacemque timeret,

Necnon & reges, populique queruntur Eoi

Bella trahi, patriaque procul tellure teneri.

Hoc placeat o Superi cum vobis * vertere cuncta

Proposuit, nostris erroribus addere crimen.

Cladibus irruimus, nocituraque poscimus arma:

In Pompeianis votum est Pharsalia castris.

Cunctorum voces Romani maximus auctor

Tullius eloquii, cuius sub jure, togæque

Pacificas sævus tremuit Catilina securis,

Pertulit, iratus bellis, cum rostra forlūque

Optaret, passus tam longa silentia miles.

Addidit in valide robur facundia cause.

Hoc pro tot meritis solum te, Magne, precatur,

Vt se Fortuna velis, * proceresque tuorum

Castrorum: regesque tui cum supplice mundo

Affusi, vinci socerum patiare rogatus.

* Humano generi iam longo tempore bellum

Cesar erit? merito Pompeium vincere huius

Gentibus indignum * est à transcurrente subactis.

Quod

Quò tibi fervor abit? aut quò fiducia fati?
De superis ingratis times? causamque senatus
Credere diis dubitas? ipsæ sua signa^{*} revellent,
Profilièntque acies. pudeat vicisse coactum.

5 Si duce te iusso, si nobis bella geruntur,
Sit juris quocunque velint concurrere campo.
Quid mundi gladios à sanguine Caesaris arces?
Vibrant tela manus: vix signa morantia^{*} quisqua
Exspectat: propera, ne te tua classica linquant.

10 Scire senatus avert, miles te, Magne sequatur,
An comes. Ingemuit rector, sensitque deorum
Esse dolos, & fata suæ contraria menti.

Si placet hoc, inquit, cunctis si milite Magno
Non duce tempus eget, nil ultra fata morabor.

15 Involvat populos una Fortuna ruina.
Sûque hominum magnæ lux ista novissima parti.
Testor Roma^{*} tamen Magnum, quo cuncta perirent
Accepisse diem, potuit tibi vulnere nullo
Stare labor belli: potuit sine cæde subactum,

20 Captivûnque ducem^{*} violatæ tradere paci.
Quis furor ô caci scelerum? civilia bella
Gesturi, metuunt, ne non cum sanguine vincant.
Abstulimus terras, exclusimus æquore toto,
Ad præmaturas segetum jejuna rapinas

25 Agmina compulimus, votûnque efficimus hosti,
Vt mallet sterni gladiis,^{*} mortésque suorum
Permiscere meis: belli pars magna peracta est
Iis, quibus effectum est, ne pugnam tiro paveret:
Si modò virtutis stimulis, iræque calore

Signa petunt, multos in summa pericula misit
 Venturi timor ipse mali fortissimus ille est,
 Qui promptus metuenda pati si comminus instent,
 Et differre potest, placeat hæc tam prospera rerum
 Tradere fortunæ? gladio permittere mundi
 Discrimen? pugnare ducem, quàm vincere malum.
 Res mihi Romanas dederas fortuna regendas:
 Accipe majores, & cæco in Marte tuere.
 Pompeii nec crimen erit, nec gloria bellum,
 Vincis apud superos votis me, Cæsar, iniquis.
 Pugnetur, quantum scelus, quantumq; malorum
 In populos lux ista feres! quot regna jacebunt!
 Sanguine Romano quàm turbidus ibit Enipeus!
 Prima velim caput hoc funesti lancea belli,
 Si sine momento rerum, partisq; ruina
 Casurum est, ferias: neque enim victoria Magno
 Letior: aut populis invisum hac clade peracta,
 Aut hodie Pompeius erit miserabile nomen.
 Omne malum victi: quod fors* feret ultima rerum,
 Omne nefas victoris erit. Sic fatum, & arma
 Permittit populis, frenosq; furentibus ira
 Laxat: & ut victus violento navita Coro
 Dat regimen ventis, ignavumq; arte relicta
 Puppis onus trahitur: trepido confusa tumultu
 Castra fremunt, animiq; truces sua pectora pulsant
 Ictibus incertis, multorum pallor in ore
 * Mortis venturæ est, facièsq; simillima fato.
 Advenisse diem, qui fatum rebus in ævum
 Conderet humanis, & quæri Roma quid esset,

- Illo Marte palàm est. sua quisq, pericula nescit,
 Attonitus majore metu. quis littora ponto
 Obruta, quis summis cernens in montibus æquor,
 Aetrâq, in terras dejecto sole cadentem,
 5 Tot rerum finem, timeat sibi? non vacat ullos
 Pro se ferre metus: urbi, Magnôq, timetur.
 Nec gladiis habuere fidem, nisi cantibus asper
 Exarsit mucro. tunc omnis lancea saxo
 Erigitur: tendunt nervis melioribus arcus:
 10 Cura fuit lectis pharetras implere sagittis.
 Auget eques stimulos, frenorûmq, aptat habenas.
 Si liceat superis hominum conferre labores,
 Non aliter Phlegra * rapidos tollente Gigantes
 Martius incaluit Siculis incudibus ensis:
 15 Et rubuit flammis iterum Neptunia cuspis,
 Spiculâq, extenso Pæan Pythone recoxit,
 Pallas Gorgoneos diffudit in ægida crines,
 Palleneæ Iovi mutavit fulmina Cyclops.
 Non tamen abstinuit venturos prodere casus
 25 Per varias * Fortuna notas. nam Thessala rura
 Cùm peterent, totus venientibus obstitit æther:
 Inq, oculis hominum fregerunt fulmina nubes:
 Adversâsq, faces, immensôq, igne columnas,
 Et trabibus mistis avidos * typhonas aquarum
 20 Detulit, atq, oculos ingesto fulgure clausit.
 Excussit cristas galeis, capulôsq, solutis
 Perfudit gladiis, ereptâq, pila liquavit:
 Aethereôq, nocens fumavit sulfure ferrum.
 Necnon innumero cooperta examine signa:

Vixq; revulsa * solo, majori pondere pressum
 Signiferi mersere caput : vorantia fletu
 Vsq; ad Thessaliam Romana, & publica signa.
 Admotus superis discussa fugit ab ara
 Taurus, & Emathios præceps se jecit in agros:
 Nullaq; funestis inventa est victima sacris.

At tu, quos scelerum superos ? quas rite vocasti
 Eumenidas, Cæsar ? Stygii quæ numina regni,
 Inferniq; nefas, & mersos nocte furores,
 Impia tam sævè gesturus bella litasti ?

Iam dubium monstrosisne deum, nimione pavori
 Crediderint: multis concurrere visus Olympo
 Pindus, & abruptis mergi convallibus * Aemus,
 Edere nocturnas belli Pharsalia voces,
 Ire per Ossaam rapidus Bæbeida sanguis :

Inq; vicem vultus tenebris mirantur opertos,
 Et pallere diem, galeisq; incumbere noctem,
 Defunctosq; pares & cunctas sanguinis umbras
 Ante oculos * volitare suos, sed mentibus unum
 Hoc solamen erat, quod voti turba nefandi
 Conscia, quæ patrum jugulos, quæ pectora fratrum
 Sperabat, gaudet monstros, mentisq; tumultu.

Atq; omen scelerum subitos putat esse furores.
 Quid mirum, populos, quos lux extrema manebat
 Lymphato trepidasse metu, præsaga malorum
 Si data mens homini est ! Tyriis qui Gadidus hospes
 Adjacet, Armeniūq; bibit Romanus Araxem,
 Sub quocunq; die, quocunq; est fidere mundi,
 Meret, & ignorat causas, animūq; dolentem

Corripit: Emathiiis, quid perdat * nescit in arvis.

Euganeo, si vera fides memorantibus, Augur
Colle sedens, Aponus terris ubi fumifer exit,

Atq, Antenores dispergitur unda Timavi,

5 Venit summa dies, geritur res maxima, dixit:

Impia concurrunt Pompeii & Caesaris arma.

Seu tonitrus, ac tela Iovis præsaga notavit.

* Aëra seu totum discordi obsistere cælo,

* Prospexitq, polos: * seu numen in æthere mæstum,

10 Solis in obscuro pugnam pallore notavit.

Difficilem certè cunctis quos explicat, egit

Thessalicum Natura diem: si cuncta perito

Augure mens hominum cæli nova signa notasset,

Speculare * è toto potuit Pharsalia mundo.

15 O summos hominum quorum Fortuna per orbem

Signa dedit, quorum fatiis cælum omne vacavit.

Hæc & apud seras genteis, populosq, nepotum,

Sive sua tantum venient in secula fama.

Sive aliquid magnis nostri quoque cura laboris

20 Nominibus prodesse potest, cum bella legentur,

Spēsq, metūsq, simul periturāq, vota movebunt:

Attonitūq, omnes veluti venientia fata,

Non transmissa legent & adhuc tibi, Magne, favebū.

Miles ut adverso Phœbi radiantis ab icū

25 Descendens, totos perfudit lumine colleis,

Non temerè immissus campis. stetit ordine certo,

Infelix acies. * cornus tibi cura sinistra

Lentule, cum prima, quæ tum fuit optima * bello,

Et quarta legione datur: tibi numine pugnam

*Adverso Domiti dextri frons * tradita Martis.*

At mediū robur belli fortissima densant

Agmina, quæ Cilium terris deducta tenebat

Scipio, miles in hoc, Libyco dux primus in orbe,

At juxta fluvios & stagna undantis Empei.

*Cappadocum montana cohort, & largus * habenis*

Ponticus ibat eques. sicci sed plurima campi

Tetrarchæ, regesq, tenent, magniq, tyranni,

Atq, omnis Latio quæ servit purpura ferro,

Illuc, & Libye Numidas, & Creta Cydonas

Misit: Ituræis cursus fuit inde sagittis:

Inde truces Galli solitum proditis in hostem:

** Illic pugnaces commovit Iberia cetras.*

Eripe victori genteis, & sanguine mundi

Fuso, Magne semel toros consume triumphos.

Illo fortè die Cæsar statione relicta,

Ad segetum raptus moturus signa, repente

*Conspicit in planos hostem descendere * campos,*

Oblatūmq, videt votis sibi mille petītum

Tempus, in extremos quo mitteret omnia casus.

Aeger quippe moræ, flagrāsq, cupidine regni,

Cæperat exiguo tractu civilia bella

Vt lentum damnare nefas, discrimina postquam

Adventare ducum, supremāq, prælia vidit,

*Casuram & fati * sensu nutare ruinam,*

Illo quoq, in ferrum rabies promptissima paulū

Languit, & casus audax spondere secundos

Mens stetit in dubio, quam nec sua fata timere,

Nec Magni sperare sinunt: formidine mersa

Profilis hortando melior fiducia vulgo.

O domitor mundi, rerum fortuna mearum
Miles, ades! toties optatae copia pugnae.

Nil opus est votis: jam fatum accersite ferro.

8 In manibus vestris, quantus sit Caesar, habetis.

Hæc est illa dies, mihi quam Rubiconis ad undas

Promissam memini, cuius spe movimus arma,

In quam distulimus vetitos remeare triumphos.

Hæc eadem est hodie, quæ pignora, quæque penates

10 Reddat, & emeritos faciat vos Marte colonos:

Hæc, fato quæ teste probeat, quis iustius arma

Sumpserit: hæc acies victam factura * nocentem est.

Si pro me patriam ferro flammisque petistis,

Nunc pugnate truces, * gladiosque exolvite * culpa.

15 Nulla manus belli mutato iudice pura est.

Non mihi res agitur, sed vos, ut libera sitis

Turba precor, gentes ut jus habeatis in omneis:

Ipse ego privatae cupidus me reddere vitæ,

Plebei æque toga modicum componere civem:

20 Omnia dum vobis liceant, nihil esse recuso,

Invidia regnate mea, nec sanguine multo

Spem mundi petitis: * Graijs delecta juventus

Gymnasis aderit, studioque ignava palæstræ,

Et vix arma ferens, & mistæ dissona turbæ

25 Barbaries: non illa tubas, non agmine moto

Clamorem latura suum, civilia pauca

Bella manus faciens, pugnae pars magna levabis

His orbem populis, Romanumque obiter hostem.

Ite per ignavas gentes famosæque regna,

Et primo ferri motu prosternite mundum:
 Sit q, palam, quas tot duxit Pompeius in urbem
 Curribus unius gentes non esse * triumphi.
 Armeniosne moret Romana potentia, cuius
 Sit ducis ? aut emptum * nimio vult sanguine quisquã 5
 Barbarus Hesperis Magnum præponere rebus ?
 Romanos odere omnes, dominosq, gravantur:
 Quos novere magis, sed me Fortuna meorum
 Commisit manibus, quorum me Gallia testem
 Tot fecit bellis, cuius non militis ensem 10
 Agnoscam? cælumq, tremens cùm lancea transit,
 Dicere non * fallar, quo sit vibrata lacerto,
 Quòd si signa ducem nunquam fallentia vestrum
 Conspicio, faciesq, truces, oculosq, minaces:
 Viciſtis: videor fluvios spectare cruoris, 15
 Calcatosq, simul reges, sparsumq, senatus
 Corpus, & immensa populos in cæde natanteis,
 Sed mea fata moror, qui vos in * tela ruenſeis
 Vocibus his teneo, veniam date bella trahenti.
 Spe trepido: haud unquam vidit tam magna daturor, 20
 Tam prope me superos: camporum limite parvo
 Absumus à votis, ego sum, cui Marte peracto
 Quæ populi regesq, tenent, donare licebit.
 Quò * ne poli metu? quo * cæli fidere verso.
 Theſſalica tantùm superi * permissitis oræ? 25
 Aut merces hodie bellorum, aut pœna paratur.
 Cæsareas spectate cruces, spectate catenas,
 Et caput * hoc positum rostris, effusãq, membra,
 Septoriamq, nefas, & clausi prælia campi.

- Cum duce Sullano gerimus civilia bella,
 Vestri cura movet : nam me secura manebit
 Sors quaesita manu : fodientem viscera cernes
 Me mea, qui nondum * victum respexerit * hostem.
 5 Dii, quorum curas abduxit ab aethere tellus.
 Romanisq; labor, vincat, quicumq; necesse
 Non putat in victos saevum distringere ferrum,
 Quiq; suos cives, quod signa adversa tulerunt,
 Non credunt fecisse nefas : Pompeius in arcto
 10 Agmina vestra loco vetita virtute moveri
 Cum tenuit, quanto satiauit sanguine ferrum !
 Vos * tamen hoc oro, juvenes, ne cadere quisquam
 Hostis terga velit : civis, qui fugerit, esto.
 Sed dum tela micant, non vos pietatis imago
 15 Vlla, nec adversa conspecti fronte parentes
 Commoveant : vultus gladio turbate verendos.
 Sive quis infesta cognato in pectora ferro
 Ibit, * sive nullum violabit vulnere * pignus,
 Ignoti jugulum tanquam scelus impetat hostis,
 20 Sternite jam vallum fossasq; implete ruina,
 Exeat ut plenis acies non sparsa manipulis,
 Parcite ne castris : * vallo tenderis in illo,
 Vnde acies peritura venit, vix cuncta locuto
 Cesare, quenq; suum munus trahit, armaq; raptim
 25 * Sumpta viris, celeris capiunt praesagia belli,
 Calcatisq; ruunt castris : stant ordine nullo,
 Arte ducis nulla, * permittunt omnia fati.
 Si totidem Magni soceros, totidemq; petenteis
 Urbis regna sua funesto in Marte locasset :

Non tam præcipiti ruerent in prælia cursu.

Vidit ut hostileis in rectum exire catervas
 Pompeius, nullasq; moras permittere bello,
 Sed superis placuisse diem: stat corde gelato
 Attonitus, tantòq; duci sic arma timere
 Omen erat, premit inde metus, totumq; per agmen
 Sublimi proVectus equo, quem flagitat inquit,
 Vestra diem virtus, finis civilibus armis,
 Quem quæsisitis, adest. totas effundite vires,
 Extremum ferri superest opus, unaq; gentis
 Hora trahit. quisquis patriam, carosq; penates,
 Qui sobolem, ac thalamos, desertaq; pignora querit
 Ense petat: medio posuit deus omnia campo.
 Causa jubet melior superos sperare secundos:
 Ipsi tela regent per viscera Caesaris, ipsi
 Romanas sancire volent hoc sanguine leges.
 Si socero dare regna meo, mundumq; pararent,
 Præcipitare meam fatis potuere senectam:
 Non iratorum populis, urbiq; deorum est
 Pompeium servare ducem, quæ vincere possent
 Omnia contulimus: subicre pericula clari
 Sponte viri sacrâq; antiquus imagine miles.
 Si Curios his fata darent, reducésq; Camillos
 Temporibus, Deciósq; caput fatale vocentes,
 Hinc starent primo gentes oriente coactæ,
 Innumerâq; urbes, quantas in prælia nunquam
 Excivere manus, toto simul utimur orbe.

Quicquid signiferi * comprehensum limite * cycli
 Sub Notò & Boreâ hominû * sumus, arma movemus.

Non

- Nonne superfusus collectum cornibus hostem
 In medium dalimus? paucas victoria dextras
 Exigit: at plures tantum clamore catervæ
 Bella gerent. Cesar nostris non sufficit armis.
 5 Credite pendenteis è summis mœnibus urbia
 Crinibus effusis hortari in prælia matres,
 Credite grandævum, vetitumq, ætate senatum
 Arma sequi, sacros pedibus prosternere canos:
 Atq, ipsam * domini metuentem occurrere Romam.
 10 Credite, qui nunc est, populum, populūq, futurum
 Permissas afferre preces. hæc libera nasci,
 Hæc vult turba mori, si quis post pignora tanta
 Pompeio locus est, cum prole, & conjuge supplex,
 Imperii salva si maiestate liceret,
 15 Voluerer ante pedes. Magnus, nisi vincitis, exsul,
 Ludibrium soceri, vester pudor, ultima fata
 Deprecor, ac turpeis extremi cardinis annos:
 Ne discam servire senex, tam mæsta locuti
 Voce ducis flagrant animi, Romanāq, virtus
 20 Erigitur, placuitq, mori, si vera iimeret.
 Ergo utrinq, pari * concurrunt agmina motu:
 Irarum metus hos, regni spes excitat illos.
 Hæc facient dextræ quidquid non expleat ætas
 Vlla, nec humanum reparet genus omnibus annis,
 25 Vi vacet à ferro, gentes Mars iste futuras
 Obruet, & populos ævi venientis in orbem
 Erepto natale feret, tunc omne Latinum
 Fabula nomen erit: Gabios, Veiosq, Corāmq,
 Pulvere vix recte poterunt monstrare ruine,

Albanosq; lareis, Laurentinosq; penateis,
 Rus vacuum, * quod non habiter nisi nocte coacta
 Invitus, questusq; Numam jussisse, * senator.
 Non ætas hæc * carpsit edax, monumentaq; rerum
 Putria destituit: crimen civile * videmus 5
 Tot vacuas urbes. Generis quò turba redacta est
 Humani? toto populi qui nascimur orbe,
 Nec muros implere viris, nec possumus agros:
 Urbs non una capit, * victo fossore coluntur
 Hesperie segetes: stat tectis putris avitis 10
 In nullos ruitura domus: nullòq; frequentem
 Cive suo Romam: sed mundi facie repletam,
 Cladis eò dedimus, ne tanto in * tempore bellum
 Iam posset * civile geri. Pharsalia tanti
 Causa mali, cedant feralia nomina Cannæ, 15
 Et damnata diu Romanis Allia factis.

Tempora signavit leviorum Roma malorum:
 Hunc voluit nescire diem, prò tristia fata:
 Aëxa pestiferum tractu, morbosq; fluentis,
 Insanamq; famem, permissasq; ignibus urbes, 20
 Mœniâq; in præceptis laturos plena tremores
 Hi possent explere viri: quos undiq; traxit
 In miseram Fortuna necem: dum munera longâ
 Explicat eripiens ævi, populosq; ducésq;
 Constituit campis, per quos tibi Roma ruenti 25
 Ostendat quàm magna cedas. * quò latius orbem
 Possedit, citius per prospera fata cucurrit,
 Omne tibi bellum genteis dedit omnibus annis:
 Te geminum Titan procedere vidis in axem.

- Haud multum terræ spatium restabat Eoæ.
 Vt tibi nox, tibi tota dies, tibi curreret æther,
 Omniâq, errantes stellæ Romana viderent.
 Sed retro tua fata tulit pax omnibus annis
 5 Emathie funesta dies: hac luce cruenta
 Effectum, ut Latior non horveat India fasces,
 Nec vetitos errare Daas in mœnia ducat:
 Sarmaticumq, premat succinctus consul aratrum,
 Quod semper sævas debet tibi Parthia pœnas,
 10 Quod fugiens civile nefas, rediturâq, nunquam
 Libertas ultra Tigrim, Rhenismq, recessit,
 Ac toties nobis jugulo quæsitâ* negatur,
 Germanum, Scyticumq, bonum: nec respicit ultrâ
 Ausoniam, vellem populis incognita nostris.
 15 Vulturis ut primum lævo fundata volatu
 Romulus infami complevit mœnia luco,
 Vsq, ad Thessalicas servisses Roma ruinas.
 De Brutis, Fortuna, queror, quid tempora legum
 Egimus, aut annos à consule nomen habentis?
 20 Felices Arabes, Mediâq, Eoâq, tellus,
 Quam sub perpetuis tenuerunt fata Tyrannis.
 Ex populis, qui regna ferunt, sors ultima nostra est,
 Quos servire pudet. sunt nobis nulla profectò
 Numina: cùm cæcorapiantur sæcula casu,
 25 Mentimur regnare Iovem. spectabit ab alto
 Aethere Thessalicas, teneat cùm fulmina, cædes?
 Scilicet ipse petet Pholoën? petet ignibus Oeren,
 Immeritæq, nemus Rhodopes pinusq,* minanteis?
 * Cassius hoc potius feriet caput? astra Thyesta

* Abstulit, & subitis damnavit noctibus Argos?
 Tot simileis fratrum gladios, patrūque gerenti
 Thessaliæ dabit ille diem? mortalia nulli
 sunt curata deo. cladis tamen huius habemus
 Vindictam,* quantum terris dare numina fas est.
 Bella pares superis facient civilia divos:
 Fulminibus maneis, radiisque ornabit, & astris,
 Inque deū templis iurabit Roma per umbras.

Ut rapido cursu sati suprema morantem
 Consumpsere locum: parva tellure dirempti,
 * Quò sua pila cadant, aut quæ sibi fata minentur,
 Inde manum spectant: tempus, quo noscere* possens
 Facturi quæ monstra forent. videre parentes
 Frontibus adversis fraternaue comminus arma,
 Nec libuit mutare locum, tamen omnia torpor
 Pectora* constrinxit: gelidisque in viscera sanguis
 Percussa pietate coit, totæq; cohortes
 Pila parata diu sensis tenuere lacertis.
 Dii tibi non mortem, quæ cunctis pœna paratur:
 Sed sensum post fata tue dent, Crastine, morti,
 Cujus torta manu commisit lancea bellum,
 Primæque Thessaliæ Romano sanguine tinxit.
 O præceps rabies, cum Cæsar tela teneret,
 Inventa est prior ulla manus? tunc stridulus aër
 Elisus lituis, conceptæque classica cornu:
 tunc ausæ dare signa tubæ: tunc æthera tendit,
 Extremique fragor convexa* irrupit Olympi:
 Vnde procul nubes, quò nulla tonitrua ducant.
 Excepit resonis clamorem vallibus* Aemus,

Pelias

Pellacisque dedit rursus geminare cavernis :
 Pindus * agit gemitus. Pangeaque saxa resultant,
 * Octaeque gemunt rupes : vocisque furoris
 Expavere sui tota tellure relatas.

- 5 Spargitur innumerum diversis missile votis.
 Vulnera pars optat, pars terræ * figere tela,
 Ac puras servare manus rapit omnia casus,
 Atque incerta facit, quos vult, Fortuna nocenteis.
 Sed quota pars cladis jaculis, ferroque volanti
 10 Exacta est ? odijs solus civilibus ensis
 Sufficit, & dextras Romana in viscera ducit.
 Pompeij densis acies stipata catervis,
 Iunxerat in seriem nexis umbonibus arma.
 Vixq; habitura locum dextras, ac tela movendi
 15 Confliterat, gladiosq; suos compressa timebat.
 Precipiti cursu vesanum Caesaris agmen
 In densos agitur cuneos : perq; arma, per hostem
 Querit iter, quâ tortâ graves lorica catenas
 Opponit, cuiq; latet sub tegmine pectus.
 20 Hæc quoq; per ventum est ad viscera: totq; per arma
 Extremum est, quod quisq; ferit, civilia bella
 Vna acies patitur, gerit altera : frigidus inde
 Stet gladius : calet omne nocens à Cesare ferrum.
 Nec fortuna diu rerum tot pondera * vertens,
 25 Abstulit ingenteis fato torrente ruinas.
 Vi Primum * toto diduxit cornua campo
 Pompeianus eques, belliq; per ultima fudit:
 Sparsa per extremos levis armatura maniplos
 Insequitur, se vâsq; manus immittit in hostem.

Illic quæq; suo miscet gens prælia telo :
 Romanus cunctis petitur cruor. inde sagittæ,
 Inde faces & saxa volant, spatioq; solutæ
 Aëris, & calido liquefactæ pondere glandes.
 Tunc & Ituræi, Mediæq; Arabesq; soluto
 Arcu turba minax, nusquam rexere sagittas :
 Sed petitur solus, qui campis imminet aër,
 Inde cadunt mortes, sceleris sed crimine nullo
 Externum maculant chalybem, stetit omne coactum
 Circa pila nefas : ferro subtegitur æther,
 Nôxq; super campos telis conferta pependit.

Tum Cæsar metuens, ne frons sibi prima labaret
 Incursum, tenet obliquas post signa cohortes :
 Inq; latus belli, quæ se vagus hostis agebat,
 * Immittit subitum non motis cornibus agmen.

Immemores pugne, nullôq; pudore timendi
 Præcipites fecere palam, civilia bella.
 Non bene barbaricis unquam commissa catervis.
 Ut primum sonipes transfixus pectora ferro
 In caput effusi calcavit membra regentis,
 Omnis eques cessit campis glomeratâq; pubes
 In sua conversis præceps ruit agmina frenis.
 Perdidit inde modum cædes, ac nulla secuta est
 Pugna : sed hinc jugulis, hinc ferro bella geruntur.
 Nec valet hæc acies tantum prosternere, quantum
 Inde perire potest. Vinam Pharsalia campis
 Sufficiat cruor iste tuis, quem barbara fundunt
 Pectora, non alio murentur sanguine fontes,
 Hic numerus totos tibi vestiat ossibus agros.

Aut

- Aut si Romano compleri sanguine mavis,
 Istis parce precor: vivant Galatæq, Siriaq,
 Cappadoces, Galli, extremiq, orbis Iberi,
 Armenii Cilices: nam post civilia bella
 5 Hic populus Romanus erit. Semel * ortus in omnia
 It timor, & fatis datus est pro Cæsare cursus.
 Ventum erat ad robur Magni, mediâsq, catervas,
 Quod totos errore vago perfuderat agros.
 Constitit hic bellum fortunâq, Cæsaris hæsit.
 10 Illic non regum auxiliis collecta juvenis
 Bella gerit, ferrumq, manus movere * rogata:
 Ille locus fratres habuit, locus ille parentes.
 Hic furor, hic rabies, hic sunt tua crimina Cæsar.
 Hanc fuge mens partem belli, tenebrisq, relinque.
 15 Nullâq, tantorum discat me vate, malorum,
 Quam multum bellis liceat civilibus ætas.
 Ah potius pereant lacrymæ, pereantq, querelæ.
 Quidquid in hac acie gessisti Roma tacebo.
 Hic Cæsar, rabies populi stimulisq, * furorum,
 20 Nequa parte sui pereat scelus, agmina circum
 It vagus, atq, ignes animis flagrantibus addit.
 * Conspicit & gladios, qui toti sanguine manent,
 Qui niteant primo tantum mucrone cruenti,
 Quæ presso tremat ense manus, quis languida tela,
 25 Quis contenta ferat, quis præstet * bella jubenti,
 Quem pugnare juvet, quis vulnum cive perempto
 Muret, obit latis projecta cadavera campis.
 Vulnera multorum totum fusura cruorem
 Opposita premit ipse manu: quacunque vagatur:

Sanguineum veluti quatens Bellona flagellum,
 Bistonas, aut Mavors agitans, si verberare sævo
 Palladia stimulet turbatos ægide currus.
 Nox ingens scelerum, & cædes oriuntur, & instat
 Immense vocis gemitus, & pondere lapsi
 Pectoris arma sonant, confractique ensibus enses
 Ipse manu * subicit gladios, ac tela ministrat,
 Adversosque jubet ferro contundere vultus.
 Promovet ipse acies : impellis terga suorum :
 Verberare converse cessanteis excitat hastæ.
 In plebem vetat ire manus, monstrâque senatum.
 Scit cruor imperii qui sit, quæ viscera regum :
 Vnde petat Romam, libertas ultima mundi
 Quo steteris ferienda loco permista secundo
 Ordine nobilitas, venerandâque corpora ferro
 Vrgentur : cædunt Lepidos, cæduntque Metellos,
 Corvinosque simul, Torquatâque nomina regum,
 Sæpe duces, summosque hominum te, Magne, remoto.
 Illic plebeia conjectus casside vultus
 Ignotusque hosti, quod ferrum Brute tenebas !
 O decus imperii, ô spes supræma senatus.
 Extremum tanti generis per secula nomen,
 Ne rue per medios nimium temerarius hostes,
 Nec tibi fataleis admoveris ansæ Philippos,
 Thessalia periture tua, nil proficis istic
 Cesaris intentus jugulo : nondum attigit arcem
 Iuris, & humanum * culmen, quo cuncta * premuntur,
 Egressus, meruit satis tam nobile lethum :
 Vivat, & ut Bruti procumbat victima, regnet.

- Hic patriæ perit omne decus : jaces aggere magno
 Patritium campis * commista plebe cadaver.
 Mors tamen * eminuit clarorum in strage virorum
 Pugnacis Domiti, quem, clades fata per omneis
 5 Ducebant, nusquam Magni fortuna sine illo
 Succubuit : victus toties à Cesare, salva
 Libertate perit : tunc mille in vulnera letus
 Labitur, ac venia gaudet caruisse secunda.
 Viderat in crasso volventem sanguine membra
 10 Caesar, & increpitans, iam Magni deseris arma
 * Successor Domiti : sine te jam bella geruntur.
 Dixerat : ast illi suffecit pectora pulsans
 Spiritus in vocem, morientiæque ora resoluit :
 Non te funesta scelerum mercede potitum,
 15 Sed dubium fati, Caesar, generoque minorem
 Aspiciens, Stygias, Magno duce, liber ad umbras,
 Et securus eo : te sævo Marte subactum
 Pompeiôque graveis pœnas, nobisque daturum
 Cùm * morior sperare licet, non plura locutum
 20 Vita fugit, denseque oculos * pressere tenebræ.
 Impendisse pudet lacrymas in funere mundi
 Mortibus innumeris, ac singula fata sequentem
 Quærere lethiferum per cuius viscera vulnus
 Exierit, quis fusa solo vitalia calcet,
 25 Ore quis ad verso demisso faucibus ense,
 Expulerit moriens animam, quis corruat ictu,
 Quis steterit, dum membra cadunt : * quis pectore tela
 * Transmittat, vel quos campis affixerit hasta :
 Quis cruor emissus perruperit aëra venis,

Inq, hostis cadat arma sui: quis pectora fratris
 Cadat, & ut notum possit spoliare cadauer,
 Abscissum longè mittat caput: ora parentis
 Quis laceret, nimiaque prober spectantibus ira
 Quem jugulat, non esse patrem, mors nulla querela
 Digna sua est, nullòsque hominum lugere vacamus.
 Non istas habuit pugnae Pharsalia parteis,
 Quas aliæ clades: illic per fata virorum,
 Per populos hic Roma perit. quod militis illic,
 Mors hic gentis erat: sanguis ibi fluxit Aeneas,
 Ponticus, Assyrius: cunctos haerere cruores
 Romanus, campisque vetat consistere torrens.
 Majus ab hac acie, quàm quod sua secula ferrent,
 Vulnus habent populi: plus est quàm vita salus,
 Quod perit: * in totum mundi prosternimus * ævum, 15
 Vincitur his gladiis omnis quæ serviet ætas.
 Proxima quid soboles, aut quid meruere nepotes
 In regnum nasci? * paridi num gessimus arma?
 Teximus aut jugulos? alieni pena timoris
 In nostra cervice sedet, post prælia natis
 Si dominum Fortuna dabas, & bella dedisses. 20

Iam Magnus transisse deos, Romanæque fata
 Senserat infelix, * tota vix clade coactus
 Fortunam damnare suam, stetit aggere campi
 Eminus: unde omnes sparsas per Thessala rura
 Aspiceret clades, quæ bello obstante latebant. 25
 Tot telis sua fata peri, tot corpora fusa,
 Ac se tam multo pereuntem sanguine vidit,
 Nec (sicut mos est miseris) irahere omnia secum

Mersa juvat, gentesque suae miscere ruinae :

Ut Latiae post se vivat pars maxima turba.

Sustinuit dignos etiam nunc credere votis

Cælicolas,* voluitque sui solatia casus.

5 Parcite, ait, superi cunctas prosternere gentes ;

Stante potest mundo, Romæque superstite, Magnus

Esse miser ? si plura juvant mea vulnera, conjux

Est mihi, sunt nati, dedimus tot pignora fati.

Civili ne parum est bello, si meque meosque

10 * Obruet : exiguae clades sumus, orbe remoto ?

Omnia quid laceras ? quid perdere cuncta laboras ?

Iam nihil est Fortuna meum. sic fatur : & arma

Signaque, & afflictas omni jam parte caservas

Circuit, & revocat matura in fata ruentes,

15 Séque negat tanti. nec deerat robur in enseis

Ire duci, juguloque pati, vel pectore lethum :

* Sed timuit strato miles ne corpore Magni

Non fugeres, supràque ducem procumberet orbis :

Cæsaris aut oculis voluit subducere mortem,

20 Nequidquam infelix : socero spectare volenti

Præstandum est ubicunq, caput. sed tu quoq, conjux

Causa fugæ, vultusque tui, fatique* probatum

Te præsentem mori.* tum Magnum concisus auferat

A bello sonipes, non tergo tela paventem,

25 Ingenteisque animos extrema in fato ferentem.

Non gemitus, non fletus erat. salvæque verendus

Majestate dolor, qualem te, Magne, decebat

Romanis præstare malis : non impare vultu

Aspicias Emathiam : nec te videre superbum

Prospera

Prospera bellorum, nec fractum adversa videbunt.

Quamque fuit leto per treis infida triumphos.

Tam misero fortuna minor, jam pondere fati

Deposito securus abis : * nunc tempora leta

Respexisse vacat : spes nunquam implenda recessit. 5

Quid fueris nunc scire licet, fuge praelia dira,

Ac testare deos, nullum * qui perstes in armis,

Iam tibi, Magne, mori : ceu flebilis Africa damnis,

Et ceu Munda nocens, Pharioque à gurgite clades,

Sic & Thessalica post te pars maxima pugna, 10

Non jam Pompeii nomen popolare per orbem,

Nec studium belli : sed par, quod semper habemus,

Libertas, & Caesar erunt : teque inde fugato

* Ostendet moriens sibi se pugnasse, senatus.

Nonne juvat pulsum bellis cessisse, nec * istud 15

* Prospectare nefas, spumanteis cæde caservas

Respice turbatos incursum sanguinis amneis,

Et soceri miserere tui, quo pectore Romam

Intrabit factus campis felicior istis ?

Quidquid in ignotis solus regionibus exsul, 20

Quidquid sub Phario positus * patiare tyranno :

Crede deis, longo fatorum crede favori :

Vincere pejus erat, prohibe lamenta sonare,

Flere veta populos : lacrymas, luctusque remitte.

Tam mala Pompeii, quam prospera mundus adoret. 25

Aspice securus, vultu non supplice reges :

Aspice possessas urbes, donatæque regna,

Aegyptum, Libyâque, & terras elige mori.

Vidit prima tuæ testis Larissa ruinae

- Nobile, nec victum satis caput : omnibus illa
 Civibus effudit rotas per mania vires
 Obvia ceu lero : * præmittunt munera flentes :
 Pandunt templa, domos, socios se cladibus optant,
 5 Scilicet immenso superest * ex nomine multum :
 Téque minor solo, cunctas impellere gentes
 Rursus in arma potes, rursusq, in fata * redire.
 Sed quid opus victo populis, aut urbibus ? inquit,
 Victori præstare fidem ? Tu Caesar in alio
 10 Cedis adhuc * cumulo patriæ per viscera vadis :
 At tibi tam populos donat gener, avehit inde
 Pompeium sonipes : gemitus, lacrymæq, sequuntur,
 Plurimâque in sævos populi convicia divos.
 Nunc * tibi vera fides quesiti, Magne, favoris
 15 Contigit, ac fructus, felix se nescit amari.
 Caesar ut Hesperio vidit satis arva natare
 Sanguine, parcendum ferro, manibusque suorum
 Iam ratus, ut viles animas periturâque frustra
 Agmina permisit vitæ : sed castra fugatos
 20 Ne revocent, pellâtque quies nocturna pavorem,
 Protinus hostili statuit succedere vallo,
 Dum fortuna calet, * dum conficit omnia terror,
 Non veritus grave ne fessis, ac Marte subactis
 Non foret imperium, non magno hortamine miles
 25 In prædam ducendus erat : victoria nobis
 Plena, viri, dixit : superest pro sanguine merces,
 Quam monstrare meum est. * nec enim donare vocabo,
 Quod sibi quisq, dabit, cunctis en plena metallis
 Castra patent : raptum Hesperiiis ô gentibus aurum

Hic jacet, Eoasq, premunt tentoria gazas.
 Tot regum Fortuna simul, Magnique coacta
 Exspectat dominos : propera præcedere, miles,
 Quos sequeris : quasunque tuas Pharsalia fecit,
 A victis rapiantur opes. * nec plura locutus
 Impulit amenteis, aurique cupidine cacos
 Ire super gladios, supraque cadavera patrum,
 Et casos calcare duces, quæ fessa, quis agger
 Sustineas pretium belli, scelerisq, petentes ?
 Scire volunt, quanta fuerint mercede nocentes,
 Invenere quidem spoliato plurima mundo,
 Bellorum in sumptus congestæ pondera massæ :
 Sed non * implevit cupienteis omnia mentes.
 Quidquid fodit Iber, quidquid Tagus * extulit auri,
 * Quod legit dives summis Arimæssus arenis.
 Vi rapiant, parvo scelus hoc venisse * putabunt.
 Cum sibi Tarpeias victor desponderit arceis :
 Cum spe Romanæ promississet omnia prædæ :
 Decipitur, quod castra rapit, caput improba * plebes
 Cespite patricio somnos : vacuisq, cubile
 Regibus, infandus miles premit, inque parentum,
 Inque toris fratrum posuerunt membra nocentes,
 Quos agitat vesana * quies, somniq, furentes,
 Thessalicam miseri versant in pectore pugnam.
 Invigilat cunctis sævum scelus, armaque tota
 Mente agitant, capuloque manus absente moventur.
 Ingemuisse * putes campos, terramque nocentem
 Inspirasse animas, infectisq, aëra totum
 Manibus, & superum Stygia formidine noclem,

- Exigit à * meritis tristique victoriam pœnas,
 Sibilæque & flammæ infert sopor. Umbra perempti
 Civis aderit : sua quæque premit terroris imago.
 Ille senum vultus, juvenum videt ille figuras :
 5 Hunc agitant totis fraterna * cadavera somnis :
 Pectore in hoc pater est, omnes in Cæsare manes
 Haud alios nondum Scythica purgatus in ara
 Eumenidum * vidit vultus Pelopeus Orestes :
 Nec magis attonitos animi sensere tumultus,
 10 Cùm fureret Pentheus, aut cùm descisset agave.
 Hunc omnes gladii, quos aut Pharsalia vidit,
 Aut * ultrix visura dies stringente senatu,
 Illa nocte premunt : hunc infera monstra flagellans.
 * Heu quantum pœnæ misero mens conscia donat,
 15 Quod Stygia, quod manebis, infestæque tartara somnis,
 Pompeio vivente videt : tamen omnia passo
 Postquam clara dies Pharsalica damnaretexit,
 Nulla loci facies revocat feralibus arvis
 Herentes oculos : cernit propulsa cruore
 20 Flumina, & excelsos cumulis æquantia colleis
 Corpora, * sidenteis in tabem spectat acervos,
 Et Magni numerat populos : epulisque paratur
 Ille locus, vultus ex quo facièsque jacentum
 Agnoscat. jurat Emathiam non cernere terram,
 25 Et lustrare oculis campos sub clade latenteis,
 Fortunam superosque suos in sanguine cernit.
 Ac ne leta furens scelerum spectacula perdat,
 Invidet igne rogi miseris, cæloque nocenti
 Ingerit Emathiam, non illum Pænus humator
 Consulis,

Consulis & Libyca succensæ lampade Cannæ
Compellunt, hominum ritus ut seruet in hosteis.

Sed meminit nondum satiata cædibus ira

Cives esse suos. Petimus non singula busta,

Discretosque rogos : unum da gentibus ignem :

Non interpositis urantur corpora flammis.

Aut generi si pœna iuvet, nemo extruere Pindi :

Erige coniectas Oetæo robore sylvas :

Thessalicam videat Pompeius ab æquore flammam.

Nil agis hæc ira, tabes ne cadavera solvat,

* An rogi, haud refert : placido Natura receptas

Cuncta sinu, finemque sui sibi corpora debent.

Hos, Cæsar, populos si nunc non ufferit ignis,

Vret cum terris, uret cum gurgite ponti :

Communis mundo superest rogi, ossibus æstra

Misturus, quocunque tuam Fortuna vocabit,

Hæ quoque eunt animæ : non altius ibis in auras,

Non meliore loco Stygia sub nocte jacebis.

Libera Fortuna mors est : capit omnia tellus

Quæ genuit : cælo regitur qui non habet urnam.

* Tu, cui dant pœnas inhumato funere gentes,

Quid fugis hanc cladem? quid olenteis deseris agros?

* Has trahe Cæsar aquas, hoc, si potes, utere cælo,

Sed tibi tabentes populi Pharsalica rura

Eripiunt, camposque tenent victore fugato.

* Non solum * Aemonii funesta ad pabula belli

Bistonii venere lupi, tabemque cruenta

Cædis odorati Pholoën liquere leones.

Tunc urfi latebras, obsceni secla domosque

Deservere

Deservere canes, & quidquid nare sagaci
 Aëra non sanum, motumque cadavere sensit.
 Iamque diu volucres civilia * castra secutæ
 Conveniunt, vos quæ Nilo mutare soletis

5 Threïcias hiemes, ad mollem serius Austrum
 Istis aves, nunquam se tanto vulnere cælum
 Induit, aut plures presserunt aëra pennæ.
 Omne nemus misit volucris, omnisque cruenta
 Alite sanguineis stillavit roribus arbor.

10 Sæpe super vultus victoris, & impia signa
 Aut cruor, aut alto defluxit ab æthere tabes.
 Membraque, dejecit jam lassæ unguibus ales.
 Sic quoque non omnis populus pervenit ad ossa,
 Inque feras discerptus abit, non intima curant

15 Viscera, nec totas avidè sorbere medullas.
 Degustant artus. Latæ pars maxima turba
 Fastidita jacet, quam sol, * nimbi que diēsque
 Longior Emathiis resolutam miscuit arvis.
 * Thessalia infelix quo tanto crimine tellus

20 Læsi tibi superos, ut se tot mortibus unam
 Tot scelerum fati premereut ? quod sufficit ævum,
 Immemor ut donec belli tibi damna vetustas ?
 Quæ seges infecta surget non decolor herba ?
 Quo non Romanos violabis vomere maneis ?

25 Antè novæ venient acies, scelerique secundo
 Præstabis nondum siccos hoc sanguine campos.
 Omnia majorum vertamus busta licebit.
 Et stanteis tumulos, & qui radice vetusta
 Effudere suas, victis compagibus, urnas :

VI. ANNÆI LVCANI PHAR-
SALIAE LIBER VIII.

IOANNIS SVLPITII VERVLANI
ARGUMENTVM.

OCTAVO in Lesbion fugiens per devia Magnus
Navigat, & conjux lacrymando abducta, relinquit
Deflentem populum: properans tum nauta, movetur,
10 Tendat, ut ad Cilices, ubi Sextus, turba ducumque
Decernunt, quo sit dux confugiturus: atroxque
Aegyptus legitur. venientem regia prodit,
Conjugéque, & gnato coram confodit Achilles.
Ambultum Codrus truncum clam texit arena.

15 **I** Am super Herculeas fauces, nemorasaq, Tempe
* Aemonia deserta petens dispendia silvae,
Cornipedem exhausti cursu simulisq, negantem
Magnus agens, incerta fuga vestigia turbat,
Implicitasque errore vias: pavet ille fragorem
20 Motorum ventis nemorum, comitumque suorum.
Qui post terga ferit trepidum, laterique timentem
Exanimat, quamvis summo de culmine lapsus,
Nondum vile sui * pretium scis sanguinis esse,
Seque memor fati, tantæ mercedis habere
25 Credit adhuc jugulum, quantum pro Caesaris ipse
Avulsa cervice daret deserta sequentem
Non patitur tutis fatum celare latebris
Clara viri facies, multi Pharsalica castra
Cum peterens, nondum fama prodente ruinas,

Occursum

Occursu stupuere ducis, vertigine rerum
 Attoniti: cladisque suæ vix ipse fidelis
 Auctor erat, gravis est Magno, quicumque malorum
 Testis adest: cunctis ignotus gentibus esse
 Mallet, & obscuro tutus transire per * orbem
 Nomine: sed longi pœnas Fortuna favoris
 Exigit à misero, quæ tanto pondere famæ
 Res premit aduersas, fatisque prioribus urget.
 Nunc festinatos nimium sibi sensit honores.
 Adæque lauriferæ damnat Sullana iuuentæ.
 Nunc & Corycias classeis, & Pontica signa
 Dejectum meminisse piget, sic longius ævum
 Destruis ingenteis animos, & vita superstes
 Imperio, nisi summa dies cum fine bonorum
 Affuit, & celeri prævertit tristia letho,
 Dedecori est fortuna prior, quisquam ne secundis
 Tradere se fatis audeat, nisi morte * parata?

Litora contigerat, per quæ Peneius amnis
 Emathia jam clade rubens exhibat in æquor,
 Inde ratis trepidum ventis, * & fluctibus impar,
 Flumineis vix tuta vadis exexit in altum,
 Cujus adhuc remis quatitur Corcyra, sinûsque
 Leucadii, Cilicum dominus, terræq; Liburnæ,
 Exiguam rector pavidus correpsit in alnum.
 Conscia curarum secreta in litora Lesbi
 Flectere vela iubet: * qua tum tellure latebas
 Mæstior, in mediis quàm si Cornelia campis
 Emathia stares, tristeis præsagia curas
 Exagitant: trepida quatitur formidine somnus:

Thessa-

- Theſſaliam nox omnis habet, tenebrisque remotis,
 Rupis in abruptæ scopulos, extremâque currens
 Litora, proſpiciens * fluctus, nutantia longè
 Semper prima * videns venientis vela carinæ,
 5 Querere nec quidquam de fato conjugis audes.
 En ratis, ad vestros quæ tendit carbasa portus,
 Quid ferat ignoras : sed nunc tibi summa pavoris
 Nuntius armorum tristis, rumorque sinister
 Victus adest conjux, quid perdis tempora luctus ?
 10 Cum possis jam flere, times, tunc puppe propinqua
 Proſiluit, criménque deûm crudele notavit,
 Deformem pallore ducem, vultusque prementem
 * Canitiem, atq; atro squalenteis pulvere * vesteis.
 Obvia nox misera cælum, lucémque tenebris
 15 Abstulit, atque animam * clausit dolor : omnia nervis
 Membra relicta labant : riguerunt corda, diuq;
 Spe mortis * depressa jacet, jam fune ligato
 Litoribus, lustrat vacuas Pompeius arenas,
 Quem postquam propius famula videre fideles,
 20 Non ultra gemitus iacitos incessere fata
 Præmisere sibi, frustra que atollere terra
 Semianimem conantur heram : quam pectore Magnus
 Ambit, & astrictos refovet complexibus artus.
 Ceperat in summum revocato sanguine corpus
 25 Pompeii sentire manus mæstamque mariti
 Posse pati faciem : prohibet succumbere fati
 Magnus : & immodicos castigat voce dolores.
 Nobile cur robur, Fortunæ vulnere primo
 Fœmina tantorum titulis insignis avorum

Frangis ?

Frangis? Habes aditum mansuræ in secula famæ
 Laudis in hoc sexu, non legum jura, nec arma,
 Vnica materia est conjux miser. erige mentem,
 Et tua cum satis pietas deceret, & ipsum
 Quod sum victus, ama: * nunc sum tibi gloria major. 5
 A me quod fasces, & quod pia turba senatus,
 Tantæque discessit regum manus, incipe Magnum
 Sola sequi: deformis adhuc vivente marito,
 Summus, & angere vetitus dolor, ultima debet
 Esse fides, lugere virum tu nulla tulisti
 Bello damna meo, vivis post prælia Magnus,
 Sed Fortuna perit, quod defles, illud amasti.

10

Vocibus his * correpta viri, vix agra levavit
 Membra solo, taleis gemitu rumpente querelas.
 O utinam in thalamos invisi Caesaris issem
 Infelix, conjux, & nulli leta marito.

15

Bis nocui mundo, me pronuba duxit Erinny,
 Crassiorisq; umbræ, devotæque manibus illis
 Assyrios in castra tuli civilia casus:

Præcipitesque dedi populos, cunctosq; fugavi
 A caussa meliore deos, ò maxime conjux,

20

O thalamis indigne meis, hoc juris habebat

In tantum Fortuna caput? cur impia nupsi,

Si miserum factura fui? nunc accipe pœnas,

Sed quas sponte luam: quò sit tibi mollius æquor

25

Certa fides regum, totiusque paratior orbis,

Sparge mari comitem, mallem felicibus armis

Dependisse caput: nunc clades denique lustra

Magne tuas, ubicunque jaces, civilibus armis

Nostros

Nostros ultra toros, ades huc, atque exige pœnas
 Iulia crudelis, placatâque pellice cæsa,

Magno parce tuo sic fata, iterumque refusa
 Conjugis in gremium, cunctorum lumina solvis

5 In lacrymas, durî flectuntur pectora Magni,
 Siccâque Thessaliæ confundit lumina Lesbos.

Tunc Mitylenæum jam pleno litore vulgus
 Affatur Magnum. Si maxima gloria nobis
 Semper erit tanti pignus servasse mariti,

10 Tu quoque devotos sacro tibi fœdere muros
 Oramus, sociosque lares dignare, vel una
 Nocte tua fac, Magne, locum, quem cuncta revisens
 Secula, quem veniens hospes Romanus adoret.
 Nulla tibi subeunda magis sunt mœnia victo.

15 Omnia victoris possunt sperare favorem:
 Hæc jam crimen habent, quid quod jacet insula pôto?
 Cæsar eget ratibus? Procerum pars magna coibit
 Certa loci. * noto reparandum est * litore fatum.

Accipe templorum cultus, aurumque deorum

20 Accipe: si terris, si puppibus ista juventus
 Aprior est, tota, quantum valet, utere Lesbo.
 Accipe: ne Cæsar rapiat, tu victus habeto.
 Hoc solum crimen meritæ bene detrahe terræ,
 Ne nostram videre fidem felixque secutus,

25 Et damnassee miser, tali pietate virorum
 Lætus, in adversis & mundi nomine gaudens
 Esse fidem, Nullum toto mihi, dixit, in orbe
 Gratius esse solum non parvo pignore vobis
 Ostendi: tenuit nostros, hac obside, Lesbos

Adfectus:

*Adfectus: hic sacra domus, cariq; penates.
 Hic mihi Roma fuit: non * ulla in litora puppim
 Antè dedi fugiens: se vi cum Caesaris iram
 Iam scirem meritam, servata conjuge, Lesbos,
 Non veritus tantam veniæ committere vobis. 5
 Materiam, sed jam satis est fecisse nocentis:
 Fata mihi totum mea sunt agitata per orbem.
 Heu nimium felix æterno nomine Lesbos,
 Sive doces populos, regesq; admittere Magnum,
 Seu præstas mihi sola fidem, nam querere certum est 10
 Fas quibus in terris, ubi sit scelus, accipe numen,
 Si quod adhuc mecum es, votorum exirema meorum:
 Da similes Lesbo populos, qui Mariæ subactum
 Non intrare suos, infesto Cesare portus,
 Non exire vetent, dixit mæstamq; carinæ 15
 Imposuit comitem: cunctos mutare putares.
 Tellurem, patriæq; * solum: sic littore toto
 Plangitur, infestæ tenduntur in æthera dextræ,
 Pompeiæq; minus, cuius Fortuna dolorem
 Moverat, ast illam, quam toto tempore belli 20
 Ut civem videre suam, discedere cernens
 Ingemuit populus: * quam vix si castra mariti
 Victoris peteret, siccis dimittere matres
 * Iam poterant oculis: tanto * devinxit amore.
 Hos pudor, hos probitas, castiq; modestia vultus, 25
 Quod submissa nimis, nulli gravis hospita turba,
 Stantis adhuc fari vixit quasi conjuge victo.
 Iam pelago medios Titan demissus ad igneis,
 Nec quibus abscondit, nec si quibus exeret orbem,*

- Totus erat: vigiles Pompeii in pectore curæ
 Nunc socias adeunt Romani fœderis urbes,
 Et varias regum mentes, nunc in via mundi
 Arva super nimios soles, Austrumq; jacentis:
 5 Sæpe labor mæstus curarum, odiūq; futuri
 Projecit fessos incerti pectoris æstus,
 Rectorēq; ratis de cunctis consulit astris,
 Vnde notet terras, quæ sit mensura secandi
 Aequoris, in cælo, Syriam quo sidere servee.
 10 Aut quotus in plaustro Libyam bene dirigat ignis.
 Doctus adhæc fatitur taciti servator Olympi:
 Signifero quæcūq; fluunt labentia cælo
 * Nunquam stante polo, miseros fallentia nautas
 Sidera non sequimur: sed qui non mergitur undis
 15 Axis inocciduus gemina clarissimus Arcto,
 Ille regit puppes, hic cūm mihi semper in altum
 Surget, & instabit summis minor Vrsa ceruchis,
 Bosporon, & Scythiæ curvantem litora pontum
 Spectamus, quidquid descendit ab arbore summa
 20 Arctophylax, propiorq; mari Cynosura feretur,
 In Syriæ portus tendit ratis, inde Canopus
 Excipit australi cælo contenta vagari.
 Stella timens Borean: illa quoq; perge sinistra,
 Trans Pharon, in medio tangeat ratis æquore Syrtis.
 25 Sed quò vela dari, quo nunc pede carbasa tendi
 Nostra jubes? dubio contrà cui pectore Magnus
 Hoc solum toto, respondit, in æquore servea,
 Ut sit ab Emathiis semper tua longius oris
 Puppis, & Hesperiam pelago, cæloq; relinquant:

Cætera

Cætera da ventis: comitem, pignusq, recepi
 Depositum. tunc certus eram quæ litora vellem,
 Nunc portum Fortuna dabit. sic fatur, at ille
 In slo vela modo pendentia cornibus æquis
 Torsit, & in lævum puppim dedit, utq, secaret
 Quas * Asine cautes, & quas Chios asperat undas,
 Hos dedit in proram, tenet hos in puppe rudentes.
 Aequora senserunt motus, aliterq, secante
 Iam pelagus rostro, nec idem spectante carina,
 Mutavere sonum, non sic moderator equorum,
 Dexteriore rota, lævum cum circuit axem,
 Cogit inoffensa currus accedere metæ.

Ostendit terras Titan, & sidera texit:
 Sparsus ab Emathia fugit quicumq, procella,
 Assequitur Magnum: primusq, à litore Lesbi,
 Occurrit natus, * procerum mox turba fidelis,
 Nam neq, de jectis fatis acieq, fugato
 Abstulerat Magno reges fortuna ministros:
 Terrarum dominos, & sceptræ Eoa tenentes
 Exsul habet comites: jubet ire in devia mundi
 Dejotarum, qui sparsa ducis vestigia legit.
 Quando ait Emathiis amissus cladibus orbis
 * Quà Romanus erat, superest, fidissime regum,
 Eoam tentare fidem, populósq, bibentes
 Euphratem, & adhuc securum à Casare Tigrim:
 * Nec pigeat Magno quærentem fata remotas
 Medorum penetrare domos, Scythicosq, recessus,
 Et totum * mutare diem, vocésq, superbo
 Arsacidæ perferre meas: Si fœdera vobis

- Prisca manent, mihi per Latium jurata tonantem,
 Per vestros * astricta magos, implete pharetras,
 Armeniósq; arcus Geticis intendite nervis.
 Si vos, ô Parthi, peterem cùm Caspia claustra,
 5 Et sequerer duros æterni Martis Alanos,
 Passus Achemeniis latè decurrere campis,
 In tutam trepidos nunquam Babylona cœgi.
 Arva super Cyri, Chaldei q; ultima regni,
 Quà rapidus Ganges, & quà Nysæus Hydaspes
 10 Accedunt pelago Phæbi surgentis ab igne,
 Iam propior, quàm Persis erat: tamen omnia vincens
 Sustinui nostris vos tantùm deesse triumphis.
 Soliusq; * è numero regum telluris Eoæ
 Ex æquo me Parthus adit, nec munere Magni
 15 Stant semel Arsacidae, quis enim post vulnera cladis
 Assyriæ, justas Latii compescuit iras?
 Tot meritis obstricta meis, nunc Parthia ruptis
 Excedat claustris vestitam per secula ripam,
 Zeugmáq; Pelleum, Pompeio vincite Parthi,
 20 Vinci Roma volet, regem par ère jubenti
 Ardua non piguit, positusq; insignibus aula
 Egreditur famuli * raptos indutus amictus.
 In dubiis tutum est inopem simulare tyranno.
 Quanto igitur mundi dominis securius ævum
 25 Verus pauper agit! dimisso in littore rege,
 Ipse per Icariæ scopulos, Ephesumq; relinquens,
 Et placidi Colophona maris, spumantia parva
 Radit saxa Sami: spirat de litore * Coö
 Aura fluens: Gnidon inde fugit, clarámq; relinquit

Sole Rhodon, magnosq; sinus Telmessidos undæ
 Compensat: medio* pelago Pamphylia puppi
 Occurrit tellus: nec se committere muris
 Ausus adhuc ullis, te primùm parva* Phaselis
 Magnus adit, nam te metui vetat incola rarus,
 Exhaustæq; domus populis, majorq; carinæ
 Quam tua turba fuit, tendens hinc carbasa rursus
 Iam Taurum, Tauróq; videt* Dipsona cadentem.

Crederet hoc Magnus, pacem cùm præstitit undis
 Et sibi consultum? Cilicum per litora tutus
 Parva puppe fugit: sequitur pars magna senatus
 Ad profugum collecta ducem: parvisq; Celendris,
 Quo portu, mittitq; rates, recipitq; Selinus,
 In Procerum cætu, tandem mæsta ora resolvit
 Vocibus his Magnus: Comites belliq; fugæq;
 Atq; instar patriæ, quamvis in litore nudo
 In Cilicum terra nullis circumdatus armis
 Consultem, rebusq; * novis exordia quæram,
 Ingenteis præstate animos: non omnis in* arvis
 Emathiis cecidi, nec sic mea fata premuntur
 Ut nequeam relevare caput, cladésq; receptas
 Excutere, an Libycæ Marium potuere ruinae
 Erigere me in fasceis, plenis* & reddere fastis?
 Me* pressum leviori manu Fortuna tenebit?
 Mille meæ Graio volvuntur in æquoræ puppes,
 Mille duces: sparsit potius Pharsalia nostras,
 Quàm subvertit opes, sed me vel sola iucrà
 Fama potest rerum, toto quas gessimus orbe,
 Et nomen, quod mundus* amat, vos pendite regna

- Viribus, atq; fide, Libyen, Parthosq; Pharonq;
 Quenam Romanis deceat succurre rebus.
 Ast ego curarum, * procures, arcana mearum
 * Expromam, mentisq; meæ quò pondera vergant.
 5 Aetas Niliaci nobis suspecta tyranni est:
 Ardua quippe fides robustos exigit annos.
 Hinc anceps dubii terret sollertia Mauri:
 Namq; memor generis, Carthaginis impia proles
 Imminet Hesperiae, multisq; in pectore vano est
 10 Hannibal, obliquo maculat qui sanguine regnum,
 Et Numidas contingit avos: jam supplice Varo
 Intumuit, viditq; loco Romana secundo.
 Quare agite, Eoum comites properemus in orbem.
 Dividit Euphrates * ingentem gurgite mundum,
 15 Caspiâq; immensos * seducunt claustra recessus,
 Et polus Assyrias alter noctesq; dièsq;
 Vertit, & abruptum * est nostro mare discolor unda,
 Oceanisq; suus regnandi sola voluptas.
 Celsior in campis sonipes, & fortior arcus,
 20 * Nec puer, aut senior lethaleis tendere nervos
 Segnis, & à nulla mors est incerta sagitta.
 Primi Pelleas arcu fregere Sarissas,
 Baëtrâq; Medorum sedem, murisq; superbam
 Assyrias Babylona domos. nec pila timentur
 25 Nostra nimis Parthis, audentq; in bella venire,
 Experti Scythicas, Crasso pereunte * sagittas.
 Spicula nec solo spargunt fidentia ferro
 Stridula, sed multo saturantur tela veneno:
 Vulnera parva noent, satismq; in sanguine summo est.

O utinam non tanta mihi fiducia sevis
 Esset in Arfacidis : fatis nimis æmula nostris
 Fata movent Medos, multumq; in gente deorum est.
 Effundam populos alia tellure revulsos,
 Excitosq; suis immittam sedibus ortus. 5
 Quod si nos Eoa fides, & Barbara fallunt
 Fœdera, vulgati supra commercia mundi
 Naufragium Fortuna ferat : non regna precabor,
 Quæ feci, sed magna feram solatia mortis
 Orbe jacens alio. nihil hæc in membra cruen- 10
 Nil socerum fecisse * piæ : sed cuncta revoluens
 Vitæ fata meæ semper venerabilis illa
 Orbis parte sui. quantus Mæotida supra!
 Quantus apud Tanaim toto conspectus in ortu!
 Quas magis in terras nostrum felicibus actis 15
 Nomen abis, aut unde redis majore triumpho?

Roma fave cæptis : quid enim tibi latius unquam
 Præstiterint superi, quàm si civilia Partho
 Milite bella geras ? tantam consumere gentem,
 Et nostris miscere malis ? cùm Cæsaris arma 20
 Concurrent Medis, aut me fortuna necesse est
 Vindicet, aut * Crassum. sic factus, murmure * sensis
 Consilium damnassee viros : quos lentulus omneis
 Virtutis, stimulis & nobilitate dolendi
 Præcessit, dignasq; tulit modò consule voces: 25

Siccine Thessalicæ mentem fregerere ruinae ?
 Vna dies mundi damnavit fata? secundum
 Emathiam lis tanta datur? jacet omne cruenti
 Vulneris auxilium ? solos tibi, Magne, relinquit

- Parthorum Fortuna pedes? quid trans fuga mundi
 Terrarum totos tractus, calimq, perosus,
 * Adversosq, polos: alienaq, sidera queris
 Chaldaeos culture * deos, & Barbara sacra
 5 Parthorum famulus? quid causæ obtenditur armis?
 Libertatis amor? miserum quid decipis orbem,
 Si servire potes? te, quem Romana * regentem
 Horrui auditu, quem captos ducere Reges
 Vidit ab Hyrcanis, Indoq, à litore silvis:
 10 Dejectum fatis, humilem fractumq, videbit,
 Extollétq, animos Latium vesanus in orbem,
 Se simul, & Romam Pompeio supplice mensus.
 Nil animis, fatísq, tuis effabere dignum.
 Exiget ignorans Latiae commercia linguae
 15 Ut lacrymis se, Magne roges: patimur ne pudoris
 Hoc vulnus, clades ut Parthia vindicet antè
 Hesperias, quàm Roma suas? civilibus armis
 Elegit te nempe ducem. quid vulnera nostra
 In Scythicos spargis populos, cladésq, latenteis?
 20 Quid Parthos transire doces? solatia tanti
 Perdit Roma mali, nullos admittere reges,
 Sed civi servire suo. juvat ire per orbem
 Ducentem sevas Romana in mœnia genteis,
 Signaq, ab Euphrate cum Crassis capta sequentem?
 25 Qui solus rerum fato celante favorem,
 Defuit Emathiae, nunc tantas ille laceffet
 Anditi victoris opes? aut jungere fata
 Tecum, Magne, voles? non hæc fiducia genti est:
 Omnis in arctoïs populus quicumq, pruinis

Nascitur, indomitus bellis, & * mortis amator,
 Quidquid ad Eoos tractus, mundi, & tepora
 Labitur, emollit genteis clementia cæli.

Illic & laxas vestes, & fluxa virorum
 Velamenta vides: Parthus per Medicarura,

5

Sarmaticos inter campos, effusaq; plano
 Tigridis arva solo * nulli superabilis hosti est
 Libertate fugæ: sed non, ubi terra tumebit,

Aspera conscendet montis juga, nec per opacas
 Bella gerit tenebras incerto debilis arcu,

10

Nec franget nando violenti * vorticis amnem,
 Nec tota in pugna persusus sanguine membra
 Exiget æstivum calido sub pulvere solem.
 Non aries illis, non ulla est machina belli.

* Haud fossas implere valent: Parthoque sequente
 Murus erit, quodcumq; potest obstare sagittæ.

15

Pugna levis, bellumq; fugax, turmae, vagantes,
 Et melior cessisse loco, quam pellere, miles.

Illita tela dolis, nec Martem comminus * unquam
 Ausa pati virtus: sed longè tendere nervos,

20

Et quò ferre velint permittere vulnera ventis.

Ensis habet vires, & gens, quæcumq; virorum est,
 Bella gerit gladiis: nam Medos prælia prima

Exarman, * vacuaq; jubent remeare * pharetræ.

Nulla manus illis, fiducia tota veneni est.

25

Credis, Magne, viros, quos in discrimina belli

Cum ferro * venisse parum est? sentire pudendum

Auxilium tanti est, toto divisus ut orbe

A terra moriare tua? tibi barbara tellus

In-

Incumbat : te parva regant, ac vilia busta ?
 Invidiosa tamen, Crasso quærente sepulcrum,
 Sed tua fors melior, quoniam mors ultima pœna est,
 Non metuenda viris, at non Cornelia lethum

5 Infando sub rege timei non barbara nobis
 Est ignota Venus? quæ ritu cæca ferarum
 Polluit innumeris leges, & fœdera tedæ
 Conjugibus, thalamiq; patent secreta nefandi.
 Inter mille nurus epulis vesana, merôq;

10 Regia non ullis exceptis legibus horret
 Concubitus : tot fœmineis complexibus unum
 Non * lassat nox * tota marem, jacuere sorores
 In * fratrum thalamis, sacrataq; pignora * matrum
 Damnat apud gentes sceleris non sponte peracti
 15 Oedipodionias infelix fabula Thebas.

Parthorum dominus quoties sic sanguine misto
 Nascitur Arsacides ! cui fas implere parentem,
 Quid rear esse nefas ? proles tam clara Metelli
 Stabit Barbarico coniux millesima lecto.

20 Quanquàm non ulli plus regia, Magne, vacabit
 Sævisia stimolata Venus titulisq; virorum.
 Nam quò plura juvent Parthum portenta : fuisse
 Hanc sciet & Crassi, cen pridem * debita fati
 Assyriis, trahitur cladis captiva vetusta.

25 Hereat Eoæ vulnus miserabile sortis:
 Non solum auxilium funesto à rege perisse
 Sed gessisse prius bellum civile pudebit.
 Nam quod apud populos crimen, soceriq; tuumq;

Maius

Maius erit, quàm* quod vobis miscentibus arma
 Crassorum vindicta perit? incurrere cuncti
 Debuerant in Baſtra duces, & nequa vacarent
 Arma, vel Arctoum Dacus, Rheniq, catervis
 Imperii nudare latius, dum perfida Sus
 In tumulos prolapsa ducum, Babylonq, jacerent.
 Assyriæ* paci finem, Fortuna precamur.
 Et si* Theſſaliæ bellum civile peractum eſt,
 Ad Parthos,* qui vicit eat. gens unica mundi eſt
 De qua Cæſareis poſſim gaudere triumphis.
 Non tibi,* cùm primùm gelidum tranſibis Araxem,
 Umbra ſenis mæſti Scythicis* confixa ſagittis
 * Ingerat has voces? Tu, quem poſt funera noſtra
 Vltorem cinerum nude ſperavimus umbræ,
 Ad ſædus, pacemq, venis? * tunc plurima cladis
 Occurrent monumenta tibi: quæ mœnia trunci
 Luſtrarunt cervice* duces, ubi nomina tanta
 Obruit Euphrates, & noſtra cadavera Tigris
 Detulit in terras, ac reddidit. ire per iſta
 Si potes, in media ſocerum quoq, Magne, ſedentem
 Theſſalia placare potes. quin reſpicias orbem
 Romanum? ſi regna times projecta ſub Auſtro
 Inſidiisq, Iubam, petimus Pharon, arvâq, Lagi.
 Syrtibus hinc Libycis iuta eſt Aegyptus: at inde
 Gurgite ſepteno rapidus mare ſummoveſt annis,
 Terra ſuis contenta bonis, non indiga mercis,
 Aut Iovis: in ſolo tanta eſt fiducia Nilo.
 Sceptra puer Ptolomæus habet tibi debita, Magne,
 Tutela commiſſa tue. quis nominis umbram

Horreat ? innocua est aetas : nec iura fidemq,
 Respectumq, deum veteris speraveris aula.
 Nil pudet assuetos sceptris : mitissima fors est
 Regnorum sub rege novo. Non plura locutus

5 Impulit huc animos, quantum spes ultima verum
 Libertatis * habet ! victa est sententia Magni.

Tunc Cilicum liquere solum, Cyproq, citatas
 Immisere rateis, nullas cui prætulit aras
 Unde diva memor Paphiæ, si numina nasci

10 Credimus, aut quenquam fas est cepisse deorum.
 Hæc ubi deservit Pompeius litora, totos
 Emensus Cypri scopulos, quibus exit in Austrum,
 Inde maris vasti transverso vertitur æstu:
 Nec tenuis Casium nocturno lumine montem,

15 Infimâq, Aegypti pugnaci litora velo
 Vix tetigit, qua dividui pars maxima Nilî
 In vada decurrit Pelusia septimus annis,
 Tempus erat, quo Libra pares examinat horas
 Non * una plus æqua die, noctiq, rependit

20 Lux minor hybernæ verni solatia damni:
 Comperit ut regem Casio se monte tenere,
 Flectit iter nec Phæbus adhuc, nec carbasa languent.

Iam rapido speculator eques per litora cursu
 Hospitis adventu pavidam compleverat aulam.

25 Consilii vix tempus erat : tamen omnia monstra
 Pelleæ coiere domus : quos inter Achoreus
 Iam placidus senio, fractisq, modestior annis.
 Hunc genuit custos Nilî crescentis in arva
 Memphis vana sacris: illo cultore deorum

Iustra suæ Phæbes non unus * vixerat Apis.
 Consilii vox prima fuit, meritumq, fidemq,
 Sacra q, defuncti jactavit pignora patris.
 Sed melior suadere malis, & nosse tyrannos
 Ausus Pompeium Letho * damnasse Photinus. 5
 Ius, & fas multos faciunt Ptolomæe nocenteis.
 Dat pœnas laudata fides, cum sustinet, inquis,
 Quos Fortuna premit, fatis accede, deis q,
 Et cole felices, miseros fuge, sidera terra
 Ut distant, & flamma mari, sic utile recto. 10
 Sceptrorum vis tota perit, si * pendere iusta
 Incipit: everitq, arces respectus honesti,
 Libertas scelerum est, quæ regna invisa iueitur,
 Sublatiisq, modus gladiis, facere omnia se vè
 Non impunè licet, nisi cum facis, exeat aula 15
 Qui * vult esse pius: virtus & summa potestas
 Non coeunt, semper metuet, * quem se va pudebunt,
 Non impunè tuos Magnus contempserit annos:
 Qui te nec victos arcere à litore nostro
 Posse putat, neu te sceptris priva veris hospes, 20
 Ignora sunt propiora tibi: Nilonq, Pharonq,
 Regnare piget, damnatæ redde sorori.
 Egyptum certè Latius iueamur ab armis.
 Quidquid non fuerit Magni, dum bella geruntur,
 Nec victoris erit, toto jam pulsus ab orbe, 25
 Postquam nulla manet rerum fiducia, quæris
 Cum qua gente cadat: rapitur civilibus * armis.
 Nec soceri tantum arma fugit: fugit ora senatus,
 Nilus Thessalicas saturat pars magna volucres:

Et metuit gentes, quas uno in sanguine mistas
 Deservit regésq, timeret, quorum * omnia merfit:
 Theſſaliaq, reus nulla tellure receptus,
 Sollicitat noſtrum, quem nondum perdidit, orbem.

- 5 Iuſtior in Magnum nobis, Ptolomæe, querelæ
 Cauſſa data eſt, quid ſepositam, ſempérq, quietam
 Crimine bellorum maculas Pharon, arvâq, noſtra
 Victori ſuſpecta facis? cur ſola cadenti
 Hæc placuit tellus, in quam * Pharſalica fata
 10 Conſerres, pænâſq, tuas? jam crimen habemus
 Purgandum gladio, quòd nobis ſceptra ſenatus
 Te ſuadente dedit, voſis tua fovimus arma.
 Hoc ferrum, quod fata jubent proferre, * paravi
 Non tibi ſed victo feriam tua viſcera, * Magne:
 15 Malueram ſoceri: rapimur quòd cuncta ſeruntur,
 Te ne mihi dubitas an ſit violare neceſſe,
 Cùm liceat? quæ te noſtri fiducia regni,
 Huc agit infelix? populum non cernis inermem,
 Arvâq, vix refugo fodientem mollia Nilo?
 20 Metiri ſua regna decet, virésq, fateri.
 Tu, Ptolomæe, poteſ Magni fulcire ruinam,
 Sub qua Roma jacet? buſtum, cinerésq, movere
 Theſſalicoſ audeſ? bellumq, in regna vocare?
 Ante aciem Emathiam nullis acceſſimus armis:
 25 Pompeii nunc caſtra placent, quæ deſerit orbis?
 Nunc victoris opes, & cognita fata laceſſis?
 Adverſis non deeſſe decet, ſed læta ſecutos
 Nulla fides umquam miſeros elegit amicos.
 Affenſere omnes ſceleri * lætatur honore

Rex puer insucto, quod jam sibi tanta licere
 Permittat famuli, sceleri delectus Achilles,
 Perfida qua tellus Casius * excurrit arenis,
 Et vada testantur junctas Aegyptia Syrteis,
 Exiguam sociis monstri, gladiisq; carinam
 Instruit. ô superi Nilusne, & barbaræ Memphis,
 Et Pelusiaci tam mollis turba Cænopi
 Hos animos? sic fata premunt civilia mundum?
 Sic Romana jacent? ullisne in cladibus istis
 Est locus Aegypto? Phariusq; admittitur ensis?
 Hanc certè servate fidem civilia bella:
 Cognatas præstate manus, externâq; monstra
 Pellite, si meruit tam claro nomine Magnus
 Caesaris esse nefas, tanti, Ptolomæ ruinam
 Nominis haud metuis? cælôq; tonante profanas
 Inferuisse manus impure, ac semivir audes?
 Non domitor mundi, nec ter Capitolia curru
 Inventus, regimq; potens, & indexq; senatus,
 Victorisq; gener: Phario satis esse tyranno
 Quod poterat, Romanus erat, quid viscera nostra
 Scrutaris gladio? nescis, puer improbe, nescis
 Quo tua sit fortuna loco: jam jure sine ullo
 Nili sceptrâ tenes: cecidit civilibus armis
 Qui tibi regna dedit. Iam vento vela negarat
 Magnus, & auxilio remorum infanda petebat
 Litora: quem contra non longa vecta biremi
 Appulerat scelerata manus: Magnôq; patere
 Fingens regna * Phari, celsa de puppe carinæ
 In parvam jubet ire ratem, litusq; malignum

- Incusat, bimaremque vadis frangentibus æsum,
 Qui* vetat externas terras advertere classeis.
 Quod nisi fatorum leges, intentaque iussu
 Ordinis æterni misere vicina mortis
 5 Damnatum leio traherent ad litora Magnum,
 Non ulli comitum, sceleris præfagia deerant.
 Quippe fides si pura foret, si regia Magno
 Sceptorum auctori vera pietate pateret,
 Venturum tota Pharium cum classe tyrannum.
 10 Sed* cessis fatis,* classemque relinquere iussus
 Obsequitur, leioque iuvat præferre timori.
 Ibat in hostilem præceps, Cornelia puppim,
 Hoc magis impatiens egresso deesse marito,
 Quod metuit clades, remane temeraria conjux,
 15 Et tu, nate, precor, longèque è litore casus
 Expectate meos: & in hac cervice tyranni
 Explore fidei. dixit,* sed surda vetanti
 Tendebat geminas aniens Cornelia palmas:
 Quò sine me crudelis abis? iterumne relinquer
 20 Thessalicis summotam malis? nunquam omine læto
 Distrahimur miseri, poteras* non flectere puppim
 Cum fugeres* aliò, latebrisque relinquere Leibi,
 Omnibus à terris si nos arcere parabas?
 An tantum in fluctus placeo comes? Hæc ubi frustra
 25 Effudit, prima pendet tamen anxia puppe:
 Attonitosque metu, nec quoquam avertere visus,
 Nec Magnum spectare potest. stetit anxio classis
 Ad ducis eventum, metuens non arma, nefasque,
 Sed ne submissis precibus Pompeius adoret.

Sceptra, sua donata manu, transire parantem
 Romanus Pharia miles de puppe salutat
 Septimius : qui (prò superùm pudor) arma satellites
 Regia gestabat posito deformia pilo,
 Immanis, violentus, atrox nullâque ferarum
 Mitior in cedes, quis non, Fortuna putasset
 Parcere te populis, quòd bello * hæc dextra vacasset,
 Thessaliâq; procul * tam noxia tela fugasset?
 Disponis gladios, ne quo non fiat in orbe
 Heu facinus civile tibi, victoribus ipsis
 Dedecus, & nunquam superum caritura pudore
 Fabula, Romanus regi sic paruit ensis,
 Pellaûsque puer gladio tibi colla recidit
 Magne tuo, qua posteritas in secula mittet
 Septimium fama? scelus hoc quo nomine dicent,
 Qui Bruti dixere nefas? jam venerat hora
 Terminus extremae, Phariâque ablatus in alnum
 Perdiderat jam jura sui, * tunc stringere ferrum
 Regia monstra parant, ut vidit comminus enseis
 Involvit vultus : atque indignatus apertum
 Fortunæ * præbere caput, tunc lumina pressit,
 Continuitque animam, nequas effundere voces
 * Posset, & eternam fletu corrumpere famam.
 * At postquam mucrone latus, funestus Achilles
 Perfodit, nullo gemitu consensit ad ictum :
 * Despexitque nefas, servâtque immobile corpus,
 Sêque probat moriens, atque hæc in pectore voluit :
 Sæcula Romanos nunquam tacitura labores
 Attendunt, ævûmque sequens specularur ab omni

- Orbe ratem, Phariámque fidem. nunc consule famę.
 Fata tibi longę fluxerunt prospera vitę,
 Ignorant populi, si non in morte probaris,
 An scieris adversa pati. ne cede pudori,
 5 Auctorémque dole fati. quacunque feriris,
 Crede * manum, soceri, spargant, lacerentq, licebit:
 Sum tamen, ô superi, felix, nullique potestas
 Hoc auferre deo. mutantur prospera vita:
 Non sum morte miser. videt hanc Cornelia cædem,
 10 Pompeiúsque meus: tanto patientius oro
 Claude dolor gemitus: natus, conjúxq, peremptum
 Si mirantur, * amant: talis custodia Magno
 Mentis erat. jus hoc animi morientis habebat.
 At non tam patiens Cornelia cernere særum
 15 Quàm perferre nefas, miserandis æthera complex
 Vocibus: O conjux ego te scelerata peremi:
 Lethifera tibi caussa morę fuit avia Lesbos,
 Et prior in Nili pervénit litora Cæsar.
 Nam cui jus alii sceleris? sed quisquis in istud
 20 A superis immisse caput, vel Cæsaris irę,
 Vel tibi prospiciens, nescis crudelis, ubi ipsa
 Viscera sint Magni: properas, atque ingeris ictus
 Quà votum est victo, pœnas non morte minores
 Pendat, & antè meum videat caput. haud ego culpa
 25 Libera bellorum, quæ matrum sola per undas,
 Et per castra comes, nullis absterrita fasis
 Victum, quòd reges etiam timuere, recepi.
 Hoc merui conjux in tuta puppe relinqui:
 Perfide parcebas. te fata extrema petente

Vita digna fui? moriar, nec munero regis?
 Aut mihi præcipitem, nautæ, permittite saltum:
 Aut laqueum collo, toriſque aptate * rudentes:
 Aut aliquis Magno dignus comes exigat ensem.
 Pompeio præſtare poteſt, quod Caſaris armis
 Imputer. ò ſervi, properantem in fata tenetis?
 Vivis adhuc conjux, * & jam Cornelia non eſt
 Iuris, Magnæ, ſui, prohibent accerſere mortem:
 Servor victori, ſic fata, interque ſuorum
 Lapsa manus, rapitur trepida fugiente carina. 10
 At Magni cùm terga * ſonent, & pectora ferro,
 Permansiſſe decus ſacræ venerabile formæ,
 Iratamque deus faciem, nil ultima mortis
 Ex habitu, vultuque viri mutaſſe fatentur,
 Qui lacerum videre caput, nam ſervus in ipſa 15
 Septimius ſceleris majus ſcelus invenit actu,
 Ac reſegit ſacros, ſciſſo velamine, vultus
 Semianimis Magni, ſpirantiâq; occupat ora,
 Collaque in obliquo ponit languentia tranſtro.
 Tunc nervos, venâsque ſecat, nodosâque frangit 20
 Oſſa diu: nondum arſis erat caput enſe rotare.
 At poſtquam irunco cervix abſciſſa receſſit,
 Vindicat hoc Pharius dextra geſtare ſatelles.
 Degener, atque operæ, miles Romane, ſecundæ,
 Pompeii diro ſacrum caput enſe recidis, 25
 Ut non ipſe ſexas? ò ſummi fata pudoris,
 Impius ut Magnum noſſet puer, illa verenda
 Regibus hirta coma, & generoſa fronte decora
 Caſaries * compreſſa manu eſt, Phariôq; veruſto,

Dum vivunt vultus, atq, os in murmura pulsant
Singultus animæ, dum lumina nuda rigescent,
Suffixum caput est, quo nunquam bella iubente
Pax fuit, hoc leges, campūq, & rostra movebas :

5 Hac facie, Fortuna tibi Romana, placebas :

Nec satis infando fuit hoc vidisse tyranno :

Vult sceleri superesse fidem, tunc arte nefanda

Submota est capiti tabes, raptōque cerebro

* Adscicata cutis, putrisq, effluxit ab alto

10 Humor, & infuso facies solidata veneno est.

Ultima Lageæ stirpis, periturāq, proles

Degener, incestæ sceptris cessure sororis,

Cū tibi sacrato Macedon servetur in antro,

Et regum cineres * extructo monte quiescant,

15 Cū Ptolomæorum manes, seriēq, pudendam,

Pyramides claudant, indignāq, Mausolea :

Litora Pompeium feriunt, truncisq, vadosis

Huc illuc jactatur aquis ? adeōne molesta

Totum cura fuit socero servare cadaver ?

25 Hac Fortuna fide Magni tam prospera fata

Pertulit : hac illum summo de culmine rerum

Morte petit : cladēq, omneis exegit in uno

Sæva die, quibus immunes tot præstitit annos :

Pompeiusque fuit, qui nunquam mista videres

20 Læta malis : felix nullo turbante deorum,

Et nullo parcente miser, semel impulsit illum

Dilata Fortuna manu, pulsatur arenis,

Carpitur in scopulis, hausto per vulnere fluctu

Ludibrium pelagi : nullāque manente figura,

Vna nota est Magno capitis iactura revulsi.

Antè tamen Pharias victor quàm tangat arenas.

Pompeio raptim tumultum Fortuna paravit.

Ne jaceat nullo, vel ne meliore sepulcro.

E latebris pavidus decurrit ad æquora Codrus.

Quæstor ab * Idalio Cyniræa litore * Cypri

Infustus Magni fuerat comes, ille per umbras

Ausus ferre gradum, victum pietate timorem

Compulsi, ut mediis quæsitum corpus in undis

Duceres ad terram, traheretq, ad litora * Magnum.

Lucis mæsta parum per densas Cynthia nubes

Præbebat: cano sed discolor æquore truncus

Conspicitur, tenet ille ducem complexibus artus

Eripiente mari: nunc victus pondere tanto

Exspectat fluctus, pelagóque jurante cadaver

Impellit, postquam sicco jam litore sedit,

Incubuit Magno: lacrymâs q, effudit in omne

Vulnus, & ad superos, obscurâq, sidera fatur:

* Non pretiosa petit cumulado thure sepulcra

Pompeius, Fortuna tuus: non pinguis ad astra

Vt ferat è membris Eos fumus odores,

Vt Romana suum gestent pia colla parentem,

Præferat ut veteres feralis pompa triumphos,

Vt resonent cantu tristi fora, totus * ut ignem

Projectis marens exercitus ambiat armis:

Da vilem Magno plebeii funeris arcam,

Quæ lacerum corpus siccos effundat in igneis:

Robora non desint misero, nec sordidus uxor.

Sit satis, ò superi, quòd non Cornelia fuso

Crine jacet, subicique facem complexa maritum

Imperat, extremo sed abest à * funere busti

Infelix conjux, nec adhuc à litore longè est.

Sic fatus, parvos juvenis procul aspicit igneis,

5 Corpus vile suis nullo custode cremantes.

Inde rapit flammās, semihustāque robora * membris

* Subducit : Quaecunque es (ait) neglecta, nec ulli

Cara tuo, sed Pompeii felicior umbra.

Quod jam compositum violat manus * ultima bustum

10 Da veniam : si quid sensus post fata relictum est :

Cedis & ipsa rogo, paterisque hæc damna sepulcri,

Tēque pudet, sparsis Pompeii manibus, uri.

Sic * fatur : pleniusque sinus ardente favilla

* Pervolat ad truncum, qui fluctu penè velatus

15 Litore pendebar, summas dimovit arenas,

Et collecta procul laceræ fragmenta carinæ

Exigua trepidus posuit scrobe, nobile corpus

Robora nulla premunt, nulla sirue membra recubunt :

Admotus Magnum, non subditus accipit ignis.

20 Ille sedens juxta flammās, O maxime, dixit,

* Ductor, & Hesperii majestas nominis una,

Si tibi jactatu pelagi, si funere nullo

Tristior iste rogo, maneis, animamq, potentem

Officiis averte meis : injuria fati

25 Hoc * fas esse jubet, ne ponti bellua quidquam

Ne fera, ne volucres, ne sevi Caesaris ira

Audeat : exiguum, quantum potes, accipe flammam

Romana succense manus. Fortuna recursum

Si des in Hesperiam, non hac in sede quiescent

Tam sacri cineres : sed te Cornelia, Magne,
 Accipies, nostraque manu transfundet in urnam.
 Interea parvo signemus litora saxo,
 Ut nota sit busto : si quis placare peremptum
 Fortè voles, plenos & reddere mortis honores,
 Inveniat trunci cineres, & norit arenas,
 Ad quas, Magne, tuum referat caput, hæc ubi fatus,
 Excitat invalidas admoto fomite flammæ.
 Carpiunt, & lentum Magnus distillat in ignem,
 Tabe fovens bustum, sed jam percusserat astra
 Auroræ præmissa dies : ille ordine rupto
 Funeris attonitus latebras in litore querit.

Quam metuis demens isto pro* crimine penam,
 Quo te fama loquax omneis accepit in annos ?
 Condita laudabit Magni socer impius ossa.
 I, modò securus venie fassusque sepulcrum
 Posce caput, cogit pietas imponere finem
 Officio, semiustæ rapit, resolutæque nondum
 Ossa satis, nervis, & inustis plena medullis
 Aequorea* restinguit aqua, congeftæq, in unum
 Parva clausit humo, tunc ne levis aura reiectos
 Auferret cineres, saxo compressit* arenam :
 Nautæque ne bustum religato fune moveret,
 Inscriptis sacrum semiusto stipite nomen :
 Hic situs est Magnus, placet hoc, Fortuna, sepulcrum
 Dicere Pompeii : quo condi maluit illum,
 Quàm terra caruisse socer, temeraria dextra
 Cur obicis Magno tumulum, maneisq, vaganteis
 Includis ? situs est, quæ terra extrema refuso

- Pendet in Oceano. Romanum nomen, & omne
 Imperium Magno est tumuli modus. obrue saxa
 Crimine plena deum. si tota est Herculis Oete,
 Et juga tota vacant Bromio Nyscia quare
 5 Vnus in Aegypto Magno lapis: omnia Lagi
 Rura tenere potest, si nullo cespite nomen
 Haeserit. erremus populi, cinerumque tuorum
 Magne, metu, nullas Nili calcemus arenas.
 Quod si tam sacro dignaris nomine saxum,
 10 Adde actus tantos, monumentaque maxima verum:
 Adde truces Lepidi motus, Alpinaque bella,
 Armaque Sertori revocato consule victa,
 Et currus quos egit eques: commercia iuta
 Gentibus, & pavidos Cilicas maris adde subactam
 15 Barbariem, genteisq; vagas, & quidquid in Euro
 Regnorum, Boreaque, jacet. dic semper ab armis
 Civilem repesisse togam: ter curribus actis
 Contentum patriae multos donasse triumphos.
 Quis capit haec tumultus? surgit miserabile bustum
 20 Non * illis plenum titulis, non ordine tanto
 Factorum, solistumque lege super alta deorum
 Culmina, & exstructos spoliis hostilibus arcus:
 Haud procul est ima Pompeii nomen arena,
 Depressum tumulo, quod non legat advena rectus,
 25 Quod nisi monstratum Romanus transeat hospes.
 Noxia civili tellus Aegyptia fato,
 Haud equidem immerito Cumanae carmine Vatis
 Cautum, ne Nili Pelusia tangeret ora
 Hesperius miles, ripasq; aestate tumentes.

Quid

Quid tibi seua precer pro tanto crimine tellus?
 Vertat aquas Nilus, quo nascitur orbe retentus,
 Et steriles egeant hibernis imbribus agri,
 Totâque in Aethiopum putres solvaris arenas.

Non in templa tuam Romana accepimus Isin,
 Semideosq; canes, & sistra iubentia luctus,
 Et quem tu plangens hominem testaris Osirim:
 Tu nostros, Aegypte, tenes in pulvere maneis.

Tu quoque cum saevo dederis jam templa tyranno,
 Nondum Pompeii cineres, ô Roma * petisti:

Exsul adhuc jacet umbra ducis, si secula prima
 Victoris timuere minas, nunc excipe saltem
 Ossa tui Magni, si nondum subrua fluctu

* Invisa tellure sedent, quis busta timebit?

Quis sacris dignam movisse verebitur * umbram?

Imperet hoc nobis utinam scelus, & velit uti
 Nostro Roma sinu, satis ô nimiumque beatus,
 Si mihi contingat maneis transferre revulsos
 Ausoniam, si tale ducis violare sepulcrum.

Forssitan aut sulco sterili cum poscere finem
 A superis, aut Roma volet feralibus Austris,
 Ignibus aut nimis, aut terræ tecta moventi
 Consilio, jussuque deum transibis in urbem
 Magne, tuam, summisq; feres sua busta Sacerdos.

Nam quis ad exustam Cancro torrente Syenen
 Ibit, & imbrifera siccas sub Pleiade Thebas,
 Spectator Nili: quis rubri stagna profundi,
 Aut Arabum portus mercis mutator Eoæ,
 Magne, petet: quem non summi venerabile saxum,

Et

Et cinis in summis forsan turbatus arenis

** Avertet ? manesque tuos placare iuvabit,*

Et Casio præferre Iovi ? nil ista nocebunt

Famae busta tuæ, templis, auròque sepultus

§ Vilior umbra fores : nunc est pro numine summo

Hoc tumulto Fortuna jacens, angustius aris

Victoris Libycò pulsatur ab æquore saxum.

*Tarpeiis qui sepe deis sua iura * negarunt,*

*Inclusum * Tusco venerantur cespite fulmen.*

10 Proderis hoc olim, quòd non mansura sepulcris

Ardua marmoreo surrexit pondere moles.

Pulveris exigui sparget non longa verustas

Congeriem, bustis inque cadet, mortisq, peribunt

Argumenta tuæ, veniet felicior ætas,

15 Quia sit nulla fides saxum monstrantibus istud :

Atque erit Aegyptus populis fortasse nepotum

Tam mendax Magni tumulto, quàm Creta Tonantis.

M. ANNÆI LVCANI PHAR.

SALIAE LIBER IX.

IOANNIS SVLPITII VERVLANI
ARGUMENTVM.

SPIRITVS in Nono Magni petit æthera, pugnae
 Reliquiasque Cato Libyæ transportat in oras,
 Et, cum Pompeiis, Magnum Cornelia lugeat,
 Quem Cato commendans Cilices castigat, & inde
 Persyrteis agitur, Libycas quoque calcatur arenas,
 Hammonemque tuens serpentum senta peragrat.
 Dux & ab Emathia Trojanam vectus in urbem,
 It Pharon, & generi lacrymans pia conspicit ora.

AT non in Pharia manes jacuere favilla,
 Nec cinis exiguus tantam cõpescuit umbrã: 15
 Profiluit busto, semiusq; mēbra relinquens
 Degeneremq; rogū, sequitur cõvexa Tonãtis
 Quà niger astriferis connectitur axibus aër:
 Quòdque patet terras inter, lunæque meatus
 Semidei manes habitant: quos ignea virtus 20
 Innocuos vita, patienteis ætheris imi
 Fecit, & æternos animam collegit in orbeis.
 Non illuc auro positi, nec ihure sepulsi
 Perveniant, illic postquam se lumine vero
 Implevit, stellásque vagas * miratur, & astra 25
 Fixa polis, vidit quanta sub nocte jaceret
 Nostra dies, visitque sui ludibria trunci.
 Hinc super Emathie campos, & signa cruenti
 Caesaris, ac sparsas volitavit in æquore classeis,

Et scelerum vindex in sancto pectore Bruii
Sedit, & invicti posuit se mente Catonis.

Ille, ubi pendebant casus, dubitumq, manebat,
Quem mundi dominum facerent civilia bella,
5 Oderat, & Magnum, quamvis comes isset in arma
Auspiciis raptus patriæ, ductuque senatus.
At post Thessalicas clades jam pectore toto
Pompeianus erat: patriam tutore carentem
* Excepit: populi trepidantia membra refovit.

10 Ignavis manibus projectos reddidit enseis:
Nec regnum cupiens gessit civilia bella,
Nec servire timens, nil causa fecit in armis
Ipse sua: totæ post Magni funera partes
Libertatis erant: quas nec per litora fusas

15 Colligeret rapido victoria Cæsaris actu,
Corcyræ secreta petit, ac mille carinis
Abstulit Emathiae secum fragmenta ruinae.

Quis ratibus tantis fugientia crederet ire
Agmina? quis pelagus victas arctasse carinas?

20 Dorida tunc Maleam, & apertam Tænarum umbris,
Inde Cythra petit: Boreâq, urgente carinas.
Creta fugit: Diçlæa legi* cedenibus undis
Litora, tunc ausum classi præcludere portus
Impulit, ac sævas meritum Phyeunta* rapinas

25 Sparsit: & hinc placidis alto delabitur auris
In litus Palinure tuum, neque enim æquore tantum
* Ausonio monumenta tenes: portusq, quietos
Testatur Lybiæ Phrygio placuisse magistro.

* Tum procul ex alto tendentes vela carinae

Ancipites

Ancipites tenuere animos, sociósne malorum,
An ueherent hosteis. Præceps facit omne timendum
Victor, & in nulla non creditur esse carina.

Ast ille puppes luctus, planctusq; ferebant,
Et mala vel duri lacrymas motura Catonis.

Nam postquam frustra precibus Cornelia nautas
Privignique fugam tenuit, ne sorte repulsus
Litoribus Phariis remearet in æquora truncus,
Offenditque rogi non iusti flamma sepulcri:

Ergo indigna sui (dixit) Fortuna, marito
Accendisse rogi, gelidósq; effusa per aris
Incubuisse viro, lacerósq; exurere crineis,

Membráq; dispersi pelago componere Magni?
Vulneribus cunctis largos infundere fletus?

Ossibus, & repida vestes implere favilla?

Quidquid ab extincto licuisset tollere busto,

In templis sparsura deúm sine funeris ullo

Ardet honore rogi: manus* hoc Aegyptia forsan

Obtulit officium grave manibus, ò bene nudi

Crassorum cineres: Pompeio contigit ignis

Invidia maiore deúm, similisne malorum

Sors mihi semper erit? nunquam dare busta licebit

Conjugibus? nunquam plenas plangemus ad urnas?

Quid porro tumultus opus est, aut ulla requiris

Instrumenta dolor? non toto pectore pergas

Impia Pompeium? non imis hæret imago

Visceribus? quærat cineres victima superstes.

Nunc tamen* hic, longè qui fulget luce maligna

Ignis, adhuc aliquid Phario de litore surgens

Offendit

- Ostendit mihi, Magne, tui: jam flamma resedit,
 Pompeiūque ferens vanescit Solis ad ortus
 Fumus, & in visi tendunt mihi carbasa venti.
 Non mihi nunc tellus Pompeio si qua triumphos
 5 Victa dedit, non alia terens Capitolia currus
 Grator: elapsus felix de pectore Magnus:
 Hunc volumus, quem Nilus habet, terræq; nocenti
 Non harere queror: crimen commendat arenas.
 Linquere, si qua fides, Pelusia litora nolo.
 10 Tu peie bellorum casus, & signa per orbem
 Sexte, paterna move: namq; hæc mandata reliquit
 Pompeius vobis in nostra condita cura:
 Me cum fatali leitho damnaverit hora,
 Excipite, ô nati, bellum civile, nec unquam
 15 Dum terris aliquis nostra de stirpe manebit,
 Caesaribus regnare vacet, vel sceptris, vel urbeis
 Libertate sua validas impellite fama
 Namini: has vobis parteis, hæc arma relinquo.
 Inveniet classeis quisquis Pompeius in undas
 20 Venerit: & noster nullis non gentibus hæres
 Bella dabit: tantum indomito, memoresq; paterni
 Iuris habere animos, uni parere decebit,
 Si faciet parteis pro libertate, Catoni.
 Exolvi tibi, Magne, fidem, mandata peregi.
 25 Infidie valiere, tue, deceptaque vixi,
 Ne mihi commissas auferrem perfida voces.
 Iam nunc te per inane chaos, per Tartara conjux,
 Si sunt ulla sequar, quàm longo tradita leitho
 Incertum est: pœnas animæ vivacis ab ipsa

Antè feram, potuit cernens tua vulnera, Magne,
 Non fugere in mortem : planctu concussa peribis :
 Effluet in lacrymas : nunquam veniemus ad enseis,
 Aut laqueos, aut præcipientes per inania jactus.
 Turpe mori post te solo non posse dolore.

5

Sic ubi fata caput ferali obducit amictu,
 Decrevitque pati tenebras, puppisque cavernis
 Delituit : seivumque artè * compressa dolorem
 Perfruitur lacrymis, & amat pro conjugè * luctum.
 Illam non fluctus stridensque rudentibus Eurus
 Movit, & * exurgens ad summa pericula clamor :
 Vos àque sollicitis faciens contraria nautis,
 Composita in mortem jacuit, favitque procellis.
 Prima * ratem Cypros spumantibus accipit undis :
 Inde tenens pelagus, sed jam moderatior, Eurus
 In Libycas egit sedes, & castra Catonis.
 Tristis (ut in multo mens est præsaga timore)
 Aspexit patrios comites à litore Magnus,
 Et fratrem, medias præcepit tunc fertur in undas :
 Dic ubi sit, germane, parens : stat summa, caputq,
 Orbis, an occidimus ? Romanâq, Magnus ad umbras
 Abstulit ? hæc fatur : quem contra talia frater :

10

15

20

O felix, quem fors alias dispersit in oras,
 Quique nefas audis : oculos, germane, nocenteis
 Spectato genitore fero : non Cæsaris armis
 Occubuit, dignòque perit auctore ruine.
 Rege sub impuro Niloticæ rura tenente
 Hospitii fretus, superis, & munere tanto
 In prævos, cecidit donati victima regni.

25

Vidi

- Vidi ego magnanimi laceranteis pectora patris :
 Nec credens Pharium tantum potuisse tyrannum,
 Litore Niliaco socerum jam stare putavi.
 Sed me nec sanguis, nec tantum vulnera nostri
 5 Affecere senis, quantum gestata per urbem
 Ora ducis, quæ transfixo sublimia pilo
 Vidimus, hæc fama est oculis victoris iniqui
 Servari, sceleris q, fidem quæsisse tyrannum.
 Nam corpus Phariæne canes, avidæ q, volucres
 10 Distulerint, an furtivus quem vidimus, ignis
 Solverit ignoro : quæcunque injuria sati
 Abstulit hos artus, Superis hæc crimina dono :
 Servata de parte queror. Cum talia Magnus
 Audisset : non in gemitus, lacrymâs q, dolorem
 15 * Effudit, justâ q, furens pietate profatur.
 Præcipitate rates * è sicco litore nautæ :
 Classis in adversos erumpat remige ventos :
 Ite duces mecum : nunquam civilibus armis
 Tanta fuit merces inhumatos condere maneis,
 20 Sanguine semiviri Magnum satiare tyranni.
 Non ego Pellæas arces, adytisq, reiectum
 Corpus Alexandri pigra Mareotide mergam ?
 Non mihi pyramidum tumulis * evulsus Amasis,
 Atque alii reges Nilo torrenze natabunt ?
 25 Omnia dent pœnas nudo tibi, Magne, sepulcra :
 Evolvam busto jam numen gentibus Isin,
 Et reiectum lino spargam per vulgus Osirim,
 Et sacer in Magni cineres maclabitur Apis,
 Suppositis q, deis uram caput has mihi penas

Terra dabit: linguam vacuos cultoribus agros.
 Nec Nilus cui crescat, erit: soliusq; * tenebis
 Aegyptum populis, genitor, superisq; fugatis.
 Dixerat, & classem sevas rapiebat in undas.
 Sed Cato laudatum juvenis compe scuit iram.

Interea totis audito funere Magni
 Litoribus sonuit percussus planctibus aether:
 Exemplóq; carens, & nulli cognitus ero
 Luctus erat, mortem populos deflere potentis.
 Sed magis, ut visa est lacrymis exhausta, solutas
 In vultus effusa comas Cornelia puppe
 Egrediens, rursus geminato verbere plangunt.
 Vi primum in sociæ pervenit litora terræ,
 Collegit vesteis, miseriq; insignia Magni,
 Armáq; & impressas auro, quas * gesserat olim,
 Exuvias, pictásq; togas, velamina summo
 Ter conspecta Iovi, funestóq; intulit igni.
 Ille fuit miseræ Magni cinis, accipit omnis
 Exemplum pietas, & toto litore busta
 Surgunt, Thessalicis reddentia manibus ignem.
 Sic ubi depastis submittere gramina campis,
 Et renovare parans hibernas Appulus herbas,
 Igne foveat terras, simul & Garganus, & arva
 Vulturis, & calidi lucens * buxeta Marini.

Non tamen ad Magni pervenit, gratus umbram, 25
 Omne quod in superos audeat convicia vulgus,
 Pompeiúm q; deis obicit, quàm pauca Catonis
 Verba: sed à pleno venientia pectore veri.
 Civis * obit (inquit) multò majoribus impar

Nosse modum juris, sed in hoc tamen utilis ævo,
Cui non * ulla fuit iusti reverentia, salva

Libertate potens, & solus plebe parata,

Privatus, servire sibi, seclorq, senatus,

7 Sed regnantis erat: nil belli jure poposcit:

Quæq, dari voluit, voluit sibi posse negari.

Immodicas possedit opes: sed plura retentis

Intulit: invasit ferrum, sed ponere norat.

Prætulit arma rogæ: sed pacem armatus amavit.

10 Inuit sumpta ducem, juvit dimissa potestas,

Castâ domus, luxûq, carens, corruptâq, nunquam

Fortuna domini, * clarum, & venerabile nomen

Gentibus, & multum nostræ quod proderat urbi.

Olim vera fides, Sulla Mariôq, receptis,

15 Libertatis obit: Pompeio rebus adempto

Nunc & ficta perit, non jam regnare pucebit:

Nec color imperii, nec frons erit ulla senatus.

O felix, cui summa dies fuit obvia victo,

Et cui quærendos Pharium scelus obtulit enseis:

25 Forsitan in soceri potuisses vivere regno.

Scire mori fors prima viris, sed proxima cogi.

Et mihi, si satis aliena in jura venimus,

Da talem Fortuna Iubam: non deprecor hosti

Servari, dum servet cervice recisa.

20 Vocibus his major, quàm si Romana sonarent

Rostra ducis laudes, generosam venit ad umbram

Mortis honos, fremit interea discordia vulgi,

Castrorum, belliq, piget post funera Magni:

* Cùm Tarchon motus linguendi signa Catonis

Sustulit.

Sustulit hunc rapta fugientem classe secutus
Litus in extremum, tali Cato voce notavit.

O nunquam pacate Cilix, iterumne rapinas

* Tendis in æquoreas? Magnum Fortuna removit:

Iam pelago pirata redis, tum respicit omneis

In cætu, motuq; viros: quorum unus aperta

Mente fugæ tali compellat voce regentem:

Nos Cato, da veniam, Pompeii duxit in arma,

Non belli civilis amor, parteisq; favore

Fecimus. ille jacet, quem paci prætulit orbis,

Causâq; nostra perit: patrios permitte penateis,

Desertâmq; domum, dulcēsque reuisere natos.

Nam quis erit finis, si nec Pharsalia pugnae,

Nec Pompeius erit? perierunt tempora vitæ.

Morse eat in tutum: justas sibi nostra senectus

Prospiciat flammæ, bellum civile sepulcra

Vix ducibus præstare potest. non barbara victos

Regna manent: non Armenium mihi seua minatur,

Aut Scythicum Fortuna iugum: sub iura rogati

Civis eo, quisquis Magno vivente secundus,

Hic mihi primus erit. sacris præstabitur umbris

Summus honor: dominum, quem clades cogit, habebō,

Nullum, Magne ducem, te solum in bella secutus,

Post te fata sequar: neque enim sperare secunda

Fas mihi, nec liceat: Fortuna cuncta tenentur

Cæsaris: Emathium sparsit victoria ferrum.

Clausâ fides miseris, & toto solus in orbe est,

Qui velit, ac possit victis præstare salutem.

Pompeio scelus est bellum civile peremptio

Quo fuerat vivente fides, si publica jura,
 Si semper patriam sequeris, Cato, signa petamus
 Romanus quæ consul habet, sic ille profatus
 Insiluit puppi, juvenum comitante tumultu,

5 Actum Romanis fuerat de rebus & omnis
 Indiga servitii fervebat litore plebes:
 Erupere ducis sacro de pectore voces.

Ergo pari voto gessisti bella juvenis,
 Tu quoque pro dominis, & Pompeiana fuisti,

10 Non Romana manus? quod non in regna laboras.
 Quod tibi, non ducibus vivis, * moriensque, quod orbem
 Acquiris nulli, quod jam tibi vincere tutum est,
 Bella fugis, quaerisque jugum cervice * vacante,
 Et nescis sine rege pati, nunc causa periculi

15 Digna viris, vestro potuit Pompeius abuti
 Sanguine: nunc patriæ jugulos enseisque, negatis,
 Cum propè libertas, unum Fortuna reliquit
 Iam tribus è dominis, pudeat: plus regia Nil
 Contulit in leges, & Parthi militis arcus.

20 Ite ô degencres, Ptolemæi munus, & arma
 Spernite, quis vestras ulla putet esse nocenteis
 Cede manus? crederet facileis sibi terga dedisse,
 Crederet ab Emathiis primos fugisse Philippiis.
 Vadite securi: meruistis iudice vitam

25 Cæsare, non armis, non obsidione subacti.
 O famuli turpes, domini post fata prioris
 Itis ad heredem, cur non majora mereri,
 Quam vitam, veniamque, libet? rapiatur in undas
 Infelix h Magni conjux, prolisque Metelli:

Ducite

Ducite Pompeios: Prolemaei vincite munus,
 Nostra quoq; in viso quisquis feret ora tyranno.
 Non parva mercede dabit sciet ista juvenus
 Cervicis pretio bene se mea signa secutam,
 Quin agite, & magna meritum cum caede parate: 5
 Ignavum scelus est tantum fuga, dixit: & omneis
 Haud aliter medio revocavit ab equore puppes,
 Quam simul effetas relinquunt examina ceras,
 Atq; oblita favi non miscent nexibus alas,
 Sed sibi quæq; volat, nec jam degustat amarum 10
 Desidiosa thymum. * at Phrygii sonus ut crepat æris,
 Attonitæ posuere fugam, studiumq; laboris
 * Florigeri repetunt, * & sacri mellis amorem:
 Gaudet in Hybleo securus gramine pastor
 Divitias servasse case, sic voce Catonis 15
 Inculcata viris justæ patientia Martis.
 Iamq; actu belli non doctas ferre quietem
 Constituit menteis, * serièq; agitare laborum.
 Primum litoreis miles lassatur arenis:
 Proximus in muros, & mœnia Cyrenarum 20
 Est labor: exclusus nulla se vindicat ira:
 Pœnâq; devictis sola est vicisse * Catonem.
 Inde peti placuit * Lybici contermina Mauris
 Regna Iubæ, sed iter mediis natura vetabat
 Syrtribus: has audax sperat sibi cedere virtus. 25
 Syrteis vel primam mundo natura figuram
 Cum daret, in dubio pelagi, terræq; reliquit.
 Nam neq; subsedit penitus, quò stagna profundæ
 Acciperet, nec se defendit ab equore tellus:

Ambigua sed lege loci jacet inuia sedes.
 Aequora fracta vadis, abruptaque terra profundo,
 Et post multa sonant projecti litora fluctus.
 Sic malè deseruit, nullósque exegit in usus

3 Hanc partem natura sui, vel plenior alto
 Olim Syriis erat pelago, penitusque natabat :
 Sed repidus Titan ponto sua lumina pascens,
 Aequora subduxit Zonæ vicina perusta.
 Et nunc pontus adhuc Phæbo siccante repugnat.

10 Mox ubi damnosum radios admoverit ævum,
 Tellus Syriis erit : nam jam brevis unda supernè
 Innatat, & latè periturum deficit æquor.

Ut primùm remis actum mare * protulit omne
 Classis onus, densis fremuit niger imbribus Austër

15 In sua regna furens : tentatum classibus æquor
 Turbine defendit, longèque à Syriibus undas
 Egit, & illato confregit litore pontum.

Tum quarum recto deprendit carbasa malo
 Eripuit nautis, frustraque rudentibus ausis

20 Vela negare Noto, spasiū vicere carinæ,
 Atque ultra proram tumuit sinus. omnia siquis
 Providus antennæ suffixit lintea summæ,
 Vincitur, & nudis avertitur armamentis.
 Sors melior classi, quæ fluctibus incidit altis,

25 Et certo jactata mari, quæcunque levata
 Arboribus cæsis, flatum effudere frementem.
 Abstulit has ventis liber contraria volvens
 Aestus, & obnixum victor detrusit in Austrum.
 Has vada destituunt, atque interrupta profundo

Terra

Terra ferit puppes : dubiôque obnoxia fato
 Pars sedet una ratis, pars altera pendet in undis.
 Tunc magis * impactis brevibus mare, terrâq, sepe
 Obvia consurgens, quamvis elusus ab Austro,
 Sæpè tamen cumulos fluctus non * vicit arena,
 Eminet in tergo pelagi procul omnibus arvis
 Inviolatus aqua, sicci jam pulveris agger.
 Stant miseri nautæ, terræq, hærente carina
 Litora nulla vident, sic partem intercipit æquor :
 Pars ratium major regimen, clarumque secuta
 Tuta fuga, nautasque loci sortita peritos,
 Torpentem Tritonos adit illæsa paludem.

Hanc, ut fama, deus, quem toto litore pontus
 Audit ventosa perflantem * murmura concha,
 Hanc & pallas amat : patriôque * è vertice nata
 Terrarum primam Libyen (nam proxima cælo est,
 Ut probat ipse calor) tetigit : stagniq, quæta
 Vultus vidit aqua, posuitque in margine plantas,
 Et se dilecta Tritonida dixit abunda.

Quam juxta Lethes tacitus prælabitur amnis
 Infernis, ut fama, trahens obliviam * venis :
 Atque insopiti quondam tutela draconis,
 Hesperidum pauper spoliatis frondibus hortus.
 Invidus, annoso qui famam derogat ævo,
 Qui Vates ad vera vocat, fuit aurea silva,
 Divitiisq, * gravis, & fulvo germine rami,
 Virgineisq, chorus nitidi custodia luci,
 Et nunquam somno damnatus lumina serpens,
 Robora complexus rutilo curvata metallo.

- Abstulit arboribus pretium, nemorūq, laborem
 Alcides: passusq, inopes sine pondere ramos
 Rettulit Argolico fulgentia poma tyranno.
 His igitur depulsa locis, ejectaq, classis
 5 Syrtibus, haud ultra Garamantidas attigit undas:
 * Sed duce Pompeio, Libyes melioris in oris
 Mansit, at impatiens virtus hærere Catonis
 Audet in ignotas agmen committere gentis,
 Armorum fidens, & terrā cingere Syrtim.
 10 Hæc eadem suadebat hiems, quæ clauserat æquor.
 Et spes imber erat, nimios metuentibus igneis:
 Vt neq, sole viam nec duro frigore sævam,
 Inde polo Libyes, hinc Brumæ temperet annus:
 Atq, ingressurus steriles, sic fatitur, arenas.
 15 O quibus una salus placuit mea * castra secutis
 Indomita cervice mori, componite mentes
 Ad magnum virtutis opus, summōsq, labores.
 Vadimus in campos steriles, exustaq, mundi,
 Quæ nimius Titan, & raræ in fontibus undæ,
 20 Siccāq, lethiferis squalent serpentibus arva,
 Durum iter, ad leges, patriæq, mentis amorem
 Per mediam Libyen veniant, atq, invia tentent,
 Si quibus in nullo positum est evadere voto.
 Si quibus ire sat est, neq, enim mihi fallere quenquā
 25 Est animus, rectōq, metu perducere vulgus.
 Ii mihi sint comites, quos ipsa pericula ducunt,
 Qui me teste, pari, vel qui tristissima pulcrum,
 Romanūmq, putant, at qui sponse salutis
 Miles eget, capitisq, animæ dulcedine, vadat

Ad dominum meliore via, dum primus arenas
 Ingrediar, * primusq, gradus in pulvere ponam.
 Me calor æthereus feriat, mihi plena veneno
 Occurrat serpens, fatóq, pericula vestra
 Præsentate meo: sitiat quicumq, bibentem
 Viderit: aut umbras nemorum quicumq, petentem,
 Aestuct: aut equitem peditum præcedere turmas
 Deficiat, si quo fuerit discrimine notum
 Dux, an miles eam, serpens, sitis, ardor, arenae,
 Dulcia virtuti: Gaudet patientia duris.
 Latius est, quoties magno sibi constat, honestum.
 Sola potest Libye urbem præstare malorum,
 Vi * deceat fugisse viros. Sic ille * paventis
 Incendit virtute animos, & amore laborum,
 Irreducémq, viam deserto limite carpit:
 Et * sacrum parvo nomen clausura sepulcro
 Invasit Libye securi fata Catonis.

Tertia pars rerum Libye, si credere fama
 Cuncta velis: at si ventos, calúm, sequaris:
 Pars erit Europæ, nec enim plus litora Nili,
 Quam Scythicus Tanais primis à Gadibus absunt:
 Vnde Europa fugit Libyen, & litora flexu
 Oceano fecere locum: sed major in unam
 Orbis abit Asiam, nam cum communiter ista
 Effundunt Zephyrum, Boreæ latus illa sinistrum
 Coniungens, dextrúm, Noti descendit in ortus,
 Eurum sola tenens, * Libyæ quod fertile terræ est,
 Vergit in occasus: sed & hæc non fontibus ullis
 Solvitur: Arctooi raris Aquilonibus imbreis

Accipit, & nostris reficit sua rura serenis.
 In nullas vitiatur opes, non aere, nec auro
 Excoquitur, nullo glebarum crimine, pura
 Sed penitus terra est. tantum Maurusia genti
 5 Robora divitiæ, quarum non noverat usum:
 Sed * citri contenta comis vivebat, & umbra.
 In nemus ignotum nostræ venêre secures:
 Extremóq, epulas, mensasq, peti vimus orbe.

At quacunq, vagam Syrtim complectitur ora

- 10 Sub nimio * porrecta die, vicina perusti
 Aetheris, exuris messes, & pulvere Bacchum
 Enecat, & nulla putris radice tenetur.
 Temperies vitalis abest: & nulla sub illa
 Cura Iovis terra est: Natura deside torpet
 15 Orbis, & immotis annum non sentit arenis.
 Hoc tam segne solum raras tamen exerit herbas,
 Quas Nasamon gens dura legit, qui proxima ponto
 Nudus rura tenet, quem mundi barbara damnis
 Syrtis alit, nam litoreis populator arenis
 20 Imminet: & nulla porius tangente carina,
 Novit opes, sic cum toto commercia mundo
 Naufragiis Nasamones habent, hac ire Catonem
 Dura jubet virtus: illic secura juvenius
 Ventorum, nullasq, tincens* tellure procellas,
 25 Aequoreos est passa metus, nam litore sicco,
 Quàm pelago, Syrteis violentius * excipit Austrum,
 Et terræ magis ille* nocens: non montibus ortum
 Adversis frangit Libyæ, scopulisq, repulsum
 Dissipat, & liquidas se turbine solvit in auras:

Nec

Nec ruit in silvas, annosâq; robora torquens
Lassatur, patet omne solum, liberq; meatu
Aeoliam rabiem totis exercet arenis:

Et non imbriferam contorto pulvere nubem
Inflexum violentus agit: pars * plurima terræ
Tollitur, & nunquam * resoluta vertice pendet.

9

Regna videt pauper Nasamon errantia vento
Discussâs q; domos: volitânt q; à culmine raptæ
Detecto Garamante casæ non altiùs ignis
Rapta vehit: quantûmq; licet consurgere fumo,
Et violare diem, tantum lenit aëra pulvis.

10

Tum quoq; Romanum solito * violentius agmen
Aggreditur, nullûs q; potest consistere miles
Instabilis, raptis etiam quas calcas arenis.

Conciteret terras, orbemq; à sede moveret,
Si solida Libyæ compage, & pondere duro
Clauderet exesis Austrum scopulosa cavernis.

15

Sed quia mobilibus facilis turbatur arenis,
Nusquam luctando stabilis manet: imâq; tellus
Stat, quia summa fugit, galeas, & scuta virorum,

20

Pilâq; contorsit violento spiritus actu,
Intentûs q; tulit magni per inania celi.
Illud in * externa forsan, longèq; remota

Prodigium tellure fuit: delapsâq; cælo
Arma timent gentes, hominûmq; erepta lacertis

25

A superis demissa putant, sic illa profectò
Sacrificio cecidere Numæ, quæ lecta juvenus
Patriâ cervice movet: spoliaverat Ausser
Aut Boreas populos ancilia nostra ferentes.

- Sic orbem torquente Noto, Romana juventus
 Procubuit, * timuitque rapi, constrinxit amictus,
 Inferuitque manus terræ: nec pondere solo,
 Sed * nixu jacuit, vix sic immobilis Austro:
 5 Qui super ingentis cumulos involuit arenæ,
 Atque operit tellure viros, vix tollere miles
 Membra valet, multo congestu pulveris hærens.
 Alligat & stanteis affusa magnus arenæ
 Agger, & immoti terra surgente tenentur.
 10 Saxa tulit penitus discussis proruta muris,
 Effuditque procul miranda sorte malorum.
 Qui nullas videre domos, videre ruinas.
 Iamq; iter omne latet: nec sunt discrimina terræ
 Vlla, nisi æthereæ medio velut æquore flammæ.
 15 Sideribus novere * vias: nec sidera * tota
 Ostendit Libyæ finitor circulus oræ,
 Multaque de vexo terrarum margine celat.
 Vique calor solvit, quem torserat æra ventus,
 * incensûsque dies, jam mundi spissior ignis,
 20 Iam plaga, quam nullam superi mortalibus ultra
 A medio fecere die, calcatur, & humor
 In Noton omnis abit: manant sudoribus artus:
 Arent ora siti, conspecta est parva maligna
 Vnda procul vena: quam vix è pulvere miles
 25 * Sustulit, & galeæ convexum infudit in orbem,
 Porrexitque duci, squalebant pulvere fauces
 Cunctorum: minimisq; tenens dux ipse liquoris
 Invidiosus erat, mene, inquit, degener unum
 Miles in hac turba vacuum virtute putasti?

Vsq;ue

Vsq, adeo mollis, primisq, caloribus impar
Sum visus? quanto pœna tu dignior ista,
Qui populo sitiente bibas! sic concitus ira
Excussit galeam, suffecitq, omnibus unda.

Ventū erat ad templū, Libycis quod gentibus unū
Inculti Garamantes habent: stat corniger illic
Iupiter, ut memorant, sed non ut fulmina vibrans.
Aut similis nostro, sed tortis cornibus Ammon.

Non illic Libycæ posuerunt ditia gentes
Templa: nec Eois splendent donaria gemmis.

10

Quamvis Aethiopum populis, Arabūq, beatis
Gentibus atq, Indis unus sit Iupiter Ammon.

Pauper adhuc deus est, nullis violata per ærum
Divitiis delubra tenens: morūq, priorum

Numen Romano templum defendis ab auro.

15

Esse locis superos testatur silva per omnem
Sola virens Libyen. nam quidquid pulvere sicco

Separat ardentem tepida Berenicida Lepti,

Ignorat frondes: solus nemus* abstulit Ammon.

Silvarum fons causa loco, qui putria terræ

20

Alligat, & domitas unda connectit arenas.

Hic quoq, nil obstat Phæbo, cū cardine summo

Stat librata dies: truncum vix protegit arbor:

Tam brevis in medium radiis compellitur umbra.

Depreſsum est hunc esse locum, quā circulus alti

25

Solstitii medium signorum percutit orbem.

Non obliqua meant, nec Tauro Scorpius exit

Rectior, aut Aries donat sua tempora Libræ,

Aut Astra a jubez lentos descendere Pisceis.

Par

Par Geminis Chiron, & idem quod* Carcinus ardens
Humidus Aegoceros: nec plus Leo tollitur Vrna.

At tibi, quaecumq; es Libyco gens igne dirempta,
In noton umbra cadis, quæ nobis exit in* Arcton.

5 * Te segnis Cynosura subit: tu sicca profundo
Mergi plaustra putas: nullumq; in vertice* summo
Sidus habes immune* maris, procul axis uterque est,
Et fuga signorum medio rapit cuncta cælo.

Stabant ante fores populi, quos miserat Eos,
10 Cornigeriq; Iovis monitu nova fata petebant:
Sed Latio cessere duci: comitèsq; Catonem
Orant exploret Libycum memorata per orbem
Numina, de fama tam longi iudicet ævi,
Maximus* hortator scrutandi voce deorum

15 Eventus Labienus erat. fors obtulit, inquit,
Et fortuna viæ, tam magni numinis ora,
Consiliūmq; dei: tanto duce possumus uiri
Per Syrtis, belliq; datos cognoscere casus.
Nam cui crediderim superos arcana daturos,

20 Dicturūsq; magis, quàm sancto vera Catoni?
Certè vita tibi semper directā supernas
Ad leges, sequerisq; deum. datur ecce loquendi
Cum Iove libertas, inquire in fata nefandi
Cæsaris, & patriæ venturos excute mores:

25 Iure suo populis uiri, legūmq; licebit,
An bellum civile perit. tua pectore sacra
Voce* reple: duræ* semper virtutis amator,
Quære quid est virtus, & posce exemplar honesti.
Ille deo plenus, tacita quem mente gerebat,

Effudit

Effudit dignas adytis è pectore voces.

Quid queri, Labienè, jubes? an liber in armis

Occubuisse velim potius, quàm regna videre?

An sit vita nihil,* sed longa? an differat ætas?

An noceat vis ulla bono? Fortunâq, perdat

Opposita virtute minas? laudandâq, velle

Sit satis,* & nunquam successu crescat honestum?

Scimus,* & hoc nobis non altius inferet* Ammon.

Hæremus cuncti superis, templôq, tacente

Nil* agimus nisi sponte dei:* non vocibus ullis

Numen eget: dixitq, semel nascentibus auctor

Quidquid scire licet: sterileis nec legit arenas

Vt caneres paucis, mersitq, hoc pulvere verum:

Estq, dei sedes ubi terra,* & pontus & aër,

Et cælum,* & virtus. superos quid quærimus ultra?

Iuppiter est quodcunq, vides,* quodcunq, moveris.

Sortilegis egeant dubii, semperq, futuris

Casibus ancipites: me non oracula certum,

Sed mors certa facit:* pavidò, fortiq, cadendum est.

Hoc satis est dixisse Iovem. Sic ille* profatur:

Servasâq, fide templi discedit ab aris,

Non exploratum populis Ammonare relinquens.

Ipse manu sua pila* gerens præcedit anhelè

Militis ora pedes: monstrat tolerare labores,

Non jubet: & nulla vehitur ceruice supinus,

Carpentove sedens. somni parcissimus ipse est,

Vltimus haustor aquæ: cùm tandem fonte reperto

Indiga cogatur latices potare juventus,

Stat dum lixa bibat. Si veris magna paratur

Fama

- Fama bonis, & si successu nuda remoto
 Inspicitur virtus, quidquid laudamus in ullo
 Majorum, fortuna fuit, quis, Marte secundo.
 Quis tantum meruit populorum sanguine nomen?
 5 Hunc ego per Syrteis, Libyêsq, extrema triumphum
 Ducere maluerim, quàm ter Capitolia curru
 Scandere Pompeii, quàm frangere colla Iugurthæ.
 Ecce parens verus patriæ, dignissimus aris
 Roma tuis, per quem nunquam jurare pudebit,
 10 Et quem, si steteris unquam cervice soluta,
 Hunc olim factura deum. Iam spissior ignis
 Et plaga, qua nullam superi mortalibus ulira
 A medio fecere die: calcatur, & unda
 Rarior inventus mediis fons unus arenis
 15 Largus aquæ, sed quem serpentum turba tenebas
 Vix capiente loco, stabant in margine siccae
 Aspides, in mediis sitiiebant Dipsades undis.
 Ductor, ut aspexit perituros fonte relicto,
 Alloquitur: Vana specie conterrite lethi
 20 Ne dubita miles tutos haurire liquores:
 Noxia serpentum est admisto sanguine pestis:
 Morsu virus habent, & fatum in dente minantur:
 Pocula morte carent, dixit, dubiûmq, venenum
 Hausit: & in tota Libyæ fons unus arena
 25 Ille fuit, de quo primus sibi posceret undam.
 Cur Libycus tantis* exundet pestibus aër
 Fertilis in morteis, aut quid secreta nocenti
 Miscuerit natura solo, non cura, laborq,
 Noster scire valet: nisi quod vulgata per orbem

*Fabula pro vera decepit sæcula * caussa.*

*Finibus extremis Libyes, ubi fervida tellus
Accipit Oceanum demisso sole calentem,*

*Squalebant latè Phorcynidos arva Medusæ,
Non nemorum protecta coma, non mollia sulco,
Sed dominæ vultu conspectis aspera saxis.*

*Hoc primum natura nocens in corpore se vas
Eduxit peſteis: illis è faucibus angues*

*Stridula fuderunt vibratis sibila linguis,
Fæmineæ * qui more comæ per terga soluti,*

*Ipsa flagellabant gaudentis colla Medusæ.
Surgunt ad versa subrectæ fronte colubræ,*

*Vipereùmq; fluit de pexo crine venenum.
Hoc habet infelix cunctis impunè Medusa,*

*Quòd spectare licet, nam victus, orâq; monſtri
Quis timuit? quem, qui recto se lumine vidit,*

*Passa Medusa mori est? rapuit dubitantia fata,
Prævenitque metus: anima perire retenta*

*Membra, nec emissæ riguerunt sub ossibus umbræ.
Eumenidum crines solos movere furores:*

Cerberus Orpheo lenivit sibila cantu.

Amphitryoniades vidit, cum vinceret Hydram,

Hoc monſtrum timuit genitor, numénq; secundum

** Phorcus aquis, * Cetoq; parens, ipsæq; sorores
Gorgones: hoc potuit cælo pelagóque minari*

*Torporem insolitum mundóque abducere terram.
E cælo volucres subito cum pondere lapsæ:*

In scopulis hæſere feræ: vicina colentes

Aethiopum totæ riguerunt marmore gentes.

Nullum animal visus patiens, ipsique retrorsum
Effusi faciem vitabant Gorgonis angues.

Illa sub Hesperiiis stantem Titana columnis
In cautes Atlanta dedit: caloque timense,

5 Olim Phlegreos stantes serpente gigantes,
Erexit monteis, bellumque immane deorum
Pallados * in medio confecis pectore Gorgon.

Quò postquam partu Danaës, & divite nimbo
Orum Parrhasia vexerunt Persea penna

20 Arcados auctoris citharæ, liquideq; palæstræ,
Et subitus præpes Cyllenida sustulit Harpen,
Harpen alterius monstri jam cæde rubentem,
A Iove dilecta fuso custode juventa:

Auxilium volucris Pallas tulit innuba fratri

15 Pacta caput monstri, terræque in fine Libyssæ
Persea Phæbeas converteri jussit ad ortus,

* Gorgonis adverso sulcanzem regna * volatu:

Et clypeum lævæ fulvo dedit ære nitentem

In quo saxificam jussit spectare Medusam,

20 Quam sopor æternam tracturus morte quietem
Obruit haud totam: vigilat pars magna comarum,

Defenduntq; * caput prorenti crinibus hydri:

Pars jacet in medios vultus, oculique tenebras.

Ipsa regis * trepidum Pallas, dextrâq; tremente

35 Perseos, aversi Cyllenida dirigit Harpen,

Lata colubriferi rumpens confinia colli.

Quos habuit vultus hamasi * vulnere ferri

Cæsa caput Gorgon! quanto spirasse veneno

Orarear! quantiûque oculos effundere moris!

Nec

Nec Pallas spectare potest: vultusque gelassens
 Perseos adversi, si non Tritonia densos
 Sparsisset crineis, texissetque ora colubris.

Aliger in calum* sic raptâ Gorgone fugit.
 Illo quidem* pensabat iter, propiusque secabas
 * Aethera, si medias Europæ* ascenderet urbes,

Pallas frugiferas jussit non ledere terras,
 Et parci populis. Quis enim non præpete tanto
 Aethera respiceres? Zephyro convertitur ales,

Itq, super Libyen, quæ nullo confusa cultu
 Sideribus, Phæbôque vacat. premit orbita solis,
 Exuritque solum: nec terra calidior ulla

Nox cadit in calum, lunæque meatibus obstat,
 Si flexus oblita vagi per recta cucurrit.

Signa, nec in Borean, aut in Noton effugit umbram.

Illa tamen sterilis tellus, secundâque nulli

Arva bono, virus stillantis tæbe Medusæ

Concipiunt, dirósque fero de sanguine vores,

Quos calor adjurât putrîque incoxit arena.

Hic quæ prima caput movit de pulvere tæbes,

Aspida somniferam tumida cervice levavit.

Plenior huic sanguis, & crassî gutta veneni

Decidit: in nulla plus est serpente coactum.

Ipsa caloris egens gelidum non transit in orbem

Spon te sua, Nilôque tenus metitur arenas.

Sed quis erit nobis* lucri pudor? inde petuntur

Huc Libycæ mortes, & fecimus aspida* merces.

* At non stare suum miseris passura cruorem,

Squamiferos ingens hæmorrhôis explicat orbes:

- Natus & ambigua coleret qui Syrtidos arua
 Chersydros, tractiq; via fumante chelydri:
 Et semper recto lapsurus limite cenchris.
 Pluribus ille notis variatam * tingitur alvum,
 5 Quàm parvis tinctus maculis Thebanus Ophites.
 Concolor exustis, atque indiscretus arenis
 Ammodites: spinâque vagi torquente ceraflæ:
 Et scytale sparsis etiam nunc sola pruinis
 Exuvias positura suas: & torrida dipsas
 10 Et gravis in geminum vergens caput amphisibæna:
 Et natrix violator aquæ, jaculique volucres,
 Et contentus iter cauda fulcare * phareas:
 Orâq; distendens avidus spumantia præster:
 Ossâque dissolvens cum corpore tabificus seps.
 15 Sibilâq; effundens cunctas terrentia pestes,
 Ante venena nocens, latè sibi submovet omne
 Vulgus, & in vacua regnat basiliscus arena.
 Vos quoque, qui cunctis innoxia numina terris
 Serpitis aurato nitidi fulgore dracones,
 20 * Pestiferos ardens facit Africa, ducitis altum
 Aëra cum pennis, armentâque tota secuti
 Rumpitis ingentes amplexi verberare tauros.
 Nec tutus spatium est Elephas: datis omnia letho:
 Nec vobis opus est ad noxia fata veneno.
 25 Has inter pestes duro Cato milite siccum
 Emetitur iter: tot tristia fata suorum,
 Insolitâq; videt parvo cum vulnere mortes.
 Signiferum juvenem Tyrrheni sanguinis Aulum
 Torta caput retro dipsas calcata momordit.

Vix doler, aut sensus dentis fuit : ipsâque lethi
 Frons caret invidia : nec quidquam plaga minatur,
 Ecce subit virus tacitum, carpitq, medullas
 Ignis edax, calidaque incendit viscera tæbe.

* Ebibit humorem circum vitalia fusum
 Pestis, & in sicco linguam torrere palato
 Caput, defessos iret qui sudor in artus
 Non fuit, atq, oculos lacrymarum vena refugit,
 Non decus imperii, non mæsti jura Catonis
 Ardentem tenuere virum, * quin spargere signa
 Auderet, totisque furens exquireret agris,
 Quas poscebat aquas, sitiens in corde venenum.
 Ille vel in Tanain missus, Rhodanumq, Padumq,
 Arderet, Nilumq, bibens per rura vagantem.
 Accessit morti Libye : fatique minorem
 Famam dipsas habet terris adjuta perustis.
 Scrutatur venas penitus squalentis arenae :
 Nunc redit ad Syrtis, & fluctus accipit ore :
 Aequoreusque placet, sed non * & sufficit humor,
 Nec sentit fatique genus, mortemque veneni :
 Sed putat esse sitim : ferroque aperire iumenteis
 Sustinuit venas, atque os implere cruore.

Iussit signa rapi properè Cato * dicere nulli.
 Permissum est hoc posse sitim, sed tristior illa
 Mors erat ante oculos : miserique in crure Sabelli
 Seps stetit exiguus, quem flexo dente tenacem
 Avulsisque manu, piloque affixit * arenis.
 Parva modò serpens, sed qua non ulla cruenta
 Tantum mortis habet. Nam plaga proxima circum

- Fugit rapta cutis, pallentiâque ossa retextit.
 Iamq; sinu laxo nudum est sine corpore vulnus:
 Membra natant sanie: suræ fluxere: sine ullo
 Tegmine poples erat. femorum quoq; musculus omnis
 5 Liquitur, & nigra * distillant inguina tabe.
 Dissiluit stringens uterum membrana fluitante
 Viscera: nec quantum toto de corpore debet,
 Effluit in terras: sævum sed membra venenum
 Decoquit: in minimum mors contrahit omnia virus.
 10 Vincula nervorum, & laterum contexta, carumque
 Pectus, & abstrusum fibris vitalibus omne,
 Quidquid homo est, aperit pestis, natura profana
 Morte patet: manant humeri, fortis que laceris:
 Colla, caputque fluunt, calido non ocyus Austro
 15 Nix resoluta cadit, nec solem cera sequetur.
 Parva loquor, corpus sanie stillasse perustum:
 Hoc & flamma potest, sed quis rogos abstulit ossa?
 Hæc quoque discedunt, putreisque secuta medullas
 Nulla manere sinunt rapidi vestigia fati.
 20 Cyniphias inter pesteis tibi palma nocendi est:
 Eripiunt omnes animam, tu sola cadaver.
 Ecce subit facies leitho diversa fluenti.
 Nasidivum Marsi cultorem torridus agri
 Percussit præster, illi rubor igneus ora
 25 Succendit, tenditque cutem pereunte figura
 Miscens cuncta tumor toto jam corpore major:
 Humanumque egressa modum super omnia membra
 Efflatur sanies, lætè tollente veneno,
 Ipse lates penitus congesto corpore mersus.

Nec lorica tenet disienti corporis auctum.
 Spumeus accenso non sic exundat aheno
 Vndarum cumulus : nec * tanto carbasa Coro
 Curvavere sinus, sumidos jam non capit artus
 Informis globus, & confuso pondere truncus.
 Intactum volucrum rostris, epulâsque daturum
 Haud impune feris, non ausi tradere busto,
 Nondum stante modo, crescens fugere cadaver.

5

Sed majora parant Libyæ spectacula pestes.

Impressit dentes hæmorrhoids aspera Tullo
 Magnanimo juveni, miratorique Catonis.

10

Utque solet pariter totis se effundere signis
 Corycij pressura croci : sic omnia membra
 Emisere simul rutilum pro sanguine virus.

Sanguis erant lacrymæ : quæcunque foramina novis

15

Humor, ab * ijs largus manat cruor : ora redundant,

Et patule nares : sudor rubet : omnia plenis

Membra fluunt venis : totum est pro vulnere corpus.

At tibi, Læve miser fixus præcordia pressis

Niliaca serpente cruor : nulloque dolore

20

Testatus morsus subita caligne mortem

Accipis, & Stygias somno descendis ad umbras.

Non tam veloci corrumpunt pocula letho,

Stipite quæ diro virgas mentita Sabæas

Toxica fasilegi carpunt matura Sabæi.

25

Ecce procul sævus * sterilis se robore trunci

Torsit, & immisit (laculum vocat Africa) serpens :

Pérque caput Pauli transfactâque tempora fugit.

Nil ibi virus agit : rapuit cum vulnere fatum.

Depreſſum eſt, quæ funda rotat, quàm læta volarent,
Quàm ſegnīs Scythicæ ſtrideret arundinis ær.

Quid prodeſt miſeri baſiliſcus cuspide Murri
Transaſtus ? velox currit per * tela venenum,

5 Invaditque manum quam proinus ille reſecto
Enſe ferit, totòque ſimul * demittit ab armo :
Exemplârque ſui ſpectans * miſerabile lethi
Stat tutus pereunte manu. quis fata putares
Scorpion, aut vires maturæ moriis habere ?

10 Ille minax nodis, & recto verbere ſervus,
Teſte tulit cælo victi decus Orionis.

Quis calcare tuas metuat * ſolpuga latebras ?
Et tibi dant Srygiæ juſ in ſua fila ſorores.

Sic nec clara dies, nec nox dabat atra quietem.

15 Suſpecta eſt miſeris in qua tellure jacebant.
Nam neque congeſtæ ſtruxere cubilia frondes.
Nec culmis crevere tori : ſed corpora fatiſ
Expoſiti volvuntur humo, calidòque vapore
Alliciunt gelidas nocturno frigore peſteis :

20 Innocuòſque diu rictus torpente veneno
Inter membra fovent, nec quæ meſſura viarum,
Qui ne modus norunt, cælo duce, ſæpe querentes.
Reddite dij, clamant, miſeris quæ fugimus arma :
Reddite Theſſaliam, patimur cur ſegnia fata

25 In gladios jurata manus ? pro Cæſare pugnant
Dipſades, & peragunt civilia bella ceræſtæ.
Ire libet quàm Zona rubens, atque axis inuſtus
Solis equis : juvat ætherijs adſcribere cauſſis
Quòd peream, cæloque mori, nil Africa de te,

Nec

Nec de te natura queror, tot monstra ferentem,
 Gentibus ablatum dederas serpentibus orbem:
 Impatiensque solum Cereris cultore negato,
 Damnaſti, atque homines voluiſti deſſe venenis.
 In loca ſerpentum nos venimus. accipe pœnas
 Tu quiſquis ſuperiſm commercia noſtra perofus,
 Hinc torrente plaga, dubiis hinc Syrtibus * oram
 Abrumpens, medio poſuiſti limite mortes.

Per ſecreta tui bellum ciuile reſeſſus

Vadit, & arcani miles tibi conſcius orbis
 Clauſtra petit mundi, forſan maiora ſuperſunt
 Ingreſſis, coeunt ignes ſtridentibus undis,

Et premitur natura poli: ſed longius * iſta

Nulla jacer tellus * quàm fama cognita nobis

Triſtia regna Iubæ, quæremus forſitan iſtas

Serpentum terras, habet * hoc ſolatia * cælum:

Vivit adhuc aliquid, patriæ non arva requiro,

Europamq, alios ſoles, Aſiamque videntem.

Qua te parte poli, qua te tellure reliqui

Africa? Cyrenis etiam * nunc bruma rigebat.

Exiguæne via legem converſimus anni?

Imus in adverſos axes: evolvimur orbe:

Terga damus ferienda Notæ, nunc forſitan ipſa eſt

Sub pedibus jam Roma meis, ſolatia fati

Hæc perimus: veniant hoſtes, Caſarq, ſequatur

Quæ fugimus, ſic dura ſuos patientia queſtus

Exonerat: cogit tantos tolerare labores

Summa ducis virtus, qui nuda fuſus arena

Excubat, atque omni fortunam provocat hora.

Omnibus

- Omnibus unus adest fatis : quocunque * vocatus
 Advolat, atq, ingens meritum, majusque salute,
 Contulit in lethum vires : puduitque gementem
 Illo teste mori, quod jus habuisset in ipsum
 § Vlla lues ? casus alieno pectore vincit,
 Spectat atq, docet magnos nil posse dolores.
 Vix miseris serum tanto lassata periclo
 Auxilium fortuna dedit, gens unica terras
 Incolit à serpo serpentum innoxia morsu
 10 Marmaridæ Psylli : par lingua posentibus herbis :
 Ipse cruor tutus, nullismque admittere virus
 Vel cantu cessante, potest, natura locorum
 Iussit ut immunes misti serpentibus essent.
 Profuit in mediis sedem posuisse venenis.
 15 Pax illis cum morte data est, fiducia tanta est
 Sanguinis : in terram parvus cum decidit infans,
 Nequa sit externæ Veneris mixtura timentes,
 Lethifica dubios explorant aspide partus.
 Utque Iovis volucer, calido cum protulit ovo
 20 Implumes natos, solis conversis in ortus :
 Qui posuere patris radios, & lumine recto
 Sustinere diem cæli, servantur in usus :
 Qui Phæbo cessere, jacent : sic pignora gentis
 Psyllus habet : si quis tactos non horruit angueis,
 25 Si quis * donatis lusi serpentibus infans.
 Nec solum gens illa sua contenta salute,
 Excubat hospitibus, contrâque nocentia monstra
 Psyllus adest populis, qui tunc Romana secutus
 Signa, simul jussis statui censoria ductor.

Primum * quas valli spatium comprehendit arenas
 Expurgat cantu, verbisque fugantibus angueis
 Vltima castrorum medicatus circuit ignis.
 Hic ebullum stridet, peregrinâq, galbana sudans,
 Et tamarix non leta comis, Eoâque * costos, 5
 Et panacea potens, & Thessala centaurea :
 Peucedanumq, sonat flammis, Erycinâque thapsos,
 Et larices, fumôque gravem serpentibus urunt
 Abrotanum, & longè nascentis cornua cervi.
 Sic nox tuta viris, at si quis peste diurna 10
 Fata trahit : tunc sunt magicæ miracula gentis,
 Psyllorûmque ingens & rapti pugna veneni.
 Nam primum tacta designat membra saliva,
 Quæ cohibet virus, retinêque in vulnere perstem.
 Plurima * tunc voluit spumanti carmina lingua 15
 Murmure continuo, nec * dant suspiria cursus
 Vulneris, haud minimum patiuntur fata tacere.
 Sæpe quidem pestis nigris inserta medullis
 Excantata * perit, sed siquod tardius * exit
 Virus, & elicitum, jussûmque exire repugnat : 20
 Tunc superincumbens pallentia vulnera lambit,
 Ore venena trahens, & siccat dentibus artus,
 Extractâque senens gelido de corpore mortem
 Exspuit : & cujus morsus * superaverit anguis,
 Iam promptum Psyllis vel gustu nosse * venenum, 25
 Hoc igitur * melior tandem Romana juvenus
 Auxilio, latè squalentibus errat in arvis.
 Bis positis Phæbe flammis, bis luce recepta
 Vidit arenivagum surgens fugiensque Catonem.

Iamq,

Iamq; * illis magis, atque magis durefcere pulvi
Capis, & in * terram Libye fpiſſata * redire.

Iamq; procul * nemorum raræ ſe attollere frondes :
Surgere congeſto * non culta mapalia culmo.

- 5 Quanta dedit miſeris melioris gaudia terræ,
Cum primùm ſævos conſrâ videre leones ?
Proxima Leptis erat, cuius ſtatione * quieta
Exegere hiemem nimbis, flammisq; carentem.

Cæſar ut Emathia ſatiatus * clade receſſit,

- 10 Cetera curarum projecit pondera : ſoli
Intentus genero : cuius veſtigia fruſtrâ
Terris ſparſa legens, fama duce tendit in undas,
Threiciâsq; legit fauces, & amore notatum
Æquor, & Eroas lacrymoſo litore turres,

- 15 Quâ * pelago nomen Nephelaias abſtulit Helle.
Non Aſiam brevioris aquæ diſterminat uſquam
Fluctus ab Europa, quamvis Bizantion arcto
Pontus, & oſtriferam dirimat Chalcedona curſu,
Euxinûmq; ſerens parvo ruat ore Propontis.

- 20 Sigeâſque petit fame mirator arenas,
Et Simoëntis aquas, & Graio nobile buſto
Rhation, & multum debentes vatibus umbras.
Circuit exuſtæ nomen memorabile Troiæ,
Magnaque Phœbei querit veſtigia muri.

- 25 Iam ſilvæ ſteriles, & putres robore trunci
Aſſaraci preſſere domos, & templa deorum
Iam laſſa radice tenent : ac tota reguntur
Pergama dumetis : & jam periſcere ruinae.
Aſpiciſ. Heſiones ſcopulos ſilvâſque * latenteis

Anchiſæ

*Anchisæ thalamos, quo iudex sederit antro :
Vnde puer raptus cælo : quo vertice Nais
Luserit Oenone, nullum est sine nomine saxum.*

*Inscius in sicco serpentem pulvere rivum
Transierat, qui Xanthus erat : securus in alto
Gramine ponebat gressus : Phryx incola manens
* Hectoreos calcare vetat. discussa jacebant
Saxa, nec ullius faciem servantia sacri.
Hectoreas, monstrator ait, non respicis aras ?
O sacer, & magnus vatum labor, omnia fato
Eripis, & populis donas mortalibus ævum.
Invidia sacræ, Cæsar, ne tangere famæ :
Nam si quid Latii fas est promittere Musis,
Quantum Smyrnæi durabunt vatis honores,
Venturi me, teque legent : Pharsalia nostra
Vivet, & à nullo tenebris * damnabimur ævo.*

*Vi ducis implevit visus veneranda vetustas,
Exexit subitas congestu cespitis aras,
Votâq, * thuricremos non irrita fudit in igneis.
Dii cinerum, Phrygiæ colitis quicunque ruinas,
Aeneæq, mei quos nunc Lavinia sedes
Servat & Alba lares, & quorum lucet in aris
Ignis adhuc Phrygius, nulliq, aspecta * virorum
Pallas in abstruso pignus memorabile templo,
Gentis Iulæ vestris clarissimus aris
Dat pia thura nepos, & vos in sede priori
Rite vocat : date felices in cetera cursus :
Restituam populos : grata vice mœnia reddent
Ausonidæ Phrygibus, Romanâq, Pergama surgent.*

Sic

Sic fatus, repetis classeis, & tota secundis
 Vela dedis Coris, avidusq; urgente procella
 Iliacas pensare moras, Asiâque potentem
 * Prævehitur, pelagóq; Rodhon spumante relinquit.

5 Septima nox Zephyro nunquam * laxante rudens eis
 Offendit Phariis Aegyptia litora flammis.
 Sed prius orta dies nocturnam lampada sexis,
 Quàm tutas intraret aquas, ibi plena tumultus
 Litora, & incerto turbatas murmure voces

10 Accipit: ac dubius veritus se credere regnis
 Abstenuit tellure rates, sed dira satellites
 Regis dona ferens, medium proventus in æquor,
 Colla gerit Magni Phario velamine tecta:
 Ac prius infanda commendat crimina voce.

15 Terrarum domitor, Romanæ maxime gentis,
 Et, quod adhuc nescis, genero, secure, perempto,
 Rex tibi pellæus * terræ, pelagique labores *
 Donat, & Emathiis quod solum defuit arvis,
 Exhibes: absenti bellum civile peractum est.

20 Thessalicas * Magnus querens reparare ruinas,
 Ense jacet nostro: tanto te pignore, Cæsar,
 Eminus: hoc tecum percussum est sanguine fœdus.
 Accipe regna Phari nullo quæsis * cruore:
 Accipe Niliaci jus gurgitis: accipe quidquid

25 Pro Magni ceruice dares: dignumque clientem
 Castris crede tuis: cui tantum fata licere
 In generum voluere tuum, nec vile putaris
 Hoc meritum, * nobis facili quod cæde peractum est.
 Hospes avitus erat: depulso sceptrâ parenti

Reddideras

Reddiderat. quid plura feram? tum nomina tanto
 Invenies operi, vel famam consule mundi.
 Si scelus est, plus te nobis debere fateris,
 Quod scelus hoc non ipse facis. sic factus, operum
 Detexit, tenuitque caput. jam languida morte
 Effigies habitum noti mutaverat oris.
 Non primo Cæsar damnavit munera visu,
 Avertitque oculos: vultus, dum crederes, hæsit:
 Utque fidem vidit sceleris, tum iusque putavit
 Iam bonus esse socer, lacrymas non sponte cadentes
 Effudit, gemitusque expressit pectore læto,
 Non aliter manifesta putans abscondere mentis
 Gaudia, quam lacrymis: meritisque, immane tyranni
 Deferuit, et generi mavult lugere revulsum,
 Quam debere caput, qui duro membra senatus
 Calcarat vultu, qui sicco lumine campos
 Viderat Emathios, uni tibi, Magne, negare
 Non audeat gemitus. ô sors durissima fati,
 Hunc cene tu Cæsar scelerato Marte petisti,
 Qui tibi flendus erat? non misisti fœdera iugum
 Te generis: nec nata jubet mœrere, neposque
 Credis apud populos Pompeii nomen amanteis
 Hoc castris prodesse tuis? fortasse tyranni
 * Tangeris invidia, captique in viscera Magni
 Hoc * aliis licuisse doles, quererisque perisse
 Vindictam belli, raptumque, è iure superbi
 Victoris generum, quisquis se flere cœgit
 Impetus, à vera longe pietate recessit.
 Scilicet hoc animo terras, atque æquora lustras.

Necubi

- Necubi suppressus pereat gener. ò bene rapia
 Arbitrio mori ista tuo! quàm magna remisit
 Crimina Romano, tristis fortuna, pudori.
 Quòd te non passa est misereri, * perfide, Magni
 5 Viventis! nec non his fallere vocibus * audes,
 * Acquiris que fidem simulati fronte doloris:
 Ausfer ab aspectu nostro funesta, satellites
 Regis dona tui: pejus de Cesare vestrum,
 Quàm de Pompeio meruit scelus, unica belli
 10 Præmia civilis, victis donare salutem
 Perdidimus, quòd si Phario germana tyranno
 Non invisa foret, potuissem reddere regi,
 Quod meruit fratrique tuum pro munere tali
 Missem, Cleopatra, caput. secreta quid arma
 15 Movit, & inseruit nostro sua tela labori?
 Ergo in Thessalicis Pellæo fecimus arvis
 Ius gladio? vestris quaesita licentia regnis?
 Non tuleram Magnum mecum Romana regentem:
 Te, Ptolomæ, feram? frustra civilibus armis
 20 Miscuimus genteis, si qua est hoc orbe potestas
 Altera, quàm Caesar: si tellus ulla duorum est.
 Vertissem Latias à vestro litore proras:
 Famæ cura vetat, ne non damnassee cruentam,
 Sed videar timuisse Pharon, nec fallere * vos me
 25 Credite victorem: nobis quoque tale paratum
 Litoris * hospitium: ne sic mea colla gerantur,
 Thessaliæ fortuna facit. majore profectò,
 Quàm merui poterat, discrimine gessimus arma:
 Exsilium generique minas, Romamque timebam:

Pœna fugæ Ptolomeus erat, sed parcimus annis,
 Donamûsq; nefas, sciat hac pro cæde tyrannus
 Nil venia plus posse dari, vos condite busto
 Tanti colla ducis : sed non ut crimina tantum
 Vestra regat tellus, iusto date thura sepulcro,
 Et placate caput, cinerésq; in litore fusos
 Colligite, atq; unam sparsis date manibus urnam,
 Sentiat adventum soceri, vocésq; querentis
 Audiat umbra piæ, dum nobis omnia præfert,
 Dum vitam Phario mavult debere clienti,
 Læta dies rapta est populis, concordia mundo
 Nostra perit : caruere deis mea vota secundis,
 Ut te complexus positis felicibus armis
 Affectus abs te veteres, vitâmq; rogarem
 Magne, tuam : dignâq; satis mercede laborum
 Contentus par esse tibi, tunc pace fideli
 Fecissem, ut victus posses ignoscere divis,
 Fecisses ut Roma mihi, nec talia fatuus
 Invenit fletus * comitum, nec turba querenti
 Credidit : abscondunt gemitus, & pectora læta
 Fronte tegunt, hilarésq; nefas spectare cruentum
 (O bona libertas) cùm Cæsar lugeat, audent.

S

M. AN.

25

M. ANNÆI LVCANI PHAR-

SALIAE LIBER X.

5 IOANNIS SVLPITII VERVLANI
ARGUMENTVM.

INTREPIDE Decimo victor per templa vagatus,
Admittit Regem, Cleopatráque supplicat ipsi.
Pax fit, & immenso celebrant convivia sumptu,
10 Ostentantur opes, consultus Achoreus ortus,
Nile, tuos aperit cursúsque. Photinus Achillam
Ductorem in Latium mittit: qui pugnat ab alta
Obsessus cum Rege domo, noctuque per æquor
Classe Pharon vectus, metuens se immittit in undas.

15 **V**T primùm terras Pompeii colla sequutus
Attingit, & diras* calcavit Cesar arenas:
Pugnauit fortuna ducis, fatúmque, nocentie
Aegypti, regnum Lagi Romana sub arma
Iret, an eriperet mundo Memphiticus ensis
20 Victoris, victi que, caput. tua profuit umbra
Magne, tui socerum rapuere à sanguine manes,
Ne populus post te Nilum Romanus haberet.
Inde Paratoniam fertur securus in urbem
Pignore tam seui sceleris, sua signa sequuntus.
25 Sed fremitu vulgi fasceis, & iura querentis
Inferri Romana suis, discordia sensis
Pectora & ancipites animos, Magnúmque, perisse
Non sibi,* cum vultu semper celante* timorem
Intrepidus superúm sedes, & templa vetusti

Numi.

Numinis antiquas Macedum restantia vires
 Circuit: & nulla capitis dulcedine verum,
 Non auro, cultisq; deis, non manibus urbis,
 Effossum tumulis cupidè descendit in antrum.
 Illic Pellei proles vesana Philippi
 Felix prædo jacet terrarum, vindice fato
 Raptus sacratis * totum spargenda per orbem
 Membra viri posuere adytis: fortuna pepercit
 Manibus, & regni duravit ad ultima fatum.

Nam sibi libertas unquam si redderet orbem,
 Ludibrio servatus erat, non utile mundo
 Editus exemplum, terras tot posse sub uno
 Esse viro. Macedum sineis, latebrasq; suorum
 Deseruit, victasq; patri despexit Athenas:
 Perq; Asiae populos satis ingentibus actus
 Humana cum strage ruit, gladiumq; per omnes
 Exegit gentes: ignotos miscuit amneis,
 Persarum Euphraten, Indorum sanguine Gangen.
 Terrarum fatale malum, fulménq; quod omnes
 Percuteret populos pariter, & sidus iniquum
 Gentibus, Oceano classes inferre parabat
 Extiore mari, non illi flamma, nec unda,
 Nec sterilis Libyæ nec Syrticus obstitit Ammon.
 Iffet in occasus, mundi devexa secutus:
 Ambissetq; polos, Nilumq; à fonte bibisset:
 Occurrit suprema dies, naturaq; solum
 Hunc potuit finem vesano ponere regi,
 Qui secum invidia qua totum ceperat orbem,
 Abstulis imperium, nullóq; hærede relicto

Totius fati lacerandas præbuit urbeis,
 Sed cecidit Babylone sua, * Parthoq, verendus.
 Prò pudor, Eoi propius timuere sarissas,
 Quàm nunc pila timent populi. licet usq, sub Arcton
 5 Regnemus, Zephyriq, domos, terrásq, premamus
 Flagrantis post terga Noti: * cedamus in ortus
 Arsacidám domino. non felix, Parthia Crassís,
 Exiguæ secura fuit provincia Pelleæ.

- Iam Pelusiaco veniens à gurgite Nili
 10 Rex puer, imbellis populi sedaverat iras,
 Obside quo pacis, Pellea tutus in aula
 Cæsar erat: cum se parva Cleopatra biremi,
 Corrupto custode Phari laxare catenas,
 * Intulit Emathiis ignaro Cæsare rectis,
 15 Dedecus Aegypti, Latio feralis Erinnys,
 Romano non casta malo. quantum impulit Argos,
 * Iliacásq, domos facie Spartana nocenti,
 Hesperios auxis tantum Cleopatra furores.
 Terruit illa suo, si fas, Capisolia sistro,
 20 Et Romana petit imbelli signa Canopo,
 Cæsare captivo Pharios ductura triumphos.
 Leucadióq, fuit dubius sub gurgite casus,
 An mundum ne nostra quidem matrona teneret,
 Hoc animi nox illa dedit quæ prima cubili
 25 Miscui incestam ducibus Ptolemæida nostris.
 Quis tibi vesani veniam non donec amoris
 Anconi? durum cum Cæsaris hauserit ignes
 Pectus? & in media rabie, medióq, furore,
 Et Pompeianis habitata manibus aula,

Sanguine Theſſalicae cladis perſuſus adulter
 Admiſit Venerem curis, & miſcuit armis
 Illicitosq; toros, & non ex conjuge partus?
 Prò pudor: oblitus Magni tibi Iulia fratres
 Obſcena de matre dedit: parteisq; fugatas
 Paſſus in extremis Libyes coaleſcere regnis,
 Tempora Niliaco turpis dependit amori,
 Dum donare Pharon, dum non ſibi vincere mavult.

Quem formæ conſiſſa ſue Cleopatra ſine ullis
 Triftis adit lacrymis, ſimulatum compta dolorem,
 Quàm decuit, veluti laceros diſperſa capillos,
 Et ſic orſa loqui: Si qua eſt, ô * maxime Caſar,
 Nobilitas, Pharii proles clariffima Lagi,
 Exſul in æternum ſceptris depulſa paternis,
 Si tua reſtituat veteri me dextera fato,

* Complectar regina pedes. tu gentibus æquum
 Sidus ades noſtris, non urbeis prima tenebo
 Fœmina Niliacas: nullo discrimine ſexus
 Reginam ſcit ferre Pharos. lege ſumma perempti
 Verba patris, qui jura mihi communia regni,

Et * thalami cum fratre dedit. puer ipſe ſororem,
 * Sit modò liber, amet: ſed habet ſub jure Photini
 Affectus, enſesq; ſuos nil ipſa paterni

Iuris habere peto: culpa, tantòq; pudore
 Solve domum: remove funeſta ſatellitæ arma,
 Et regem regnare jube. quãtosne tumores
 Mente gerit famulus, Magni cervice revulſa?
 Iam tibi (ſed procul hoc avertant fata) minatur.

Sat fuit indignum Caſar mundòq; tibiq;

Pompeium facinus, meritisq, fuisse Photini.

Ne quidquam duras tentasset Caesaris aureis:
Vultus adest precibus facièsq, incesta peroras.
Exigit infandam corrupto iudice noctem.

5 Pax ubi parata duci, donisq, ingentibus emptæ est,
Excepere epulæ tantarum gaudia rerum:
Explicuitq, suos magno Cleopatra tumultum
Nondum translato Romana in sæcula luxus.
Ipse locus templi, quod vix corruptior ætas

10 Exstruet, instar erat: laqueatâq, tecta ferebant
Divitias, crassumq, trabes absconderat aurum.
Nec summis crustata domus, scclisq, nitebat
Marmoribus: stabatq, sibi non segnis Achates,
Purpureisq, lapis, totâq, effusus in aula

35 Calcabatur Onyx: Hebenus Mareotica vastos
Non operit postes, sed stat pro robore * vili
Auxilium, non forma domus, ebur atria vestit.
Et * suffixa manu foribus testudinis Inde
Terga sedent, crebro maculas distincta Smaragdo.

20 Fulget gemma toris, & Iaspide fulva supellex.
* Strata micant, Tyrio quorum pars maxima succo
Cocta diu, virus non uno duxit ahenò.

Pars auro plumata niset, pars ignea cocco,
Ut mos est Phariis miscendi licia telis.

25 Tunc famule numerus: turbae, populisq, minister.
Discolor hos sanguis, alios distinxerat ætas:
Hec Libycos pars, tam flavos gerit altera crines,
Ut * nullas Caesar Rhēni se dicat in arvis
Tam rutilas vidisse comas, pars sanguinis uesti

Torta caput, refugosq, gerens a fronte capillos.
 Nec non infelix ferro mollita iuventus,
 Atq, exsecta virum, stat contra fortior etas,
 Vix ulla fuscante tamen lanugine malas.

Discubuerunt * soris reges, majorq, potestas,
 Caesar, & inmodicè formam fucata * nocentem,
 Nec sceptris contenta suis, nec fratre marito,
 Plena maris rubri spoliis collòq, comisq,
 Divitias Cleopatra gerit, * cultusq, laborat.
 Candida Sidonio * prælucens pectora filo,

Quod Nilotis acus compressum pectine Serum
 Solvit, & * extenso laxavit flamina * velo.

Dentibus hic niveis * sectòs q, Atlantide silva
 Imposuere orbeis, quales ad Caesaris ora

Nec capto venere Iuba, prò cæcis, & amens
 Ambitione furor, civilia bella gerenti

Divitias aperire suas, incendere mentem

Hospitiis armati, non sit licet ille nefando

Marte paratus opes mundi quæsisse ruina:

Pone duces prisca, & nomina pauperis ævis

Fabricios, Curiòs q, graves: hinc ille recumbat

Sordidus * Heiruscis abductus consul aratris,

Optabit patriæ talem duxisse triumphum.

Insudare epulas auro, quod terra, quod aër,

Quod pelagus, Nilus q, dedit, quod luxus inani

Ambitione furens toto quæsit in orbe.

Non mandante fame, multas volucres q, feràs q,

Aegypti posuere deos: manibus q, ministrat

Niliacas crystallus aquas: gemmaeque capaces

- Excepere merum: sed non mareotidos vine,
 Nobile sed paucis senium cui contulit annis
 Indomitum Meroe cogens spumare Falernum.
 Accipiunt fertas nardo florente coronas,
 5 Et nunquam fugiente rosa: multumq, madenti
 Infudere comæ, quod nondum evanuit aura
 Cinnamon, * externæ nec perdidit æra terræ:
 Advectumq, recens vicinæ messis Amomum.
 Discis opes Cæsar spoliati perdere mundi,
 10 Et gessisse pudet genero cum paupere bellum.
 Et causas Martis Phariis cum gentibus optat.
 Postquam epulis, Bacchóq, modum lassata voluptas
 Imposuit: longis Cæsar producere noctem
 Inchoat alloquiis: summáq, in sede jacentem
 15 Linigerum placidis compellat Achorea dictis:
 O sacris devote senex, quódq, arguit ætas
 Non neglecte deis, Phariæ primordia gentis:
 Terrarumq, situs, vulgiqu, ediffere mores.
 Et ritus formasq, deum: quodcunq, vetustis
 20 Insculptum est adytis profer, nosciqu, volentes
 Prode deos. si Cecropium sua sacra Platonem
 Majores docuere tui: quis dignior unquam
 Hoc fuit auditu, mundiq, capacior hospes?
 Fama quidem generi Pharias me duxit ad urbes,
 25 Sed tamen & vestri media inter prælia semper
 Stellarum, cæliq, plagis, superisq, vacavi.
 Nec meus Eudoxi vincetur Fastibus annus.
 Sed cum tanta meo vivat sub pectore virtus,
 Tantus amor veri, nihil est quod noscere * malim

Quàm

Quàm fluvii causas per secula tanta latentis,
 Ignotumq; caput: spes sit mihi certa videndi
 Niliacos fontes, bellum civile relinquam.
 Finierat, contrâq; sacer sic orsus Achoreus:

Fas mihi magnorum, Caesar, secreta parentum

* Prodere, ad hoc ævi populis ignota profanis.

Sit pietas aliis, miracula tanta silere:

Ast ego calicolis gratum reor, ire per omnes

Hoc opus, & sacras populis notescere leges.

Sideribus, quæ sola fugam moderantur Olympi,

Occurruntq; polo, diversa potentia prima

Mundi lege data est, sol tempora dividit * anni,

Mutat nocte diem, radiisq; potentibus astra

Ire vetat cursûs, vagos statione moratur,

Luna suis vi cibis Tethyn terrenâq; miscet.

Frigida Saturno glacies, & zona nivalis

Cessit, habet ventos, incertâq; fulmina Martis.

Sub Iove temperies, & nunquam turbidus ær.

At fecunda Venus cunctarum semina rerum

Possidet, immensæ Cylleniis arbiter undæ est.

Hunc ubi pars celi tenuit, quâ mista Leonis

Sidera sunt Cancro & rabidos quâ Sirius igneis

Exerit, & varii mutator circulus anni

Aegoceron, Cancrumq; tenet, cui subdita Nilî

Ora latent: quæ cùm dominus percussit aquarum

Ignem superjecto, tunc Nilus fonte soluto

Exit, ut Oceanus lunaribus incrementis

Iussus adest: auctusq; suos non antè coarctat,

Quàm nox æstivas à sole receperit horas.

Vana

- Vana fides veterum, Nilo, quod crescat in arva
 Aethiopum prodesse nives, non Arctos in illis
 Montibus, aut Boreas, testis* tibi sole perusti
 Ipse color populi,* calidiq, vaporibus Austri.
- 5 Adde quod omne caput fluvii, quodcunq, soluta
 Praecipitat glacies, ingresso vere tumescit
 Prima* tunc nivis: Nilus neq, suscitatur undas
 Ante Canis radios, nec ripis alligat amnem
 Ante parem nocti Libra sub iudice Phœbum.
- 10 Inde etiam leges aliarum nescit aquarum:
 Nec tumes* hibernus, cum longè sole remoto,
 Officiis caret unda suis: dare iussus iniquo
 Temperiem caelo, mediis æstatibus exit.
 Sub torrente plaga, ne terras dissipet ignis.
- 15 Nilus adest mundo, contrâq, incensa Leonis
 Ora tumet: Cancrôq, suam torrente Syenem,
 Imploratus adest: nec campos liberat undis,
 Donec in autumnum declinet Phœbus, & umbras
 Extendat Meroë. quis causas reddere possit?
- 20 Sic iussit Naturæ parens discurrere Nilum:
 Sic opus est mundo. Zephyros quoq, vana vetustas
 His adscripsit aquis, quorum stasa tempora flatus,
 Continuisq, dies & in aëre longa potestas.
 Vel quod ab occiduo depellunt nubila caelo
- 25 Trans Noton & fluvio cogunt incumbere nimbos:
 Vel quod aquas toties rumpenteis litora Nili
 * Assiduè feriunt, coguntq, resistere fluctus.
 Ille mora cursus, adversiq, obice ponti
 Aestuat in campos, sunt qui spiramina terris

Esse putent, magnosq, compagis hiatus.
 Commeat hæc penitus tacitis discursibus unda
 Frigore ab Arctoo medium revocata sub axem,
 Cum Phæbus pressit Meroën, tellusq, perusta
 Illuc duxit aquas, trahitur Gangésq, Padusq,
 Per tacitum mundi: tunc omnia flumina Nilus
 Vno fonte vomens, non uno gurgite perferi.
 Rumor, ab Oceano qui terras alligat omnes,
 Exundante procul violentum erumpere Nilum,
 Aequorebsq, sales longo miscere tractu
 Nec non Oceano pasci Phæbumq, poliumq,
 Credimus, hunc, calidi tetigit cum brachia Cancrī,
 Sol rapit, atq, undæ, plus quàm quod digerat aër
 Tollitur, hoc noctes referunt, Nilóq, refundunt.
 Ast ego, si tantam* fas est mihi solvere litem,
 Quasdam, Cæsar, aquas post mundi sera peractis
 Sæcula, concussis terrarum erumpere venis,
 Non id agente deo, quasdam compage sub ipsa
 Cum toto capisse reor: quas ille creator,
 Atq, opifex rerum certo sub jure coërcet.
 Quæ tibi noscendi Nilum, Romane, cupido est,
 Hæc Phariis, Persisq, fuit, Macedumq, tyrannis
 Nullaq, non ætas voluit conferre futuris
 Notitiam: sed vincis adhuc natura latendi.
 Summus Alexander Regum, quem Memphis adorat,
 Invidis Nilo, missisq, per ultima terræ
 Aethiopum lectos: illos rubicunda perusti
 Zona poli tenuit, Nilum videre calentem.
 Venit ad occasum, mundiq, extrema Sesostris,

Et Pharios* curvus regum vicibus egit:

Antè tamen vestros amnes Rhodonimq, Padimq,

Quàm Nilum de fonte bibit. vesanus in ortus

Cambyses longi populos pervenit ad ævi,

3 Defectusq, epulis, & pastus cæde suorum

Ignoto te, Nile, redit. non fabula mendax

Ausa loqui de fonte tuo est. ubicumq, videris,

Quæreris: & nulli contingit gloria genti,

Vi Nilo sit læta suo. tua flumina prodam,

10 Quæ deus undarum celator, Nile, tuarum

Te mihi nosse dedis. medio consurgis ab axe,

Ausus in ardentem ripas attollere Cancrum,

In Borean is rectus aquis, mediumq, Booten.

Cursus in* occasum flexus torquetur, & ortus.

15 Nunc Arabum populus, Libycis nunc æquis arenis,

Tèq, vident primi, quærunt tamen hi quoq, Seres,

Aethiopumq, feris alieno gurgite campos.

Et te terrarum nescit cui debeat orbis.

Arcanum natura caput non prodidit ulli,

20 Nec licuit populis parvum te, Nile, videre,

Amovitq, sinus, & genteis maluit ortus

Mirari, quàm nosse tuos. consurgere in ipsis

Ius tibi solstitiis, aliena crescere bruma,

Atq, hiemes adferre tuas: soli q, vagari

25 Concessum per utrosq, polos. hinc quæritur ortus,

Illic finis aquæ. lætè tibi gurgite rupto

Ambitur nigris, Meroë fecunda colonis

Læta comis hebent: quæ quamvis arbore multa

Frondeat, æstatem nulla* sibi mitigat umbra,

Linea tam rectum mundi ferit illa Leonem.
 Inde plagas Phœbi, damnum non passus aquarum,
 * Proveheris, sterileisq, diu metiris arenas,
 Nunc omneis vnum vires collectus in amnem,
 Nunc vagus, & spargens, facilem* tibi credere ripam. 5
 Rursus multifidas revocat piger alveus undas,
 Quà dirimunt Arabum populis Aegyptiæ rura
 Regni clausura* Phile: mos te deserta secantem.
 Quà dirimunt nostrum rubro commercia pontum,
 Mollis lapsus agit, quis te tam lenè fluentem 10
 Moturum totas violenti gurgitis iras
 Nile putet? sed cum lapsus abrupta viarum
 Exceperet tuos, & præcipites cataraçtæ,
 Ac nusquam vetitis ullas obsistere cautes
 Indignaris aquis: spuma tunc astra laceffis: 15
 Cuncta* tremunt undis: ac multo murmure montis
 Spumeus invictis* canescit fluctibus amnis.
 Hinc, Abaton quam nostra vocat veneranda vetustas
 Terra potens primos sensit perculsa tumultus,
 Et scopuli, placuit fluvij, quos dicere venas, 20
 Quòd manifesta novi primum dant signa tumoris.
 Hinc montes natura vagis circumdedit undis,
 Qui Libya te, Nilo,* negent quos inter in alta
 * It convalle jacens* jam molibus unda receptis.
 Prima tibi campos permittit, aperta q, Memphis 25
 Rura modumq, vetat crescendi ponere ripas,
 Sic velut in tuta* securi pace* iræhebant
 Noctis iter mediæ, sed non vesana Photini
 Mens imbuta semel tam sacra cade vacabat.

- * *A scelerum motu: Magno nihil ille perempto,
Iam putat esse nefas: habitans sub pectore manes,
Vlricésq; * deæ dant in nova monstra furorem.
Dignatur * viles isto quoq; sanguine dextras,
5 Quo fortuna parat victos perfundere patres.
Pænâq; civilis belli, & vindicta senatus
Penè data est famulo. procul hoc avertite fata
Crimen, ut hæc Bruto cervix absente secetur.
In scelus it Pharium Romani pæna tyranni,
10 Exemplumq; peris. struit audax irrita fasis,
Nec parat occulta cædem committere fraudi:
Invictumq; ducem detecto Marte laceffit.*

- Tantum animi delicta dabant, ut colla ferire
Cæsaris, & socerum jungi tibi, Magne, juberet.
15 Atq; hæc dicta monet famulos perferre fideleis
Ad Pompeianæ socium sibi cædis Achillam,
Quem puer imbellis cunctis præfecerat armis,
Et dederat ferrum, nullo sibi jure * retento,
In cunctos, in seq; simul. Tu mollibus, inquis,
20 Nunc incumbere toris, & pingueis exige somnos:
Invasit Cleopatra domum, nec prodita tantum est.
Sed donata Pharos, cessas accorere solus
Ad dominæ thalamos? * nupsit soror impia fratri:
Nam Latio jam nupta duci est, intèrque maritos
25 Discurrens Aegypton habet, Romamq; meretur.
Expugnare * senem potuit Cleopatra venenis.
Crede miser puero: quem nox si junxeris una,
Et semel amplexus incesto pectore passus
Hanserit obscenum titulo pietatis amorem,*

Méque

M'equē, tuūque capus, per singula forſitan illi
 Oſcula donabis. crucibus flammisq̃ue tuemus
 Si fuerit formoſa ſoror. nil undiq̃ue reſtat
 Auxilij : rex hinc conjux, hinc Cæſar adulter :
 Et ſumus, ut fatear, tam ſeua iudice ſontes.
 Quem non * è nobis credit Cleopatra nocentem ?
 A quo caſta fuit ? per te, & quod fecimus una
 Perdidim'ſque nefas, p'equē ietum ſanguine Magni
 Fœdus ades : ſubito bellum molire tumultu :
 Irrue : nocturnas rumpamus ſunere ſedas,
 Crudelemque toris dominam matremus in ipſis.
 Cum quocūque viro : nec nos deterreat anſis
 Heſperij fortuna ducis, quæ ſuſtulit illum,
 Impoſuitque orbi communis gloria nobis :
 Nos quoque ſublimēs Magnus facit. aspice liſus
 Spem noſtri ſcleris : pollutos conſule fluctus
 Quid liceat nobis : tumultūque è pulvere parvo
 Aspice Pompeij non omnia membra regentem.
 Quem metuis, par huius erat. non ſanguine clari,
 Quid refert ? nec * opes populorum, ac regna movemus. 20
 Ad ſcelus ingentes facti ſumus. adſpiciat illos
 In noſtras Fortuna manus. en altera venit
 Viſtima nobilior : placemus cæde ſecunda
 Heſperias genteis : jugulus mihi Cæſaris hauſtus
 Hoc præſtare poteſt, Pompeii cæde nocentis
 Viſtulus Romanus amet. quid nomina tanta
 Horremus, virēs q̃ ducis ? quibus ille relictis,
 Miles erit. nox hæc peraget civilia bella,
 Inferiās q̃ dabit populis, & miſſet ad umbras,

Quod

- Quod debetur adhuc mundo, caput. ite feroces
 Caesaris in jugulum: præstet Lagea juvenis
 Hoc regi: Romana sibi, tu parce morari.
 Plenum epulis, madidumq; mero, Veneriq; paratum
 5 Invenies, aude: superi tot vota Catonum,
 Brutiorumq; tibi tribuent, non * lentius Achilles
 Suadenti * parere nefas. haud clara movendis,
 Ut mos, signa dedit castris, * nec prodidit arma
 Vllius clangore tubæ: temere omnia sævi
 10 Instrumenta rapit belli. pars maxima turba
 Plebis erat Latiae: sed tanta obliuio mentis
 Cepit, in externos corruptio milite mores,
 Ut duce sub famulo, iussuq; satellitis irent,
 Quos erat indignum Phario parere tyranno.
 15 Nulla fides pietasq; viris, qui castra sequuntur,
 Venalesq; manus: ibi fas, * ubi maxima merces.
 Aere merent parvo, jugulumq; in Caesaris ire
 Non sibi dant, pro fas, ubi non civilia bella
 Invenit imperii fatum miserabile nostri?
 20 Thessaliae subducta acies in litore Nili
 More furit patrio. quid plus te, Magne, recepto
 Ausa foret Lagea domus? dat scilicet omnis
 Dextera, quod debet superis: nulliq; vacare
 Fas est Romano. Latium sic scindere corpus
 25 Diis placitum: non in generi, soceriq; favorem
 Discedunt populi. * civilia bella satellites
 Movit, & in partem * Romanam venit Achilles.
 Et nisi fata manus à sanguine Caesaris arcent,
 Hæ vincunt partes, aderat maturus uterq;:

Et * deftructa epulis ad cunctas aula patēbat
 Insidias : poterat q, cruor per regia fundi
 Pocula Casareus, mensaeque incumbere cervix.
 Sed metunt belli trepidos in nocte tumultus,
 Ne caedes confusa manu, permissaque fatis
 Te, Ptolemæe, trahat, tanta est fiducia ferri.
 Non rapuere nefas : summi contempta facultas
 Est operis : visum * famulis reparabile damnum,
 * Illam mactandi dimittere Caesaris horam.

Servatur pœnas in aperta luce daturus.
 Donata est nox una duci, vixitque Photini
 Munere Phabeos Caesar * dilatus in ortus.

Lucifer à Casia prospexit rupe, diēque
 Misit in Aegyptum primo quoque sole calentem :
 Cum procul à muris acies non sparsa manipulis,
 Nec vaga conspiciunt, sed iustos quatis ad hosteis
 Recta fronte venit, passuri comminus arma,
 Laturi q, ruunt. * at Caesar mœnibus urbis
 Diffusus, foribus clausæ se protegit aule,
 Degeneres passus latebras, nec tota vacabat
 Regia compresso : minima collegerat arma
 Parte domus : tangunt animos iræ q, metusque :
 Et timet incursus, indignatūque timere.

Sic fremit in parvis fera nobilis abdita claustris,
 Et frangit rabidos præmorsu carcere dentes.
 Non secus in Siculis fureret tua flamma cavernis,
 Obstrueret summam si quis tibi Mulciber Aetnam.
 Audax Thessalici * qui nuper rupe sub * Aemi,
 Hesperiae cunctos procures, aciemque senatus,

- Pompeiūque ducem, causa sperare vetante,
 Non timuit, fatūque sibi promisit iniquum,
 Expavit servile nefas, intrāque penateis
 Obrui: tur telis : quem non violasset Alanus,
 Non Scythia, non fixo qui ludit in hospite Maurus.
 Hic, cui Romani spatium non sufficit orbis,
 Parvāq, regna putat Tyriis cum Gadibus Indos,
 Ceu puer imbellis, * ceu captis femina muris,
 Quærit intra domus : spem vitæ in limine clauso
 10 Ponit, & incerto lustrat vagus atria cursu :
 Non sine rege tamen : quem ducit in omnia secum
 Sumpturus pœnas, & grata piacula morti,
 Missurūque tuum, si non sint tela, * nec ignes
 In famulos, Ptolemæe, caput, sic barbara colchis
 15 Creditur ultorem metuens regniq, fugæque,
 Ense suo, fratrisque simul cervice parata
 Expectasse patrem, cogunt tamen ultima rerum
 Spem pacis tentare ducem : missūque satelles
 Regius, ut se vos absentis voce tyranni
 20 Corripere famulos, quo bellum auctore moverent.
 Sed neque jus mundi valuit, neque fœdera sancta
 Gentibus : orator regis, pacisq, sequester
 Aestimât in numero scelerum ponenda tuorum
 Tot monstribus Aegyp̃te nocens, non Thessala tellus
 25 Vastāq, regna Iubæ, non Pontus, & impia signa
 Pharnacis, & gelido circumfluit orbis Ibêro
 Tantum ausus scelerum, non Syriis barbara, quātum
 Delitiæ fecere tuæ, premit undique bellum,
 Inq, domum jam tela cadunt, quassantq, penateis.

Non

Non aries uno moturus limina pulsu,
 Fracturusque domum, non ulla est machina belli:
 Nec flammis mandatur opus: sed cæca Juventus,
 Consilii vastos ambit divisa penateis:

Et nusquam totis incurSAT viribus agmen.
 Fata vetant, murique vicem fortuna tuetur.

5

Nec non & ratibus tentatur regia, qua se
 Protulit in medios audaci margine fluctus.

Luxuriosa domus, sed adest defensor ubique
 Cæsar, & hos aditus gladiis, hos ignibus arcet:

10

Obsessusq; gerit (tanta est * constantia mentis)
 Expugnantis opus. piceo jubet unguine tinctas
 Lampadas immitteri junctis in vela carinis.

Nec piger ignis erat per stuppea vincula, pèrque
 Mananteis cera tabulas: & tempore eodem

15

Transstráque nautarum summique arserè ceruchi.

Iam propè seminusq; merguntur in * æquore classes,

Iámque hostes, & tela natant, nec puppibus ignis

Incubuit solis: sed quæ vicina fuero

Tecta mari longis rapuere vaporibus ignem,

20

Et cladem fovere Noti, percussáque flamma

Turbine, non alio motu per tecta cucurrit,

Quàm solet æthereo lampas decurrere sulco

Materiáque carens, atque ardens * aère solo.

Illæ lues clausa paulum revocavit ab aula

25

Urbis in auxilium populos, nec tempora cladis

Perdidit in * somnis, sed cæca nocte carinis

Insiluit Cæsar, semper * feliciter usus

Precipiti cursu bellorum, & tempore rapto.

T 2

* Tunc

* Tunc claustrum pelagi cepit Pharō. insula quondam
In medio stetit illa mari, sub tempore vatis
Proteos : at nunc est Pellæis proxima muris.
Illa duci geminos bellorum præstitit usus :

5 Abstulit & cursus, & fauces æquoris hosti.

Cæsar & auxiliis ut vidit libera ponti

* Ostia, non fatum meriti, pænâsque Photini

Distulit ulterius : sed qua non debuit ira,

Non cruce, non flammis, rabido non dente * ferarum :

10 Heu facinus, * cervix gladio malè cæsa pependit :

Magni morte perit. nec non subrepta paratis

A famulo Ganymede dolis pervenit ad hostes

Cæsaris Arsinoë : quæ castra carentia rege

Ut proles Lagea tenet, famulūque Tyranni

15 Terribilem iusto transegit Achillea ferro.

Alterâ, Magne, tuis jam victima mittitur umbris.

Nec satis hoc Fortuna putat. procul absit, ut ista

Vindictæ sit summa tuæ : non ipse tyrannus

Sufficit in pœnas, non omnis regia Lagi.

25 Dum patrii veniant in viscera Cæsaris enses,

Magnus inultus erit. sed non auctore furoris

Sublato cecidi rabies : nam rursus in arma

Auspiciis Ganymedis eunt : ac multa * secundo

Prælia Marte gerunt, potuit discrimine summo

20 Cæsaris una dies in famam, & secula mitti.

* Molis in exigua * spatio stipantibus armis,

Dum parat in vacuas Martem transferre carinas

Dux Latius, tota * subito formidine belli

Cingitur : hinc densæ prætexunt litora classes,

Hinc

Hinc tergo insultant pedites, via nulla salutis.
 Non fuga, non virtus, vix spes quoque mortis honeste.
 Non acie fusa, nec magnæ stragis acervo
 Vincendus tunc Cæsar erat, sed sanguine nullo.
 Captus sorte loci pendet, dubiûsne timeret,
 Optarêve * mori * respicit in agmine denso
 Scævam perpetuæ meritum jam nomina famæ
 Ad campos, Epidamne, tuos, ubi solus apertis
 Obsedit muris calcantem mania Magnum.
 Pharsaliæ Lucani finis.

5

10

SULPITII CARMINA VELVT
 superioribus annectenda.

Erexit mentem trepidi tam fortis imago:
 Et facturus erat memorandi nobile lethi
 Exemplum: sed fata vetant, & fida salutis
 Ostendit fortuna viam, nam levus amicas
 Prospexit puppes: nando quas ausus adire,
 Ecquid stamus? ait: vel jam per tela, fretumque
 Eripiar, juguli vel non erit ulla potestas
 Eunuchos concessa mei, tunc puppe relicta
 Prosiliet in pontum, siccos fert læva libellos,
 Dextra secatur fluctus, tandemque ille sus amico
 Excipitur planctu clamantis ad æthera turba.

15

20

25

EIVSDEM SVLPITII QVERELA

de interitu poetæ, opere nondum
perfecto.

*Hæc cecinit vates scripturus plura : sed illum
In medio cursu iussit mors dira silere.
Accidit ut cygno, qui fixus arundine, carmen
Mille modis querulum, quod cæperat, interrumpit.
Nec phœnix aliter cùm sese imponit in altum,
Quem struit ipse rogam, cantus dulcedine mira
Nondum perfectos plaudenti morte relinquit.
Nec secus Ismariis vates oppressus in oris,
A Ciconum nuriibus, superùm dum cantat amores,
Brutâque cum silvis, & saxa sequentia ducit,
Haud potuit moriens medios absolvere cantus.
Prò scelera, ò superi cruciat quæ pœna Neronem ?
Num rota, num saxum, num stagna fugacia vexant ?
An vultur, pendensve sitex ? an fervet in unda ?
Illum combinat Phlegethon, lacerentque cerasæ,
Hydra voret, rapiëntque canes semperque flagellis
Torva Megæra secet, nec sit requiesque modusque,
Quanto fraudata est tua gloria plena nitore
Corduba ! quamque minus te Mantua docta veretur !
Mantua, cui primæ fulget nunc gleria palme.
Sed contenta tribus longè lateris, alumnis.
Tu vero ô nostrum vates divine laborem,
Quem pro te subii, non averseare probabis.*

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F I N I S.

Robt. Billinge

Rich^d. Hopkins the Translator of
this Book was a Gentⁿ of good family
& fortune; was first a Commoner
in S^t. albanys hall in Oxford: from
whence, on acc^t. of Religion, he re-
mov'd to the middle Temple to study
of Law. In 1568 he retired into Flan-
ders, & after some time into Spain
where he made himself a perfect
Master of that Language: the rest
of his life was spent at Paris, where
he dyed ab^t. y^r. year 1590 in very
great esteem for his learning &
Piety.

*Vir nobilis, tam pietate, quam
Doctrina Insignis.* —

A

MEMORIALL OF A CHRISTIAN LIFE.

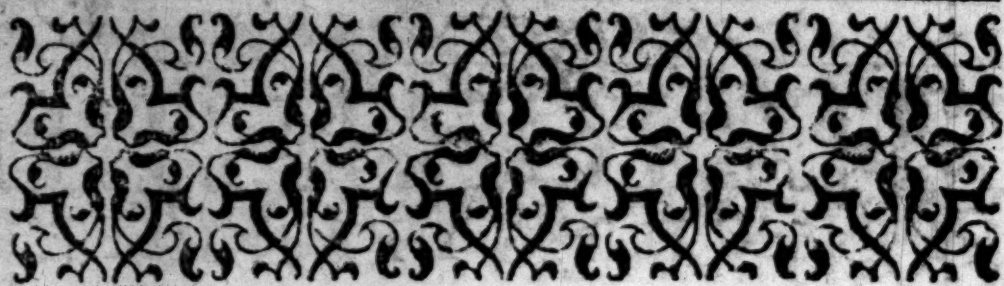
* WHEREIN ARE TREATED AL SVCH
things, as appertaine vnto a Christian to do from the be-
ginning of his cōuerſion, vntil the end of his perfection.

*Deuided into Seauen Treatiſes: the particulars whereof
are noted in the page following.*

§ Written firſt in the Spaniſh tongue, by the famous Re-
ligious Father, *F. Lewis de Granada*, Prouinciall of the
holy order of Preachers, in the Prouince of Portugall.

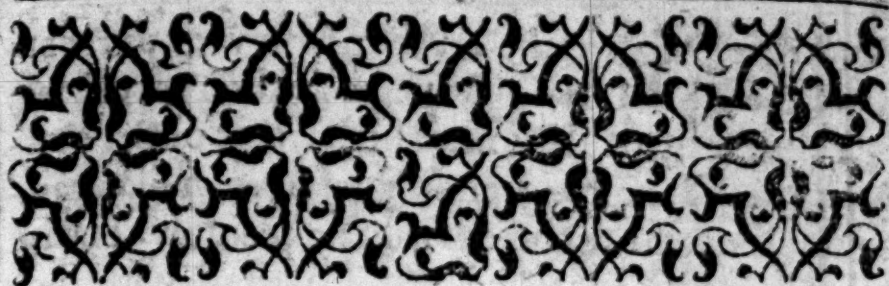


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Anno Domini. 1599.



*** THIS MEMORIALLOF A**
Christian life, is deuided into two volumes:
which containe these seuen Treatises.

- 1 The first Treatise. *Wherein is contained an Exhortation vnto vertue, and amendment of life.*
- 2 The second Treatise. *Of the Sacrament of Pennance, and of the three partes thereof: to witte of contrition, confession, and Satisfaction: with a declaration of the Ten Commandements.*
- 3 The third Treatise. *How we ought to prepare our selues for the receauing of the most blessed Sacrament of the Alter.*
- 4 The fourth Treatise. *Wherein are contained two principall rules of a Christian life. The one rule serueth for suche christians as begin newly to serue God, and haue a desire to be saued. And the other rule serueth for all professed Religious persons in Monastaries, and for such other Christians, as are not contented with the dooing of all such thinges as they know to be of necessitie for their saluation, but willin-
deuour to wade further, and to increase and profit more & more in the way of vertues.*
- 5 The fift Treatise. *Of Vocall prayer.*
- 6 The sixt Treatise. *Of Mentall prayer: wherein is treated of the life of our Sauour Christ.*
- 7 The seauenth Treatise. *Of the loue of God: wherein consisteth the perfection of a christian life, and therem is also treated of such thinges as do eyther help, or hinder the same.*



TO THE RIGHT HONOV-
RABLE, AND VVORSHIPFULL, OF
the foure principall Houses of Court
in London, professing the studie of
the Common Laws of our Realme.



UNDERSTANDING by
good intelligence, of the ge-
nerall well liking, and grate-
full acceptation, that your
Honors and Worships haue
had, of the *Booke of Medita-
tions*, of the Reuerend Reli-
gious Father *F. Lewis de Gra-
nada*, published of late by me in our English tong,
and dedicated vnto you, I haue bin thereby much
the rather prouoked to dedicate also vnto you this
booke of the same Godly Author, intituled *A
Memoriall of a Christian life*: which among all his
bookes of deuotion, is accounted most profita-
ble for all sortes of persons: because it containeth
all such godlie instructions, as are necessary for e-
uery Christian, from the time of his conuersion,
from his sinfull life, vntill he attaine vnto the per-
fection of a Christian life.

And truelie, the Methode & order that the Au-
thor hath taken therein is so excellent, and the
doctrine and instructions so singularly wel treated,
for direction both of the learned and vnllearned in

*A commen-
dation of
this booke.*

rituall life, (wherin the Author hath very discreetly framed his stile to serue both their capacities, and especially of the vnlearned,) that diuers godly learned Diuines intending to treat in like manner of the same arguments, haue plainely, & with great humility confessed, that he writeth with such a rare vertuous spirit, and hath such a singuler gift in explaning his instructions, and in pearcing the hart of a Christian reader, with his zelous godly aduises, & perswasions, that they haue therefore eyther a bridged or translated his bookes, and directed them vnto diuers noble vertuous personages, that requested them to treat of those matters.

And for mine owne opinion, hauing read a great number of spirituall bookes in diuers languages, (all worthy certainly of great commendation,) yet could I neuer find any, whose spirit and wise order of writing hath to well liked my taste, and iudgement, as this godly Authors books, and especiallye this *Memoriall of a Christian life*.

In which booke he is greatly to bee commended, for that in treating therein of the due reformation of our liues, and consequently of the whole Christian State, he hath followed the godly order of proceeding of S. Iohn Baptist, and of our Sauour Christ, & of all his Apostles, Bishopes and Priests, in founding the Christian religion in all countries, that haue bin conuerted to the faith of Christ: I meane by preaching to the people, to doe Pennance for their sinnes, and to Confesse them, & to shew fruits worthy of Pennance, by doing austere painefull workes of Satisfaction for them.

~~And would God, that the late Apostatas, Luther, Zuinglius, Oecolampadius, Calvin, Beza, and other their Schollers, pretending now to be reformers of~~
Christ

Mat. 3.

ver. 2.6.8

Mar. 1.5.

15.

Mar. 6.12.

Luk. 13.1.5

Luk. 24.47.

Acts. 2.38.

Act. 19.18.

Act. 26.20.

Heb. 6.1.

Christs Catholicke church in this our corrupt age, had followed the same godly order of proceeding in their manner of preaching Reformation.

For in my simple iudgement, the right assured way to reforme christendome, being at this present so far corrupted in euery country, is not by force of Armes, nor by terroure, and constraint of grievous penall lawes, for seitures, confiscations, and executions, with terrible deaths: because the christian common wealth in such a generall corruption of all estates cannot by any other meanes be duly reformed, maintained and preserved, but by such as it was at the first founded, and increased. As by the Bishops and Pastors preaching of Penance, contempt of the world, mortification of the flesh, and giuing themselves apparant good example thereof to the common people, and shewing more christian charitable zeale in their deeds, than in their words, which was the godly order of proceeding of the Apostles, and auncient holie Bishops their Successors, in founding and increasing the christian religion in the Primitiue church.

And the like godly order of proceeding for Reformation of the christian State, hath in some ages afterwards bin vsed by *S. Benedict*, *S. Barnard*, *S. Dominicke*, *S. Francis*, and by all the saints, which haue in their times by their wonderfull extraordinary godly example of leading holy penitentiall liues, in vtter contempt of the world, & mortifying their flesh, by continual fasting, watching, praying, wearing of hairecloth, disciplining and whipping their bodies, and other austere vslage thereof, conuerted many thousandes in euery countrey of christendome, some from Schisme, and Heresie, and some from their dissolute licentious carelesse liues; whereby the whole christian State that seemed in

*The right
assured way
to reforme
christendome*

Not one of
the auncient
Christians
that builded
our Churches
Colledges,
& other ho-
ly foundati-
ons, were of
the Calue-
mists religio.

their times in a manner incurable, and vnpossible to be reformed, did recouer a godly reformation, & thereupon deuotion hath in such wise generally increased among al christian people, that they haue builded such a number of goodly churches, chapels, Monastaries, Hospitals, Colledges, and other holy foundations in euery christian countrie, remayning euen yet for the most part vntill this our time. So as our sauour Christ hath bin much glorified by the same & the christian Religion held in wonderfull admiration, euen among the Iewes, Turkes, Sarasins, and other Infidels, that were otherwise professed deadly enemies vnto it.

But we see that the late Apostatas, *Luther, Zu-
nglius, Calvin, Beza*, and other new pretended reformers of Christes Catholike church, would in no wise followe the auncient holie Bishops, Pastours, and Religions persons & other saints in their godly order of proceeding for Reformation of the christian State, and therefore their fruits haue proued accordingly. For these late Apostatas, hauing addicted them-selues vtterly to discredit all the auncient vertuous Bishops, Pastours, & Gouvernours of Christes Catholicke Church, in all ages and contries since Christes time, yea and most of the christian doctrines beleued and professed by our auncient holie forefathers, haue maliciously endeouored, by procuring Schismaticall innouations in religion in diuers countries of Christendome, & by infecting the ignorant artificers, and other simple people, with their new hereticall licentious doctrines, to abolish away thereby the Catholicke religion, and in place thereof to found a new deuised politike licentious Religion, consisting of manifold different sects, that as professed enemies to al vnity, & vniformity in religion among

Note that in
our age, the
seuerall for-

there, in all spirituall and ecclesiasticall thinges or causes, of whatsoeuer Sexe, Age, or Religion the Prince is, yea, albeit the Prince bee but a sucking babe in his or her cradle, and cannot speake, and consequently cannot directe all the Archbishops, Bishops, and Pastors, within his or her Monarchie, in gouernement of all their churches in all spirituall, and Ecclesiasticall thinges or causes.

And in all free cities (where many Magistrates doe gouerne the common wealth,) there the church by the English caluenistes new deuised politike doctrine must bee gouerned by all the same Magistrates that bee gouernors of the common wealth in those cities.

And yet *Caluin* and *Beza*, and all the caluinists of the citties of *Geneua*, *Rochel*, and of all other caluinisticall citties in *Fraunce* and *Sauoy*, as also, all the caluinisticall Ministers in *Scotland*, *Holland*, *Zeland*, *Flaunders*, and in all other of the *Seauenteene Prouinces of the Low Countries*, and all the *Puritans of England*, will haue their new churches gouerned perpetually in all *Monarchies*, *Cities*, *Townes*, and *Villages* throughout christendome, not by anye Prince, Magistrates, or other *Gouernours* of their common-wealthes, albeit they bee Caluinistes: but only by the *Minister*, and a *Consistory of Seniors*, in euery seuerall Parish church, which be commonly artificers, and craftesmen, that in regard of their vehement furious zeale vnto noueltie, and heresie, are specially chosen to bee gouernors of their new churches. And so euery light headed Minister, ioyned with a few ignorant Siners men of occupation or husbandry (moste parishes hauing none other) would rule as it were a Pope and so many Kinges, or rather tirants in euery seuerall parish church, that thereby they may haue

by the Prince
in all Monarchies.

Gouernment
of the church
by manie
Magistrates
in all fre ci-
ties. *Caluin.*
in his *Insti-
tutions.* li. 4.
Cap. 3. Sect.
8. *Beza* in his
booke of di-
uorces page.
161

Most Cal-
uinists wold
haue theyr
Churches to
be gouerned
by the Mi-
nisters and
Seniors in
euery parish
Church, ex-
empted fro
all authori-
ty of Bishops
Archbishops
Pope, and

al others, &
none to con-
role them
but onely
God.

Gaditer in
his Commē-
taries vppon
1. Cor.

Gouernemēt
of the church
by all the
people equal-
ly in all po-
pular States
which were
a monstrous
multitudo
head of the
church with-
out a bodie.
And though
such imper-

haue free liberty of theyr loose consciences, day-
lie to deuise, coyne, and set forth to the common
simple people, newe hereticall opinions, and in-
nouations in Religion, without any controlement
of any Prince, Bishop, Archbishop, or Pope, eyther
for heresie tirranie, or any other wickednes, and
none to correct and controle them for the same
but onely God. Which tumultuous forme of go-
uernmet of euery parish church by Seniors, would
ingender in euery country & state, as many schi-
maticall factions & sects in religion, as there bee
seuerall parish churches, & therefore it is vtterly
misliked, not onely by all the politicke Caluenists
of England, and Lutherans of Denmarke & Sweth-
land, but euen also in all the Lutheran Princes
countries, and Protestantical Cities of Germany. Yea,
and the cittie of Zurich likewise, notwithstanding
they be zealous Zuinglians, will in no wise admitte
that disorderly, & contemptible forme of gouern-
ment by Seniors, in any of theyr pretended refor-
med parish churches, as Gwalter the Minister affor-
meth. And in all Popular States, (as among most
of the Switzers, and Grysons,) where all the people
haue all equall authoritie, and voyces in gouern-
ment of their common-wealthes, and doe all go-
uerne in common, thereby the English caluinists
newe deuised politicke doctrine, all the common
people must be equally Head of the church, as they
are all equally head of the common-wealth, and so
no body at all vnder the head, which were a mon-
ster. By meanes of which newe pretended refor-
mation of the gouernment of Christes catholicke
church, (which before our wicked age was not
variable in euery countrey and state, but vniforme
in all christian countries, and states,) the caluinists
haue and, and doe yet still endeouour fowlie to de-

forme

forme Christes catholicke church in all countries and states throughout christendome, with moste horrible diuision of sundrie sectes, and heresies, tending all to a meere confusion, and plaine A-
theyme, vnder the gay colour, and deceitfull pre-
tence of reforming Christs church in euery coun-
trei and state, according to the puritie of the Gos-
pell.

And to proue moreouer, that the wicked inten-
tion of these late Apostatas, is vtterlie to abolish
and change the state of Christs catholicke church,
and not to reforme it, it appeareth plainly by their
preaching of so many hereticall dissolute licenti-
ous doctrines in Germany, England, France, Scot-
land, Holland and Zeeland, whereby they began in
this our wicked age their new order of preten-
ded reformation of Christs church, not by preach-
ing of Pennance as Saint Iohn Baptist and Christs
Apostles, and the ancient godly Bishops their Suc-
cessors did: but by teaching the people diuers cu-
rious heretical new doctrines concerning predesti-
nation, & reprobation, and perswading them con-
trary to the holy scriptures, that man hath no free
will: nor that any christian is able with the assi-
stance of the grace of God to keepe God his com-
mandements, & that a christian ought not to be a-
fraid of his account for his workes at the dreadfull
day of iudgement: for that as they falsely teach,
Christ will not examine the sinnes of christians at
the day of iudgement, but that *onely Faith* iustifi-
eth a man before God, and *onely Infidelitie* con-
demneth before God, and no other sinne whatso-
euer shall condemne any christian, hauing Faith
in Christ, whether it bee sacriledge, incest, mur-
der, adultery, fornication, theft, periurie, vsurie, nor
any other sinne, be it neuer so horrible. And that

fection of e-
qual gover-
ment by al
the people
may be per-
mitted in g-
uernment of
some comm-
wealth, yet
the like ca-
not bee in g-
uernment of
the church
in any coun-
trie, with-
out most ho-
rrible confu-
sion to the
church.

Gen. 4. 7.

Psa. 83. ver
11.

Psal. 94. 8.

Mat. 23. 37

Luk. 10. 42.

Acts. 7. 51.

Rom. 12. 21

Ad Phila-
monem. 14.

Apo. 22. 17.

Caluin vpo

S. Mat. 27.

Ezech. 18.

verse. 24. 26

Psal. 5. 7.

Psalme. 50.

12. 13.

all

ohn. 8. 34.
 Luk. 7. 37.
 om. 12. ye.
 2. 23.
 cor. 3. 16.
 7.
 phe. 4. 30.
 Iohn. 3. 7.
 . 15.
 Ioh. 3. 14.
 Apo. 21. 7. 8.
 The Puri-
 ans in their
 first reply a-
 gainst D.
 Whitgift p.
 34. affirme
 that it is all
 one to haue
 faith, & to
 see Elect of
 God: but Si-
 mon Magus
 beleeued, &
 yet hee was
 not elected.
 See Acts. 3.
 pers. 22. 24.
 and See D.
 Whitgifts
 defence. pa.
 611. 243.
 Mat. 16. 17
 Si vis ad vi-
 tam ingredi
 serua man-
 data.

all the sacrileges, sodomites, incestes, murders,
 adulteries, theftes, periuries, and all other hor-
 rible sinnes committed by anie of the Elect & Pre-
 destinate of God, (as euery one of the *Lutherans*,
Caluinists, *Puritanes*, and *Anabaptists* hereticall sects
 doe assure them selues most certainly to be of that
 number,) doe not at the very same time when
 they commit them, put them out of the grace and
 fauour of God, and that (as the *Puritan Calvinists*
 doe affirme) it is all one to haue faith, and to be e-
 lect of God: & that therfore euery christian ought
 to beleue and assure himselfe most certainly, &
 infallable, yea, euen as certainly and infallably
 as he beleueth that there is a God, that by his on-
 ly faith in Christ, he is iustified in the sight of God,
 and is also one of the Elect & Predestinate of God
 vnto saluation. These and other the like condem-
 ned hereticall doctrines, preached and defended
 now openly in bookes and pulpets, by these new
 pretended reformers of Christs catholike, church
 haue perswaded an infinite number of christian
 people, both in our Realme of England, & in di-
 uers other countries, to account the way of vertue
 to be impossible, and consequently not to ende-
 uour to follow the same, and that they are not
 bound (as our Sauour Christ requireth of them
 in the Gospell) to keepe God his commādements,
 nor to be sorrowfull for theyr sinns: yea, and with-
 all, that christians needs not so long as they haue
 faith in Christ, to pray daylie to God to graunt
 them pardon & remission of their sinnes: but ac-
 cording to the new doctrine of iustification by on-
 ly faith in Christ, (taught now by these new pretē-
 ded reformers,) to account the daylie saying of
 our Lords praier, called the *Pater noster*, & pray-
 ing to God daylie therein to graunt vnto christi-

ans pardon of their sins by saying daylie vnto him, *dimitte nobis debita nostra: forgive vs our sinnes*, to be as vaine & as idle a prayer for a faithfull christi- an to pray daylie to God, as to pray dayly to God to graunt him Baptisme, or any other request, which he is most certainly assured that God hath already graunted vnto him. For so much as christians are now taught by these new gay reformers, to belieue most certainly & infallible before they begin to pray to God, by saying our Lords prayer, *dimitte nobis debita nostra, forgive vs (O Lord) our sinnes*, that by their only faith in Christ they are already ius- tified in the sight of God, and that they are of the number of the Elect and Predestinate of God to saluation. Whereupon it followeth consequently, (if this their new licentious doctrine were true,) that neither Christs Apostles had any neede, nor christian people need not now, so long as they haue faith in Christ, to say dailie our Lords praier, for to pray to God dailie therein, to graunt vnto them pardon and forgiuenes of their sinnes, (according as our Sauour Christ himselfe in the Gospell hath commanded them,) in case they be most certainly and infallibly assured before they begin to pray, that they haue already obtained the same of God, by their onlie faith in Christ.

And therefore let no man maruaile, that these new Preachers doe neuer preach to the people, to doe pennance for their sins, and to fast and pray for them, seeing all their Doctrines beeing wholly grounded vppon theyr new hereticall licentions doctrine of iustification by only faith, (which new Doctrine they now tearme to be the soule of theyr new caluinisticall church,) are directlie contrarie to dooing of Pennance, and vnto all kinde of spi- ritual exercises of an austere vertuous life, and doe breed

Beza in lib
contra Syco-
phantam ai
Tam certi
sumus nos
Deo electo
quam si pre-
sentes ater-
no illius co-
silio inter-
fuissemus.

Mat. 6. ver
12.

In the Prin-
ted English
book of dis-
putation
with F. Cam-
pion in the
Tower, in

the fourth
dayes con-
ference ifu-
io. 102. Dd
iiij.

Gen. 19. 7e.

1. 15.

Exod. 33.

ver. 17. 19.

4. Reg. 1.

Luke. 1. 28.

30.

Luk. 10. 20

Icha. 14. 3.

Iob. 9. 28.

Rom. 8. 17.

2. Cor. 4. 10

Gab. 1. 5. 24.

1. Cor. 11.

13.

Luke. 9. 23.

1. Iohn. 2. 6.

Phil. 2. 12.

1. Cor. 9. 27

Psa. 118.

120.

Iob. 31. 14.

23.

Joel. 2. 11.

Amos. 5. 18

Mat. 12. 36

Mat. 16. 27

Lu. 12. 4. 5.

2. Cor. 5. 10

Apor. 14.

ve. 6. 7. 13.

Apo. 22. 12

breed in all their followers only an arrogant presumption of security of their owne peculiar election, Predestination, Iustification, and Saluation, whereby they are moued to sing Psalmes in their Schi maticall congregations, and at home, onely to thanke God for the same. As though almighty God had reuealed vnto euery *Caluinist* and *Puritan*, by such a speciall diuine reuilation, that euery one of them is of the number of the Elect, and predestinate vnto saluation, as hee reuealed by a speciall diuine Reuilation vnto some few of his Saintes, as vnto *Abraham*, *Moyse*, *Elias*, and to the most blessed *Virgin* the mother of God, and to the *Apostles*, that they were Elect and predestinate to be saued: and as though all *Caluinists* & *Puritans* were already reigning & triumphing in this mortall life with our Sauour Christ in hys glorious kingdome of heauen, and need not here in this vale of miserie, to mortifie theyr rebellious flesh, and to indge themselves, and to carrie dayly their Crosse, and to worke their saluation with feare and trembling, as all christians are comanded in the holy scriptures, and as though there were no day of iudgement for christians to expect & feare in regard of their sins.

And it is wonderfull, that the diuell hath so bewitched these Apostatas of our time, that hauing so arrogantly presumed without any lawfull vocation and authoritie of the gouernours of Christs catholicke church, and before they haue reformed their owne liues, to pretend to reforme all the Ecclesiasticall state of Christs catholicke church, and hauing proceeded therein with such a new & strange order of preaching of reformation, grounded vpon their new hereticall licentious doctrine of iustification by only faith, contrary to the order of preaching of penance, and of confession, of & austeri-

ty of life, vsed by S. Iohn Baptist, and by our Sa-
 uour Christ, and his Apostles, & the ancient chri-
 stian Bishops and Pastors of the Primitiue church,
 and now perceauing themselues by their own pal-
 pable experience, as both the Caluinists and Puri-
 tans in England, doe in their printed bookes plain-
 ly confesse, that the people of our Realme are not
 more sanctified in their liues by their newe order
 of pretended reformation, than they were before
 their Schismaticall departure from the vnitie and
 obedience of Christs catholicke church, but are &
 doe dayly grow still worse and worse in pride, ar-
 rogancie, blasphemy, glotony, drunkennes, adulte-
 rie, periurie, viurie, detraction, lying, and in al kind
 of deceitfull and false dealing, yea, euen vnto a cō-
 tempt of all the holy misteries of the christian Re-
 ligion, and to be vtterly careles of their owne sal-
 uation, and to become Atheists, yet will they pro-
 ceed in their new disorderly manner of reforma-
 tion of Christs church, and with an intollerable
 shamefull impudencie, doe so proudly vaunt and
 bragge in vaine commendation of themselues, and
 of their new caluinisticall religion, euen in a prin-
 ted English book published of late with priuiledge
 against the Puritans, that they affirme therein with
 out blushing, that their new caluenisticall Bishops
 (notwithstanding they be notoriously knowne to
 be exceeding fleshly, and couetous) are for hone-
 sty of life, not only to be compared vnto, but euen
 also to be preferred before the auncient holy Bi-
 shops of the Primitiue church: And also that no
 Bishoppes in any age since the Apostles time haue
 taught and held so sound and perfect doctrine, as
 their new Bishops in England doe at this time, and
 that their doctrine in England at this day is much
 more perfect and sound, by many degrees, than it

*In D. Whit-
 gifts defence
 against the
 Puritans.*

page. 176.

*See the Pu-
 ritans Epi-
 stle to the
 church of
 England, in
 their second*

*reply a-
 gainst D.*

*Whitgifts
 defence.*

*The frutes
 of the cal-
 uists religi-
 on.*

*See D. Whit-
 gifts defence
 against the
 Puritans.*

page. 472.

473. 526.

was in any age since the Apostles time: and that the Sacraments be now more sincerely ministred in England, than they were in *S. Iustine, Tertullian, & S. Cyprians* time, being so neare the Apostles.

Whereas, if (as our Sauour Christ himselfe affirmeth) euery tree must be knowne, and iudged by his fruite, and euery tree that beareth not good fruite ought to be cut downe, & cast into the fire, verilie, if we compare the euill fruites, that haue proceeded in this age from the tree of this newe caluinisticall pretended reformed religion, & professors thereof, with the good gracious Christian fruites, that haue from age to age proceeded from our ancient christian forefathers, who liued & died in former ages in the faith, vnitie, and obedience of the catholicke religion, and haue so manifestly approued it, and glorified Almighty God in it by their so manifold good christian fruites, and holie charitable works, hauing built in all christian countries, so many goodly churches, chappels, and religious houses for the seruice of God, so many hospitals for relieuing the poore, so many colledges for maintenance of poore mens children in their studie for learning, with so many other holy foundations for marrying of poore young Virgins, and for other workes of pietie, & charitie, the which these new pretended reformers of Christs church haue, and doe yet endeouour to the vttermoost of of their power, to deface, destroy, and plucke downe, as superstitious, and hipocriticall works, insomuch that all the Estates of our realme perceauing by experience, that their new Bishops & Ministers are not Spirituall men, but very worldlings, and no reformers of the Church (as they guilefully promised to our whole realme,) but manifest deformaters, destroyers, and pluckers downe of the church, and

doe

Mat. 12.

ver. 33.

Luk. 6. 44.

Mat. 7. 19.

Wee may iudge whether the catholicke religion or caluinists religion be good, or euill by theyr fruites, that haue proceeded from them.

doe seeke only to enrich themselves, their wiues, and children, with the spoyle & ruine of our churches, and Ecclesiasticall livings, haue therefore complained very grievously of them in an Act of Parliament lately agreed vpon, and published in print with the full consent of all their said new Archbishops, and Bishops that haue accused them therein of many horrible wicked crimes, to the perpetuall infamie of them, and of all other their new Ministers, and pretended reformers of Christs church, videlicet, that they haue euen now of late yeares not only suffered the ancient Pallaces, Mansion houses, and other buildings belonging to their Ecclesiasticall livings, to runne to great ruine, & decay, and in some places vtterly to fall downe to the ground, conuerting the timber, lead, and stones, to their owne priuate lucre, and commoditie: but haue also made deedes of gift, and conlourable alenations, and other conuayances of their goodes & cattels, in their liues time, of purpose to defeate, & defraud their Successors of their iust actions & remedies against their Executors, and Administrators: And haue likewise made long and vnreasonable leasses, and vsed corrupt and indirect dealinges, in transferring Ecclesiasticall livings to other vses: And haue graunted Pensions, and Rents out of them, to the great defacing of the Ecclesiasticall State, and decay of spirituall livings, and Hospitallitie, and vtter impoverishing of all their Successors, and to the euill president, and example for others. All which most shamefull dishonest dealinges, being euident demonstrations of their euill consciences, and dishonest liues, and consequently of the euill fruites of their caluinisticall licentious religion, and being also very far different from the godly deuotion, and carefull prouision of building and mainteining of such a number of churches chappels, monistaries, hospitals, colledges, and other ho-

*In the Acts
of Parlia-
ment, Anno
13. Regina
Eliza. cap.
10. & c. 17.*

Luk. 6. ver.

43. 44.

Non est ar-
bor bona,
quæ facit
fructus ma-
los: neque
arbormala,
faciens fru-
ctum boni:
vnaqueque
enim arbor
de fructu
suo cogno-
scitur.

Mat. 21.

ver. 19.

lie foundations, which the auncient godly Bishops & Pastors had, that liued in the Primitiue church, and in all ages afterward, vntill these late Apostatas began their new pretended Euangelicall reformation of the church in this our corruptage, if I say we will be indifferent Iudges, and giue iudgement according to the fruites that haue proceeded from both the religions, we must needs say & affirme, that the auncient catholicke religion is a good blessed holy christian tree, for that it hath brought forth in all christian countries, such a infinite number of good christian holy fruites, to the honour and glory of our Saviour Christ, and of his deare and louing spouse the catholicke church, & that this new caluinisticall pretended reformed religion appeareth now enidently to all men, that be not vtterly bewitched with their licentious Heresies, to be a cursed euill tree, hauing brought forth euen now in the prime, and first springing forth of their new caluinian church, such an iinfinite number of most horrible stincking pestilent weedes, & of so wicked & scandalous axamples, that it is now manifest euen to Hell it selfe, that our Saviour Christ hath cursed that tree, I meane *their new caluinisticall pretended reformed religion*, as hee did the vnfruitfull figtree mencioned in the Gospell, because it beareth only leaues of bare wordes of the Gospell, and no manner of good fruite, worthy the name of christian fruit. But what excuse think your Honours and Worships, is now alleadged by the schollers of these Apostatas, to withhold them still from reconciling them-selues vnto the auncient christian religion of our holy christian forefathers? Of late one of their chiefest Ministers in England, treating for *Pacification in religion* betweene them and vs, in an English booke, examined, allowed, &

published,

published openly in print in the citty of London with priuiledge, and dedicated vnto their Archbishop of Yorke, blameth many of his own fellowes of indiscreete Zeale, for vrging their separation and departure from our catholicke church, and for denying vs and them to be all of one true Catholicke and Apostolicke church. For that (saith hee) otherwise we make our selues answerable for to finde out a severall and distinct church from them, from which wee descend, which hath continued from the Apostles age to this present: els (saith he) that needes we must acknowledge, that our church is sprung vp of late, or at least since theyrs. I protest before God, that I am verie hartily glad to vnderstand by this printed English Treatise for a Pacification in Religion, that the new caluinisticall Archbishops, and Bishops of England doe now at the length so solemnely recant, and vterly mislike the Apologie of their new church of England, published also in print, both in Latine and English, in the first beginning of her Maiesties raigne, with like aduise and allowance of all their new Archbishops and Bishops. In which Apologie of their new English church, vpon indiscreete Zeale, as now it is plainly confessed by them in print, & vpon a dispitefull rancour, and enuie against the Bishop of Rome, and other Catholicke Bishoppes, for condemning the chiefe authors of their new Sects, for Schismaticks and Hereticks, and burning diuers of them for the same, they then vrged, and protested very vnaduisedly, and passionately, to defende their separation and departure from our Catholicke and Apostolike church, as from the church of Antichrist.

But being now (God bee thanked) so plainelie granted & confessed by them, in an English booke allowed and published in print with Priuiledge, &

M. Edmund Buny Minister, in his Treatise of Pacification.

There was neuer any church before Luthers Apostacie, that had the like variable formes of gouernment & like doctrines, and like order of ministration of Sacraments, as the caluinists new Scismaticall church hath at this daie.

If they can finde out a like Church to theirs herein in any former age, I offer to be then a Calvinist.

fold openly and freely, now more than a whole
 yeare together, vnto all our whole realme, for an
 ouerture of a *Pacification*, & Reconciliation in re-
 ligion betweene them and vs, that *our church is the*
true Catholicke and Apostolike church of Christ, and
 sithence all the caluinists will needes be accounted
 now *faithfull members of our true Catholicke & Apo-*
stolike church, and perswade vs whether we will or
 no, that they be neyther departed, nor leparated,
 nor deuied from our true Apostolike Church,
 notwithstanding their *proclaymed manifest Schisme,*
and disobedience, with sundry damnable Sectes and
 Heresies, and apparant Schismaticall departure, se-
 paration, and diuision from vs, by their new varia-
 ble gouernment of theyr churches in euery coun-
 try and state, and new schismaticall deuised order
 of ministratiō of Sacraments, and by their open
 despitefull rayling these many yeares in all theyr
 pulpits and bookes, against our church, and cruell
 periecuting of all the Pastours, Bishoppes, Archbi-
 shoppes, and other gonernours thereof, yea, & of
 all others that professe the doctrines of our Catho-
 licke Religion, calling them all members of the
 church of Antichrist, and of Satan, as the experi-
 ence is notorious vnto all the world, let vs heare
 yet, what they alleadge in their *Treatise of pacifica-*
tion for one of their chiefeest impedimentes, why
 they refuse now to ioyne in religion with our true
 Catholicke and Apostolike church.

For that (say they in this *Treatise of pacification*)
 among other things they should then bee bounde
 to Confession and Pennance: *which things say they*
are burdensome, and a'horring from mans nature.
 Let vs admit now, that in the regard of the corrup-
 tion of mans nature they bee so indeede, in like
 manner as all other spirituall exercises are, that

tend

The Calui-
 nists chiefe
 excuse, and
 impediment
 why they
 refuse a pa-
 cification,
 & reconcilia-
 tiō with
 Christes Ca-
 tholicke
 and Apo-
 stolike
 church.

Joel. 2. ver.

12.

Mar. 2. 20

Marke. 13.

33.

tend to the mortification of our flesh, as fasting, watching, long prayers, and the feare of our account at the dreadfull day of iudgement, and the feare of the paines of hell, and to haue a willing minde to loose all our landes and goods, yea, & our life also, in defence of the honour of our Sauour Christ and his catholicke religion, and not to bee reuenged of our enemies and perlecutors, but to pray for them, and loue them: all which vertuous acts our Sauour Christ in the Gospell requireth of all christians, besides their faith, howsoeuer mans nature abhorreth them, as burdensome vnto it.

But to comfort nowe these zealous men, that seeme to bee so desirous of vnity in one vniforme christian faith, and religion among all christians, in all christian countries throughout christendome, and are so greatly hindred in their so earnest desire of a Pacification, and reconciliation in religion, with our true catholike & apostolike church, by reason of them it requireth confession of theyr sins, and dooing pennance for them, which as they say, their mans nature greatly abhorreth as burdensome vnto it: I doe assure them, that if we consider mans nature only by it selfe alone, without the assistance, light, and strength of the grace of God, which reformeth and strengthneth the frailtie and weakenes of our nature, the mans nature of all catholikes likewise is generally very prone to fauour their licentious caluinisticall religion in this respect. For that of all thinges in the christian religion, our mans nature findeth most difficultie & repugnancie to yeeld to confesse our secret deadlie sins to a Priest our Ghostly Father, as to the Vicar of christ, and to doe Pennance for them. And whosoever will dilligently peruse the auncient counsels, shall find therein, that the auncient christi-

Luke. 5.35.
 Luke. 18.1.
 Mat. 12.36
 Mat. 16.27
 Lu. 12.4.5.
 2. Corint. 5.
 ver. 10.11.
 Matt. 10.
 ver. 32.33.
 Luke. 14.
 ver. 26.33.
 Mat. 5.44.

stian Bishoppes, and other Gouvernours of Christs catholicke church in former ages, haue beene more troubled in deuising good Ecclesiasticall lawes and ordinances, to reforme the negligence of christian people, concerning confession of theyr sinnes, and doing Pennance for them, than for any other matters appertaining to the christian religion.

And as I haue beene credibly informed by diuers godly learned Priestes of our *Seminaries*, that haue trauailed of late yeares in diuers parts of our realme, with great christian charitable and Apostolicke zeale, to conuert the *Caluinists* and *Puritanes* from their damnable Schisme and Heresies, to the faith, vnity and due obedience of Christes Catholick church, (out of which, as euen *Caluin* in his booke against the *Anabaptists*, and *Doctor Whitgift* in his defence against the *Puritanes* doe affirme, there is no remission of sinnes, but men beeing out of the church doe then as they say become diuels, and fall from error to error without any stay,) our Seminarie Priestes haue found most difficultie, and repugnancia in conuerting the Schismatickes and Heritickes, when they endeououred to perswade them vnto Sacramentall confession of their sinnes, and to doe Pennance for them. Because their corrupted mans nature being so fraile and weake, and accustomed so many yeares together to presume to be secure & most certaine of their election, predestination, iustification, and saluation, by their onely faith in Christ, and not to bee afraide of their account at the dreadfull day of iudgement, for that no other sin but infidelity onely would condemne any christian before God, as their new Hereticall Preachers haue falsely taught them, what maruaile is it, if they haue bin, and be still vnwilling to confesse their sinnes, and to doe Pennance for them, si-

thence

Caluin. aduers. Anabapt. In Do. Whitgiftes defence against the Puritanes. page. 260. & 74.

Lutherus in lib. de captiui. babyl. ait homo Christianus etiam volens non potest perdere salutem suam, nisi peccatis noli credere.

thence they looke onely vnto the burden thereof, (as it seemeth to the fleshly consideration of theyr corrupted mans nature,) and know not as yet the inestimable great spirituall profit that would come vnto them thereby? And therefore we may easily conceaue, that our godly Priestes haue beene exceedingly encombred these late yeres, to perswade the common people of our miserable countrie to due reconfiliation to the catholike church, by confessing their sinnes, and doing Pennance for them, sith euen the new caluinisticall Bishops and Ministers are not ashamed now to aleadge the same excuse, as a principall impediment of their ioyning in a Pacification in Religion with vs. For say they (in their treatise of Pacification,) confession of sinnes, and doing Pennance for them, is burdeniome, and their mans nature abhorreth it.

But vnto this their fleshly consideration of the corruption and weakenes of mans nature, without any spiritual consideration of the inestimable great light and force of the grace of God, which remo- ueth away the great hardnes and difficultie, that is in keeping God his commandements, wee may say vnto the *caluinistes* and *Puritanes*, as our Sauour Christ said vnto the Pharisees, *Vos secundum carnem iudicatis. You doe iudge according to the flesh.* And as S. Paul writeth to the Corinthians. *The sensual mā perceaueth not those things that are of the spirit of God, for it is foolishnes to him, and he cannot vnderstand, because they are spiritually examined.* And withall, wee must put them in remembrance of those notable sayings of S. Paul to the Romans. *They that are according to the flesh, are affected to the things that are of the flesh, but they that are according to the spirit, are affected to the things that are of the spirit, &c.* And that the wisdom of the flesh is death, and an enemy to

Ioh. 8. 7. 15

1. Cor. 2. 14

Rom. 8.

ver. 5. 6. 26

God, for to the law of God it is not subiect, neyther can it be. And that the spirit of God helpeth our infirmity.

No other religion but only a licentious fleshly religion will content and perswade the caluinists & Puritans, to agree vnto a pacification with Christs catholicke church.

Luke. 9.

verse. 23.

1. Iohn. 2. 6.

Rom. 8. 17.

2. Cor. 1. 7.

2. Cor. 4. 10

2. tim. 2. 11

1. Pet. 2. 21

1. Pet. 4. 1.

The caluinists licentious religi-

If we had such liberty graunted vnto vs by Almighty God, as to deuile and chuse such a religion as should be best liking to mans nature, & not burdensome vnto vs, I see then wee might agree with all the Lutherans, Calvinists, and Puritanes vppon a Pacification in religion. For then should we easily agree together to haue no fasting, no watching, no long prayers, nor any sorrow, confession, nor satisfaction, nor any obseruation of vowes of chastitie made to God, nor any louing of our enemies, and persecutors, nor any iudging of our selues, nor any chastising or mortifying of our rebellious flesh, nor any working of our saluation with feare and trembling: but we might then agree together, to lay all vpon Christs Crosse, & account our selues as faithfull members with Christ, without carrying our Crosse dayly with Christ, and without following his painefull footsteps, and we would then be glorified with Christ, without suffering with Christ, & be secure, and most certaine of our election predestination, iustification, and saluation, by our only faith in Christ: and no other sin should then condemne any christian, but infidelitie only: and then woulde wee come to church, onely to prairie and thanke the Lord, with singing some Geneva riming Psalmes, for such a licentious fleshly Religion, as were void of all painefull austere workes, and wee might then condemne all the austere penitentiall liues of S. Iohn Baptist, & of all the holy Heremits, Monkes, and other Saintes that were in the Primitive church, as foolish and superstitious.

O how conformable and well liking would such a licentious religion be to mans corrupted nature: And how soone and easily might we then haue such

a Pacification in religion with the caluinists & Puritanes, as would not bee burdensome to flesh and blood, nor abhorring from mans nature?

But now forsomuch as the will and ordinance of almighty God is reuealed to his church in the holy scriptures, contrary to such a dissolute Pacification in religion, for that therein is signified, that if wee live according to the flesh wee shall die. And that flesh and blood (I meane not their substance, but their corrupt qualitie) cannot possesse the kingdome of God, & that we must mortifie and subdue our flesh, to make it obedient vnto our spirit, and sith also our Sauour Christ hath instituted, and ordained in the holy scriptures, that wee must confesse our sinnes vnto a Priest our Ghostly Father, and doe penance for them, that thereby we may be made partakers (as his faithfull obedient members) of the inestimable abundant fruites of his bitter passion and death, for obtaining of remission of our sins. All christians ought therefore to follow precisely his holy will, and ordinance therein, and to pray daily to Almighty God to help vs with the assistance and strengthening of his grace, that we may be strong, and able to beare this burden of confessing our sins, and dooing penance for them, & to resist and ouercome the great difficultie & repugnancy of our mans nature in the execution thereof: in such wise, that wee may conquere all the inordinate affections, heauines, and lothsomnesse of flesh and blood, and say courageously with S. Paul. *Omnia possum in eo qui me confortat. I can doe all things in him that comforteth mee.* And say likewise with him. *I live, now not I, but Christ liueth in me.* For as he also writeth to the Corinthians. *He that cleaueth to our Lord is one spirit with him.* In which places of holy scripture we see, that S. Paul maketh no great

account

on, grounded vpon Iustification by faith only, is not burdensome to flesh and blood.

Reu. 8.

verse, 13.

1. Cor. 15.

50. 8.

John. 20.

ver. 21. 22.

ver. 21. 22.

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ver. 21. 22.

account of the corruption and weakenes of mans nature, when he considereth the inestimable great light, force, and strength of the Spirit, and grace of God, which surmounteth it exceedingly in strength without any comparison, and is neuer denied to any christian, praying duely for the same.

And after that a Christian hath obtained the spirit and grace of God, then findeth he verified in himselfe (as S. Iohn saith) that *the Commandementes of God are not heauie*: and (as our Sauour Christ affirmeth) that *his yoke is sweet and his burden light*, and withall, that as Christ said vnto S. Paul. *Sufficit tibi gratia mea*, my grace is sufficient to strengthen thee, so is the grace of God sufficient to strengthen a christian in such wise, that he may be stronge and able therewith to keepe God his commandements, in such degree of perfection, as Almighty God requireth of vs in this our transitory life, according as the Prophet Dauid did keep them after his conuersion, as it is expresly affirmed in one of his Psalmes.

Wherefore I desire the *Caluinists & Puritans*, in their treating of a Pacification in religion with vs, not to haue so great regard to the burden of flesh, and blood, as to debarre all christians thereby of Pennance, and Sacramental confession of their sins to a Priest their Ghostly father: but rather to consider with them selues what inestimable spirituall profit commeth vnto all christians that deuoutlie frequent the same. For as the learned diuine *Caietan* saith very well. *Frequens confessio est medicina valde conseruatiua hominis in timore Dei*. That is to say, *Often confession is a medicine preserving a man verry much in the feare of God*. In somuch that by experience it is now found, that looke in what countries of Christendome Sacramentall confession to a

Priest

Mat. 7. vs.

7. 8. 11.

1. Iohn. 5. 3.

Mat. 11. 30

2. Cor. 12. 9

Sap. 8. 21.

Phil. 2. 13.

Rom. 7. ver.

24. 25.

Rom. 8. 37.

Mat. 19. 17

Ioh. 15. 14.

Psal. 118.

ver. 32. 172

Seruari mā

data tua.

Idi Sum-

ulam Cai-

ani de pec-

atis.

it. Confes-

io.

Priest is abolished, there the whole common welth (by wanting such a notable and moſte certaine inſtrument, for correcting and amending the maners and liues of chriſtians) is much more full of all ſecret, and moſt horrible ſins, then it was in former times before Sacramentall confeſſion of finnes was abolished. And both men, and women, young, and old, are there generally ſo farre corrupted with the cuſtome of ſin, that they haue loſt all feare of God, and are become ſo deſperate, and ſhameles in theyr horrible finnes, that they are not aſhamed nowe openly to commit the, & openly to bragge of them.

The *Proteſtantes of Germany* haue publiſhly acknowledged their great ouer-ſight in debarring their people from vſing Sacramentall confeſſion of theyr finnes. And therefore as the famous learned diuine *Dominicus Soto*, Ghoſtly Father to the late Emperour *Charles the fiſt* reporteth, as a thing done in his preſence, the *Proteſtantes of the Citty of Norimberge in Germany*, ſent an Embaſſage to the Emperour, whereby they made humble ſute vnto him to ſet forth an *Emperiall Ediſt*, for to conſtraine the people, to vſe againe ſecret confeſſiō of their ſins. For that (as their Embaſſadors then affirmed) they had found by experience, ſince the time that the people of their citty had ceaſed to vſe ſecret confeſſion of their finnes, that all their common wealth abounded with ſuch horrible vices againſt Juſtice, and other vertues, as in former ages were veterlie vnknowne to their people.

And as touching our owne cuntry of *England*, I appeale not only to the graue iudgement, and teſtimony of all the Iudges, Juſtices, and other Magiſtrates, and Officers, in euery ſheire: but euen alſo vnto the manifold, lamentable, and moſt grieuous complaints, of the increaſe of late yeres of ſo much

false

Dominicus Soto in Quart. Senten. diſt. 18. queſt. 1. art. 1.

In the Act. of Parliaments. Ann. 5. Regina Eliſa. cap. 8. cap. 9. & ca. 14. Ann. 1. Regina Eliſa. cap. 5. ap. 7. cap.

cap. 8. Ann.
23. Regine
Eliza. cap. 7
cap. 8. and
cap. 9.

And see the
Puritanes
Epistle to
the Church
of England,
in their se-
cond reply
against Do.
Whitgifts
defence.

Sacramentall
Confession
of our sins
to our ghostly
Father, is
ordayned by
Christ in his
Church as a
notable
meane for
correcting
and amend-
ing the mā-
ners & lives
of Christi-
ans.

false deceitfull dealing, and other wickednes specified (with rehearfall of many horrible particulars) in diuers Acts of sundry late *Parliaments*, enacted, and published in print, by full consent of all the Estates of our realme, yea, and by the consent of all the new Archbishops, and Bishops, who openly agreed and gaue their voices in those *Parliaments* vnto those so lamentable complaints, whether all finnes of murder, incest, adultery, theft, wilfull periurie, subornation of false witnesse, forging of false euidences, and writings, lying, deceitfull dealing, fraudulent banckrupting, flaudering, gluttonie, delicacie, drunkennes, ruffianlie, and womāly apparell, and all kinde of pride, arrogancy, and presumption, haue not much more increased in our realme, since the time that the vse of secret confession of our sins to our Ghostlie Father hath bin banished away from thence.

Verilie, for all catholike countreys all godlie wise men be there perswaded, that whatsoeuer holinesse, pietie, & Religion, haue beene by the speciall fauour of God preserued in the Church in this corrupt age, the same for a great part is to be ascribed vnto the Godly vse of Sacramentall Confession of our sins vnto our Ghostly Father. And of this point we may al assure our selues, that in case it were not of such inestimable profit for the saluation of our soules, and such a principall approued bulwarke & defence of vertue among Christians, as it is, Satan the enemy of all mankinde (who continually enuieth, and endeuoreth to hinder our saluation) woulde neuer haue labored so maliciouslie, and earnestlie, by his hereticall ministers, as he hath done in this wicked time, to deprive all christians of the Godlie vse & benefit thereof.

Now for conclusion, I must humbly desire your

honors,

honors, and worshippes, not onlie diligentlie to reade ouer, but also earnestlie to followe the Godlie instructions conteyned in this notable vertuous booke. Wherin the Godlie Awthor hath excellēt-
lie wel taught vs, how to be sorowfull for our sins, and howe to confesse them, and make satisfaction for the gilte of temporall payne dewe vnto them, and with that dewe Preparation and order wee must receaue the most blessed Sacrament of the Aulter. And he hath also geuen vs very notable good christian rules for the better direction of our liues. And withall I haue annexed & dispersed in some partes of this booke diuers additions, collected out of the best learned catholike booke I could finde. The which additions in regard of the present generall infection of our countrey with manie pestilent heresies, are not onlie in my opinion, but in the graue Iudgement also of other more wise, and learned men, thought verie necessarie, for the better explaining, & vnderstanding of the churches doctrine, concerninge confession, and Satisfaction, & diuers causes of conscience. The additions are printed in a distinct seuerall letter from the Awthors booke, sauing that certayne deuout prayers onlie of the Awthors be printed with the same distinct letter. And what soeuer commendations is to be geuen for the additions, is to be referred vnto diuers godly diuines, that haue assisted me therein, with their graue learned aduises, and corrections.

I beeseche almightie God to blesse, direct, and confirme all your honors, & worshippes with a principall spirit, that ye may so liue and die in the auncient Catholicke Faith and Religion of our Holie Christian forefathers, that yee may raigne also with our Sauour Christ and with them, in euerlasting glorious felicity in the kingdome of heauen, where

neuer

neuer yet came, nor can possibly come, any of the
Lutheran, Zwinglian, Calvinian, Puritan, or other
 damnable Hereticall Sectes, that haue died vnre-
 pentant therein, out of the vnitie, and obedience
 of Christs Catholicke Church. From Roan, vppon
 the Holy Feast of the connerfion of *S. Paul*, in the
 yeare of our Lord . 1 5 9 9.

*By him that desireth aswell the Salvation
 of all your Honours, & Worshippes Soules,
 as of his owne Soule.*

RICHARD HOPKINS.





THE PROLOGVE TO THE CHRISTIAN READER.



LIKE AS the tastes and iudgementes of writers haue bin diuerse (good Christian Reader) euen so the matters and arguments, wherof they haue treated, haue bin also diuers. Some there haue bin, which being affectionated vnto the beauty of eloquence, haue imployed themselves to frame a perfect Orator, taking him from his childhood, and leading him through all the steps and degrees of that facultie, vntill they haue brought him vnto the highest perfection of the same. Others haue indeuoured after the like sort to forme a perfect Prince, others a Captaine, others a Courtiour. And thus hath each one trauailed to extoll and aduance that thing with his penne which hee moste esteemed. Now of this are wee right well assured

assured, that among all the thinges of this world, there is nothing of greater price & estimation, nothing more excellent & diuine, than a perfect Christian. The which as he is ordained vnto a supernaturall end, so the life which hee liueth is also supernaturall: for which cause hee is called of the Holy Fathers a heavenly man, or an earthly angell. Wherefore sith that our faculties (which are so much inferiour to this facultie, as their end is inferiour to the end of this) haue had writers which with so great diligence haue set forth whatsoeuer seemed necessarie vnto the perfection of them, euen from the first beginning vntill the latter ending, how much more conuenient iwere it that the like diligence shuld not bee wanting in this heavenly profession, the which as it is of higher dignitie thā all other professions, so is it a harder matter to apprehend it exactly, and therefore hath more need to bee set forth and written of. Now this is the thing (good Christian Reader) which I haue so many yeares desired: to wit, to see some booke that should treat particularly how to forme a perfect Christian, & that might containe a briefe some of all such things as doe appertaine vnto the profession of this heauē-

ly life. For like as good Artificers doe endeavour to haue all such tooles and instruments as belong to their occupation, and as those that studie any Arte or Science doe seeke to haue some booke wherein is contained whatsoeuer concerneth that science, that hauing ech thing set in order together in one place, their memory might the lesse be distracted, euen so me thought it was very requisite to doe the like in this profession, which is the Arte of Artes, and Science of Sciences: to the ende that all such as desire to serue almighty God (hauing this commoditie readie framed to their hands) might very eallie finde out an instruction and light, to direct their liues, and that the Ghostly Fathers, & Catholicke Preachers, which are zealous of the Christian common weale, might also haue without any great charge whether to referre their ghostly children, and hearers, and such as come vnto them for counsell, to vnderstand whatsoeuer belongeth to their profession.

I knowe this right well that there want not for this purpose at this daie a number of books which doe conteine verie sound and Catholique doctrine: howbeit for the greater part of the they do attend to some

one particuler matter and will not binde them selues to treat in a small volume of all such matters as doe concerne a perfect christian life. And albeit that the Catholique Catechismes (which are sommes or abridgements of the Christian Doctrine) doe treat of euerie thinge that appertaineth to the same, yet for so much as these haue respect to declare the substance of thinges, and such as belong to the vnderstanding thereof, the doctrine of such Catechismes apperteineth rather to speculation, than to practise: I meane hereby, that such doctrine tendeth rather to giue light to the vnderstanding than to moue the will vnto the exercise & vse of vertue.

Now for this cause I haue determined with the grace of god and helpe of the writings of the Holy Fathers, who in diuers partes of their writings haue handled all these argumentes, together out of them all this booke, wherein is treated of all these matters. In which booke I meane to forme a perfecte christian, trayning him throughout the passages and exercises of this life, euen fro the beginning of his conuersion vntil he come vnto the end of perfection. And in doing this I make account that I take it in hand so rough, and vn-

*What the
intention of
the Author
is in this
booke.*

wrought.

wrought, as if one should hewe it downe in the wood with his boughes and barke, and should beginne to labour vpon it by litle and litle vntill he bring it vnto his due perfection. For the performance wherof, in the first treatise I set before him paradise, and hell, and the greate benefites which doe accompanie vertue: and withall the bounden dutie he oweth to followe the same, that by this meane he may be induced to make a firme determination with him selfe to forsake sin, and returne vnto the seruice of his Lord, and creator. Afterwardes presupposing this resolute determination in him, forsomuch as the entrie vnto this waie is by the Sacrament of pennance, I teach him in the second treatise after what sort he ought to do penance for his sins: wher are set forth many considerations, and praiers, that serue to moue him to an earnest sorow and abhorring of the sins & offences of his former life. And there is also an instruction to teach him how to confesse him selfe of them, and how to satisfie almyghty God with due satisfaction. After confession, ther followeth the receuing of the most blessed sacrament of the Aulter, & so ensueth immediarly the third treatise, wher-

*The first
Treatise.*

*The second
Treatise.*

*The third
Treatise.*

*The fourth
Treatise.*

in he is taught after what sort he ought to prepare himselfe to communicate worthily, and what things are requisite thereunto, with prayers also which are to be said both before and after hee hath receaved the most blessed Sacrament. When hee hath receaved these SACRAMENTES, it followeth forth with that he doe amend his life: and therefore I haue adioyned the fourth treatise, which handleth the same matter: And forsomuch as there be some Christians that content them-selues with dooing only that which is of necessitie to be done for their saluation: & some others also that will passe more forward, & walke to perfection, (the which persons not being contented with the charge of the cōmandements, will lay moreover vpon themselves another charge of such thinges as are taught in the gospell by way of counsell only,) therefore I haue set forth in that treatise two rules of good life, the one is commō for the first sort, the other is straiter and more spirituall for the other sorte. And because no man can eyther beginne or perseuer in good life without the helpe of the grace of God, the which is obtained by meanes of prayer, therefore I haue immediatly after the instructions & rules of

good life treated of praier. Now whereas there bee two kindes of prayer, the one which is pronounced with the voice, commonly called *vocall prayer*: the other which is conceaued in the minde, commonly called *mentall prayer*: of the first I haue treated in the fifth treatise, where are set out many Vocall prayers seruing for diuers purposes and vses of a Christian mans life: and there are also declared the conditions requisite to a good prayer: but of the second kinde, which is *mentall prayer*, I haue handled in the sixt treatise, where I treat onely of the matter of this kind of prayer, which is the consideration of the principall misteries of the life of our Sauour Christ, & of the benifits of Almighty God: For as touching the rest that appertaineth to this argument, we haue already treated in our *booke of prayer and meditation*. After all this there remayneth nothing els but to arriue vnto perfection, (the which consisteth in the loue of God) and of this I haue treated in the seauenth and last treatise, wherein all such things are declared as serue to obtaine this supream vertue, as those also which doe hinder it. And there be moreover set forth certaine considerations, and praiers, wherein he ought to exercise him-

*The fifth
treatise.*

*The sixth
treatise.*

*The perfec-
tion of a
christian
consisteth
in the loue
of God.
The seauenth
Treatise.*

selfe for the obtaining of the same vertue.

This is now Christian reader the course of all the Christian life, deuided into theise seauen iourneis, wherunto may bee reduced whatsoeuer this heavenly philosophie teacheth vs.

And for somuch as the foure first treatises do conteine doctrine cōcerning things that ought to be done, and the other three that followe doe serue rather for the exercise of praier, and of the loue of god, (the which be such thinges as a man ought alwaies to haue in his handes) I thought it good therefore to deuide this whole book into two volumes: to the ende that euerie man might alwaies carry with him in hys bosome the second volume without anie great burden, being so necessarie as it is for all times and places, and because all these matters are treated here briefly: it seemed to me very conuenient to call this booke a MEMORIALT, as wherein a man vseth to write such thinges as hee hath to doe in a brieft sort. And yet the briefenes of this booke is not such, but that it containeth all such thinges as seeme necessarie for the argument of the same.

True it is, that the matter of this booke is very copious and plentifull, wherein

there

*Why this
booke is cal-
led a Me-
moriall.*

there be many thinges to be said, and ver-
ry worthy to bee committed to writing,
but these many remaine for other writers.
And yet in case it shall please Almighty
God to prolong a little while the time of
my life, (which so swiftly runneth away in
post, I may the handle more at large some
parts of this booke, especially the exhor-
tation to good life, and the rules of good
life, and the treatise of the loue of God, to-
gether with the treatise of the life of our
Sautour Christ. And albeit, the thing wee
pretend here to doe, (which is to forme a
perfect Christian) bee properly the worke
of the holy ghost, yet neuerthelesse like as
grace excludeth not our trauaile & indu-
strie, but must rather of necessity concurre
therewith, euen so the inward instruction
of Almighty God excludeth not the out-
ward teaching of men, but doth of neces-
sitie require the same. The which office
particularly appertaineth vnto the Priests
and Pastours of the Catholicke Church,
vnto whome Almighty God referreth vs,
that they should teache and informe vs in
his law. And therefore among the Priest-
ly vestiments of the high Priestes, there
was one that was called the *Rationall*, (the
which was put vppon his breast) wherein

*Dent. 17.
verse. 12.
Malac. 2. 7.
Luk. 10. 16.
Heb. 13. 17.*

Rationall.

Lewit. 3. 8.

Exod. 18.

*verse. 19 &
10.*

Osee. 4.

Iere. 50.

*The ignorance of
priesties and
pastors is a
great scourge
of God.*

Esay. 29.

verse. 14.

were written these wordes, *Doctrina, & Veritas: doctrine & truth:* the which two things should be in the breast of Aaron, to the end that from thence, as from a principall fountaine they might bee deriued vnto all the others. And this is so principall an office, that Moyse reserued it only for himselfe, by the aduise of hys father in law Iethro, who conncelled him to commit all other causes, and temporall affaires vnto other iudges, but for such thinges as appertained vnto the religio & seruice of God, and teaching of the people the Ceremonies of the law, and after what sort they ought to serue & honour Almighty God, that he should reserue that to himselfe, & because certaine Priestes were afterwards negligent in doing this office, Almighty God sent vnto them one of his Prophetes to tell them these wordes: because thou hast cast away the science and knowledge of thy law, I will also cast thee away, that thou shalt serue me no more in the office of Priesthood, and for a most grieuous punishment Almighty God threatned them by hys Prophet Esay these kinde of scourges, saying: that by reason of their great sinnes, he would punish them with a strange and terrible punishment, which should bee, that the

wisedome of the wise should perish, and the vnderstanding of the sagest among the people should be obscured. Now as the want of knowledge in the superiours is here delared to be one of the greatest scourges & terriblest plagues of God: euen so also in the want of knowledge in the inferiours, no lesse plague and punishment of God: For when the light of the vnderstanding is taken away, which guideth all our doings, and is as it were the principal wheele of this clocke, that ruleth and mooueth all the Christian life, what may be looked for els, but blindnes & ignorance, with other great inconueniences. And that this is the cause thereof, all the holy Scriptures doe clearly witnesse vnto vs. Almighty God sayth by the Prophet Esay: *This people is not wise, and therefore hee that created them shall not take pittie vpon them, neyther shall hee that formed them pardon them.* And in an other place. *Therefore (saith he) was my people made captiue, because they had no knowledge, and their nobles died for hunger, and the multitude of them perished for thirst.* The very same is confirmed by the Prophet Baruche, saying: that the cause of the captiuity of the children of Israel, and of their wandring through the lands of their enemies, was for that they had forsaken the foun-

*The light of
the vnder-
standing is
the guide of
the christian
life.*

Esay. 27. 21

Esay. 5. 13

*Baruche. 3
Verse 12.*

taine of wisdom. And vnto this very cause he attributeth the commendation of the Giants, saying: that *because they had no knowledge they perished through their ignorance.* For remedy whereof S. Paul writeth vnto the Colossians, that the word and doctrine of Christ, should bee plentifully preached among them, and that one should teach another, and admonish them of such things as they ought to doe. Wherefore sith there is no office (be it neuer so base) but that it needeth some rules and preceptes to haue it well and rightly discharged, how much more need hath this office, being the greatest of all other offices, which is to knowe how to please and serue almighty God, to obtaine the kingdome of heauen, and to preuaile against the forces & wily deceites of our enemye the diuell? How shall a simple vnlearned man vnderstand how much this matter importeth him, if there bee not laide before him the promises and threatenings of almighty God, and the great benefits also for which hee is bound to serue him? How shall he know how to confesse his finnes perfectly, if he be not instructed in the parts of the sacrament of Penance, and how hee ought to behaue himselfe in euery one of them? How shall he bee for-

Barus. 3. 28

Col. 3. 7. 16

How necessary this
booke is.

rowfull and repentant for his sins, if there be not delared vnto him the reasons and causes that should moue him to be sorowfull for them? How shall he communicate and receaue the moste blessed Sacrament worthely, to the comfort and profit of his soule, if he be not taught those things that belong thereunto? How shall hee knowe which way to order hys life, to obtaine vertues, and to eschew vices, if hee know not the meanes whereby he ought to seek for the one, to resist the other, and to vnderstand the temptations and snares of the enemy? How shall hee make any prayer that shall be fruitfull vnto him, & accompanied with such conditions, and vertues: as be required thereunto, if hee haue not some instructiō to teach him how to pray? How shall hee obtaine the loue of God, if he know not the meanes wherby it is obtained, and the impediments and lets that doe hinder him from it, and the exercises wherein he ought to exercise himselfe for the obtayning thereof? Of all this light we stand in great need for all these thinges aforesaid, fithence wee bring them not with vs from our mothers wombe, but wee are rather borne in such wise, that we may wel be figured by that man in the Gospel, who

was

*Ioan. 9.
What is the
office of a
preacher?*

was blinde from his Natiuitie.

And although it be the office of Catholicke Preachers to cure this blindnes with the light of Gods word: yet notwithstanding these be not euery where to be found, neyther doe all Preachers treat of these so necessary matters, nor yet can they vuell (speaking generally) descend to such particularities, as this morall doctrine requireth. The which as it is exercised in particular workes, so it requireth particular instructions: which manner of teaching is not vsed in pulpits. And for all these causes, the reading of deuout Catholike books is very profitable: for so much as they bee vnto vs, as it were dumbe preachers, which are neyther tedious for length, because we may leaue them off when we list,) neyther doe they leaue vs with a greedy appetite by reason of their briefenes, for that it is in our own power to continue the reading of them so long as wee minde to take profite thereby.

*Deuout hoily
bookes are
dumb preachers.*

*The word
of God interpreted
by the catho-
licke church
is very profitable.*

Now who is able to expresse the fruites that come of the word of God beeing interpreted & declared vnto vs by the Catholicke Church: sithence it is the light that cleareth our vnderstanding, the fire that inflameth our vvill, the hammer that

molifieth

molifieth the hardnes of our hart, the knife that pareth away the superfluties of our passions, the candle that giueth vs light in all the passages of this life, the seedes that yeeldeth the fruites of life euerlasting, finally, the foode & sustenance that sustaineth, delighteth, fatteneth, and strengthneth our soules in God. The which fruits euerie one may enioy by reading bookes containing holy Catholicke doctrine.

To conclude so great is the light and fruit that cometh by reading such bookes, that we haue seene by experience that many persons haue changed their state of liues by reading of bookes of deuotiō. The which persons being afterwarde demanded, what should be the beginning, and chiefest cause of this their cōuersion and change of life, haue plainelie answered, that by reading this or that booke of deuotion their minds were moued so to doe. Consider that treasoror of the Queene of Ethiopia, was he not reading of Esaie the Prophet in his chariot, at what time Almighty God conuerted him by the meane of *Saint Philip*, by taking an occasion of the same reading? And those so notable and princely works which king Iosias did in all his kingdome, from whence did they pro-

ceede,

Ierem. 23.

verse 29.

Psal. 118.

130. 140.

Luk. 24. 32

Psal. 118.

105.

Luke. 1. 79.

Luke. 8. 15.

1. Macha.

12. 9.

*Howe great
profit com-
meth by rea-
ding of holy
bookes.*

Acts. 8. 30.

4. Reg. 22.

verse 13.

*The conver-
sion of saint
Augustine.*

*A notable
Historie of
the conver-
sion of a
Courtier.*

*Hereby ye
may see
what profit
commeth by
reading of
Saints lives.*

ceede, but only of the reading of a holy booke that was sente vnto him from the priest Helchias? And that wonderfull conversion of Saint Augustine had it not his beginning also by reading of a Holie booke? He him selfe writeth in the eight booke of his Confessions a thinge worthy to be recorded, the which for that it is so notable I haue thought good to rehearse it in this place.

Saint Augustine telleth, that a certeine gentleman of Aphrike called *Poticianus* comming one daie to visite him, told him of the wonderfull reportes that went throughout the world of the blessed holie man Saint Anthonie. And saide moreouer, that in an Euening when the Emperour was in the Citie of Treuers, occupied about the beholding of certaine publike games that were there shewed, hee with three other Gentlemen of the Court his familiar friendes, went abroad to solace themselves in the fieldes, and two of them went a little a side vnto a Monkes Cell, and finding there a booke wherein was written the life of Saint *Anthonie*, one of them began to read it, and beholde in a moment he felt his hart so inkindled with a holy loue, & moued with such a religi-

ous

ous shame, that beeing in a great agonie with himselfe, he said vnto his other companion. Deare friend, tell me I pray thee, what is that we go about to obtaine by bestowing all this our trauaile and industrie? What doe we seeke after? To what ende doe we turmoile our selues so many yeres, fighting in so many Skirmishes, and bloody battels? Is it possible that wee shall attaine to any greater dignity in the Court, than to be in the Emperours fauour? And admit that wee doe at the length attaine thereunto, is there any thing in that state of life that is not very fickle, & dangerous? And yet to come to so perrillous a state, by how many other perrils must wee passe by the vway? But if I will indeuour to obtaine the friendship of Almighty God, I may haue it forth with without any further delay. When hee had spoken these wordes, beeing greatly troubled with the considerations of framing a new kinde of life, he cast his eyes very often vppon the booke, and read forward therein, and by reading, was altogether inwardly so changed, that hee resolved fully with himselfe to forsake all worldly thinges, as soone after it plainly appeared. For afterwardes when he had made an end of reading, and
feeling

feeling in his hart diuers and fundry vehement motions, at the length with a great sigh hee said vnto his companion.

Now am I at reſte and quietnes. I haue determined vtterlye to forſake all our Courtly hopes, and to giue my ſelfe wholly vnto the ſeruiſe of Almighty God, and to remaine from henceforth in this place. If thou (my deare friend) be not minded to follow me, yet of curteſie I beſeech thee goe not about to hinder me therein. The other Courtier answered, that hee could not forſake him, neyther would he faile to keep him company, conſidering that there was hope thereby of ſo great reward. And ſo theſe two Courtly Gentlemen began to reare vp a ſpiritual building with charges enough, to wit, with forſaking all thinges of this world, and only to follow Chriſt, & that which is no leſſe to bee maruailed at, both theſe two Courtiers had their eſpouſes to whome they were affienced in marriage, who ſo ſoone as they vnderſtood thereof, conſecrated themſelues vnto God, and made a vow of chaſtitie. This Hiſtory S. Auguſtine telleth, and this example was of ſo great efficacie vnto himſelfe, that vpon the recitall thereof being mervailouſly mooued therewith, hee cryed out vnto a

certaine familiar friend of his saying: what doe wee? What is this vvhich thou haste heard. The ignorant rise vp, and steale away heauen from vs, and wee with all our great learning and knowledge, goe vp and downe drowned in flesh and blood. And being in this alteration, and inward grieve, the holy man Saint Augustine saith, that he went into a garden, which he had neare vnto that place, where hee caste himselfe downe vnderneath a figge tree, and with much weeping, and trouble of minde, began to cry out, saying. And thou O Lord how long? how long wilt thou bee offended with me? shall thine anger neuer haue an end? Remember not O Lord our olde iniquities! And hee repeated very oftentimes these wordes: how long O Lorde! how long! To morrow, and why not euen now out of hand? Wherefore shall not mine vncleannesse haue an end this day? And in saying these words with great bitterness of minde, hee heard a voice that said: Take, read: take, read. And with that he saith that hee rose vp to take a Holie booke, that lay by him to read therevpon. For hee had heard tell of the same S. Anthony, how he hearing the Ghospell read, which saith. *Vade & vinde omnia que ha-*

Psal. 6.

Psal. 87.

Mat. 19.2

Marke. 20

21.

Lu. 18. 22.

The conuer-
sion of saint
Augustine.

bes, & da pauperibus, & habebis thesaurum in
calo, & veni sequere me. That is to say: goe thy
way, and sell all that thou hast, and give it to
the poore, and thou shalt haue a treasure in Hea-
uen, and come and follow me: was forthwith re-
solved to forsake all thinges of the world,
and to follow Christ. Saint Augustine then
beeing mooued with this example, but
rather with the voice which he had heard,
saith that he tooke the booke, and began
to read in it. And almighty God powred
there so great a light of grace into him,
that he forsooke all that euer he had in the
world, and gaue himselfe wholly vnto the
seruice of Almighty God. All this Saint
Augustine writeth in his eight booke of
Confessions: whereby yee may see how
many notable conuerfions euen of famous
holy men haue had their first beginning
by reading of holy bookes. As here ye see
the conuerfion of those friendes of Potiti-
anus, and the conuerfion of blessed S. Au-
gustine, and the conuerfion of the same
S. Anthonie, vnto the which also might be
ioyned many other conuerfions, as well of
such as are past, as of such as bee present
lie aliue at this day: the which had their be-
ginning of the very same cause. But I
leauē the rehearfall of these for breuities

ake. For vndoubtedly the mysteries which the Christian religion setteth forth vnto men are such, & so great, and of such force to moue their hearts, that I meruaile nothing at all, if they make so great changes and alterations in such persons, as do with attention consider them. And this reading of holy bookes helpeth not only to awake such as are a sleepe in sinne, (as yee haue seene here before, (but also to keepe such as are already awaked from sleeping. And therefore the word of God is called in all the holy Scriptures bread, or foode, because it sustaineth and preserueth our soules in the spirituall life, as the materiall bread sustaineth our bodies in the corporall life.

And albeit that this spirituall food hath beene at all times very necessary (as the breade of our life) yet is it much more needfull now in these our corrupt dayes. For in old time in the Primitiue Church, the Priestes and Curates were so feruent and carefull in preaching of the worde of God, that that might suffice to preserue & increase the faithful people in vertue without any other reading: but now alas, the Priestes, and euen such as haue cure of soules, doe belecue that they are bound to

*The word
of God is
called bread
or food.*

Deu 8. ve. 3

Sap. 16. 26.

Hie. 15. 16.

Ezech. 3. 3.

Mat. 4. 4.

*Both townes
and Citties
haue in this
our corrupt
age, to many
lewd' bab-
ling hereti-
call Prea-
chers: but
the Author
complai-
neth of the
great wante
of good Ca-
tholicke
Preachers.*

nothing els, but onely to minister the Sacraments, and to say a Masse at their time appointed, & herewith they content them selues for the moste part in villages, and townes, yea, and in some populous Citties also. Wherefore the greater the want is that we haue at this daie in this behalfe, the greater neede wee haue to supplie the want of good Catholicke Pastors and Curates, with good and deuout bookes.

Take therefore good Christian reader, this small present, the which may in a little volume, and with a small charge supply in part this defect. For it may serue thee for a Preacher, to exhort thee vnto good life, for an instruction, to teach thee howe to lead a good life: for a confessionall, to instruct thee, how thou oughtest to confesse thy sinnes, and to make due preparation, when thou intendest to communicate, and receaue the most blessed Sacrament of the Aultar: It may serue also for a booke of deuotion, wherein thou mayest exercise thy selfe in praier, & it giueth thee moreouer abundance of matter for meditation: in which pointes are comprehended the some of Christian Philosophie. And if this Memoriall be worthy of commendation, it is for that it containeth matters so vni-

uerfall,

uerfall, that it treateth of all such thinges as doe appertaine to all Christians whatsoever they be, aswell to the beginners, as to those that haue proceeded further in the spirituall life, and are come to some perfection. And if the fruit that shall be repeated hereof, shalbe so great as my diligence and traile hath bin in gathering all these matters together, & in setting them forth in so plaine and easie a stile, to prouoke the appetites of such as are weake (vnto whom sometimes I direct my speech) I shall account all my labour and paines to be very well employed. For so much as no bodily labor can be so great, that it may counteruaile with the least profit that ariseth in spirituall thinges.

THE END OF THE
P R O L O G V E.



Christus moriens.

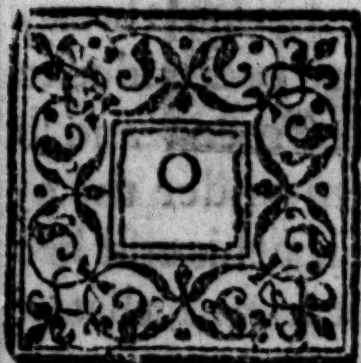




THE FIRST TREATISE OF
THE MEMORIALI: VVHERE-
in is contained an Exhortati-
on to good life.

*Of the punishmentes which our Lord threatneth
vnto such as liue a sinfull life.*

C H A P T E R. I.



ONE OF the principall
meanes which our Lord
hath vsed often times
to bridle the heartes of
men, and to draw them
vnto the obedience of
his commandementes,
hath bin to set before their eyes the hor-
rible plagues and punishmentes, that are
prepared for such persons, as be rebbels &
trangressors of his law. For although the
hope of the rewardes that are promised to
the good in the life to come, may moue
very much hereunto, yet are we com-

monly more moued with thinges that bee irksome vnto vs, thā with such as be pleasant: euen as wee see by daily experience, that wee are vexed more with an iniurie done vnto vs, than delighted with anie honour, and wee are more troubled with sicknes, then comforted with health, and so by the discommodity of sicknesse, wee come to vnderstand the commoditie of health, as by a thing so much the better perceaued, by how much it is sensibly felt. Now for this cause did our Lord in times past, vse this meane more than any other, as it appeareth most clearely by the writings of the Prophets, which are euerie where full of dreadfull sayings, and threatnings, wherewith our Lord pretended to put a terror into the harts of men, and so to bridle and subdue them vnder the obedience of his law. And for this end hee commaunded the Prophet *Ieremie*, that he should take a white booke, & write in the same all the threatninges, and calamities, which hee had reuealed vnto him, euen from the first day hee began to talke with him, vntill that present houre, and that hee should read the same in the presence of all the people, to see if peraduenture they would bee moued therewith to repentance,

*Why our
orde ordi-
narily vseth
threatnings.
Ieremy. 36.
verse. 2.*

tance, and to chaunge their former life, to the end that he might also change the determination of his wrath, which hee had purposed to execute vpon them. And the Holy Scripture saith, that when the Prophet had done according as he had commanded by almighty God, and had read all those threatnings in the presence of the people, and of the rulers, there arose such a feare and terroure among them, that they were all astonished, and as it were be-straught of their wits, looking one in anothers face, for the exceeding great feare which they had conceiued of those words.

This was one of the principall meanes that almightie God vsed with men in the time of the lawe written, & so did he also in the time of the law of Grace: In which the holie Apostle saith, that as there is reuealed a iustice whereby God maketh men iuste, so is there also reuealed an indignation, and wrath, wherewith he punisheth the vniust. For which cause *Saint Iohn Baptist*, the glorious forerunner of our Sauour Christe, was sente with this commission, & ambassage, to preach vnto the worlde, *that the axe was now put to the roote of the tree, and that euerie tree that brought not forth good fruite should be cut downe, and cast*

Rom. 1.

Mat. 3.

verse. 10.

Luk. 3. 9.

into

into the fire. He saide moreouer, that there was an other come into the world more mightie than he, that caried in his hand a fanne, to winnowe and cleanse therewith his flower, & that he would put vp the corne into his granard, but the chaffe he would burne in a fier that shuld neuer be quenched. This was the preaching and ambassage which the holie forerunner of our Sauour Christe brought into the worlde. And so great was the thunder of these wordes, and the terror which entred into mens hartes so dreadfull, that there ranne vnto him of all states and conditions of men euen of the verie Pharises, and Publicans, yea and Souldiars also, (which of all others are wont to bee most dissolute, and to haue least care of their consciēces,) and eche of them for himselfe demaunded particularlie of that holie man, what he should doe to attaine vnto saluation, and to escape those terrible threatnings which he had denounced vnto them: so great was the feare they had conceiued of them.

Now this is that (my deare christian brother) which I do at this present in the behalfe of Almighty God preach vnto thee although not with such feruencie of spirite, & like holines of life, yet that which importeth more to this case) with the same

truth,

trueth, and certaintie: forsomuch as the faith and ghospell that Saint Iohn Baptist preached at that time was none other, but this which we preach at this present.

¶. 2.

NOW if thou be desirous to vnderstand in few wordes, howe great the punishment is, that almightie God hath threatned in his holie scriptures to the wicked, that which may most bridle and most to the purpose be saide in this matter is this. That like as the rewarde of the good is an vniuersall good thing, euen so the punishment of the wicked is an vniuersall euell, which comprehendeth in it all the euels that are. For the better vnderstanding whereof it is to be noted, that al the euels of this life are particuler euels and therefore do not torment all our senses generallie, but onlie one or some of them. As taking an example of the diseases of our bodie, we see that one hath a disease in his eies, an other in his eares, one is sicke in his hart, an other in his stomake, some other in his head, and so diuers men are diseased in diuers parts, howbeit in such wise, that none of all these diseases be generally throughout all the members of the

The miseries of this life are particular.

body,

body, but particular to some one of them. And yet for all this we see what griefe only one of these diseases may put vs vnto, & how painful a night the sicke man hath in any one of these infirmities, yea although it bee nothing else but a little ache in one tooth. Now let vs put the case, that there were some one man sicke of such an vniuersall disease, that hee had no part of his body, neyther any one ioynt or sence free from his proper griefe, and torment: but that at one time and instant hee suffered most exceeding sharpe paines in his head, in his eyes and eares, in his teeth and stomake, in his liuer and heart, (to bee short) in all the rest of the members and ioyntes of the body, and that he lay after this sort stretching himselfe in his bed, pained with these griefes and torments, euery member of his body hauing his particuler torment, he I say, that should lie thus pained and afflicted, howe great torment and griefe of minde (thinke yee) should he sustaine? O what thing could any man imagine more miserable & more worthy of compassion? Surely if thou shouldest see but a dogge so tormented in the street, his very paines would mooue thee to pittie him. Now this is that (my deare christian brother, if anie

compa-

ow the dā-
ed are tor-

comparison may bee made betweene the
 which is suffered in that curied horrible
 place of hell, not only for the space of one
 might, but euerlastingly, for euer & euer.
 For like as the wicked haue offended Al-
 mighty God with all their members and
 senses, and haue made Armour of them all
 to serue sinne, euen so will he ordaine that
 they shall all be there tormented each one
 of them with his proper torment. There
 shall the wanton and lecherous eyes bee
 tormented with the terrible sight of diuels:
 The eares with the confusion of such hor-
 rible cryes, and lamentations as shall there
 be heard: The nose with the intollerable
 stench of that filthie and loathsome place:
 The taste, with a most rauinous hunger &
 thirst: The touching, and all the members
 of the body, with extreame cold and fire:
 the imagination, shall bee tormented by
 conceauing of griefes present: The memo-
 ry, by calling to minde the pleasures past:
 The vnderstanding, by considering what
 benefits are lost, and what miseries are to
 come. This multitude of punishmentes,
 the holy scripture signifieth vnto vs, when
 it saith, that *in hell there shall be hunger, thirst,*
weeping, wailing, gnashing of teeth, swords double
edged, spirites created for reuengement, serpentes,

*mented in
hell.*

Eies.

Eares.

Nose.

Taste.

Touching.

*Imagina-
tion.*

*Memorie
Vnder-
standing*

*Math. 1
Psa. 10.*

wormes,

wormes, scorpions, hammers, wormewood, water of gaule, the spirit of tempest, and other things of like sort. Whereby are signified vnto vs, as in a figure, the multitude and dreadfull terrour of the most horrible paines, and tormentes that bee in that cursed place. There shall be likewise darkenes, both inward and outward, both of body & soule: farre more obscure than the darkenesse of Egypt, which might be felt euē with hands. There shall be fire also, and not as the fire here that tormenteth a little and shortlie endeth, but such a fire as that place requirereth, which tormenteth exceedingly, and shall neuer make an ende of tormenting. Now if this be true, what greater wonder can there be, than that they which belecue and confesse this for truth, should liue with such a strange negligence, and carelesnesse as they do? What trauaile & paines would not a man willingly take to escape euen one only day, yea one houre, the very least of all these torments? And wherefore doe they not then to escape the euerlastingnes of so great paines, and horrible tormentes, endure so little a trauaile, as to follow the exercise of vertue. Surely the consideration of this matter were able to make a man besides himselfe in case he would deeply

weigh

weigh it. And if among so great a number of paines there were any manner of hope of end, or release, it would bee some kinde of comfort: But alas it is not so: For there the gates are fast shut vp from all expectation of any manner of ease, or hope. In all kinde of paines and calamities that bee in this world, there is alwaies some gappe lying open, wherby the patient may receiue some kinde of comfort. Sometimes reason, sometimes the weather, sometimes his friends, sometimes the hearing that others are troubled with the very same disease, and sometimes at the least, the hope of an end may cheare him somewhat. Onelie in these most horrible paines and miseries that be in hell, all the waies are shut vp in such sort, and all the hauens of comfort so embarrred, that the miserable sinner cannot hope for remedie on any side, neyther of heauen nor of the earth, neyther of the time past or present, or of the time to come, neyther yet by any other meanes. The damned soules thinke that all men are shooting dartes at them, and that all creatures haue conspired against them, & that euē they themselues are cruel against themselves. This is that distresse, whereof the sinners doe lament by the Prophet,

saying:

The damned haue no kinde of comfort, or hope of any ease or ende of their most horrible tormentes.

*Psal. 17.
verse. 6.*

*Mat. 25.
verse. 10.*

Exod. 16.

Prover. 20.

Prover. 10.

saying: *The sorrowes of hell haue compassed mee round about, and the snares of death hath besieged me.* For on which side soeuer they looke or turne their eyes, they doe continuallie behold occasions of sorrow, and griefe, and none at all of any ease, or comfort. The wise virgins (saith the Euangelist) that stood readie prepared at the gate of the bridegroome entred in, and the gate was forth with locked. O locking euerlasting! O inclosure immortal! O gate of all goodnes, which shall neuer any more be opened againe! As if hee had said more plainely, the gate of pardon, of mercy, of comfort, of intercession, of hope, of grace, of merite, and of all goodnes is shut vp for euer, and euer. Sixe daies and no moe was Manna to bee gathered, but the seauenth daie, which was the Sabbath daie, there was none to be found, & therefore shall he fast for euer, that hath not in due time made his prouision aforehand. The sluggard saith the wise man wil, not till his ground for feare of cold, therefore shall he beg his bread in summer, & no man shall giue him to eate. And in another place he saith: *hee that gathereth in sommer is a wise sonne, and he that giueth himselfe to sleeping at that season, is the sonne of confusion.* For what confusion can there bee greater

than

than that which that miserable couetous rich man suffereth, who with a few crums of bread that fell from his table, might haue purchased to himselfe abundance of euerlasting felicity and glory, in the kingdome of heauen. But because hee would not giue so small a thing, hee came to such an extreame necessity, that he begged, yea and shall for euermore begge, but onely one droppe of cold water, and shall neuer obtaine it. Who is not mooued with that request of this infortunate damned person, who cried. *O father Abraham, haue compassion vpon me, and send downe Lazarus vnto mee, that he may dippe the tippe of his finger in water, and touch my tongue, for these horrible flames doe torment me exceedingly.* What smaller request could there be desired than this? He durst not request so much as one cup of water; neyther that *Lazarus* should put his whole hand into the water, nor yet (which is more to be wondred at) did hee request so much as the whole finger, but only the tip of it, that it might touch his tongue, & yet euen this alonely would not bee graunted vnto him. Whereby thou maist perceauce, how fast the gate of all consolation is shut vp, and how vniuersal that interdict & excommunication is, that is there laid vpon

Luke 16.

24.

the damned, fith this rich glutton coulde not obtaine so much as this small request. So that wheresoeuer the damned persons doe turne their eyes, and on which side so euer they stretch forth their handes, they shall not finde any manner of comfort, be it neuer so small. And as hee that is in the Sea choked, and almost drowned vnder the water, not finding any stay whereupon to set his foot, stretcheth forth his hands oftentimes on euery side in vaine, because all that he graspeth after is thinne, & liquid water, which deceaueth him, euen so shall it fare with the damned persons, whē they shalbe drowned in that deepe sea of so many miseries, where they shall strue and struggle alwaies with death, without finding any succour, or place of stay, whereupon they may rest themselues. Now this is one of the greatest paines wherewith they bee tormented in that cursed place. For if these torments should haue their continuance limited but for a certain time, though it were for a thousand, yea a hūdred thousand millions of yeres, yet euen this would be some little comfort vnto them. For nothing is perfectly great in case it haue an end. But alas, they haue not so much as this poore & miserable cōfort, but contrariwise

*In hell shall
be no end of
torments.*

their

their paines are equal in continuance with the eternity of Almighty God, & the lasting of their miserie, with the eternitie of Gods glory. As long as almighty God shall liue, so long shall they die, & when almighty God shall cease to be God, then shall they also cease to be as they are. O deadly life! O immortal death! I know not whether I may truly tearme thee eyther life or death. For if thou be life, why dost thou kill? And if thou be death, how dost thou endure? Wherefore I will call thee neither the one, nor the other; for so much as in both of them there is contained somewhat that is good, as in life there is rest, & in death there is an ende, (which is a great comfort to the afflicted:) but thou haste neither rest, nor end. What art thou then? Marie thou art the worst of life, and the worst of death. For of death thou hast the torment without any end, and of life thou hast the continuance without any rest. Almighty God hath spoiled both life and death of that good which they had, and hath put in thee, that which remained to be a punishment for the wicked. O bitter composition! O vnfauorise purgation of our Lords cup! of the which all the sinners of the earth shall drinke their part.

Psa. 74.

Now in this continuance, in this eternitie, I would wish that thou my deare christian brother, wouldest fixe the eyes of thy consideration a little while, and that as the cleane beast cheweth her cud, euē so thou wouldest chew and weigh this point within thy selfe with great deliberation, and to the intent thou mayest doe it the better, consider a little the paines that a sick man abideth in one euill night: especially if hee be vexed with any vehement griefe, or sharpe disease. Marke how often he tumblesh, and tosseth in his bed, what disquietnes hee hath, how long and tedious one night seemeth vnto him, how duellie hee counteth all the houres of the clocke, and how long he thinketh each houre of them to be, how hee passeth the time in wishing for the dawning of the day, which notwithstanding is like to help him very little towards the curing of his disease. If this then be accounted so great a torment, what a torment shall that be (trow ye) in that euerlasting night in hel, which hath no morning, nor so much as any hope of any dawning of the day? O darkenes most obscure! O night accursed, euen by the mouth of Almighty God, and of all his Saintes! That one shall wish for light, and shall ne-

uer see it, neyther shall the brightnesse of the morning arise any more. Consider the what a kinde of torment shall that bee, to liue euerlastingly in such a night as this, lying not in a soft bed, (as the sick mā doth) but in a hot burning furnace, foming out such terrible raging flames? What shoulders shall bee able to abide these horrible heats? O how it maketh me euen to tremble and quake, onely to thinke of it! If it seeme vnto vs as a thing intollerable to haue only some part of our feete standing vpon a pan of burning coles for the space of saying one *Aue Maria*, what shall it bee (trow yee) to stand body and soule, burning in the midst of those euerlasting hotte raging fires in hell, in comparison whereof the fires of this worlde are but painted fires? Is there any witte or iudgement in this world? Haue men their right senses? Doe they vnderstand what these words doe import? Or are they peradventure perswaded that these are only fables of Poetes? Or doe they thinke that this appertaineth vnto them, or else that it was ment only for others? None of all this can they say. For somuch as our faith assureth vs most certainly herein. And our Saviour Christ himselfe, who is the euerlasting

mat. 24. 35

mar. 13. 31

truth crieth out in his gospel, saying: *heauen & earth shall faile, but my word shall not faile.*

¶ 3.

*The paines
of hell, con-
tinue ever-
more in one
degree.*

OF THIS miserie there followeth another as great as it, which is, that the paines are alwaies continuing in one like being, & in one same degree, without any manner of intermission, or decreasing. All manner of thinges that are vnder the cope of heauen doe moue & turne round about with the same heauen, & doe neuer stand still at one state or being: but are continually eyther ascending, or descending. The sea and the riuers haue their ebbing, and flowing. The times, the ages, and the mutable fortune of men, and of kingdomes, are euermore in continuall motion. There is no feuer so feruēt that doth not decline, neyther grieve so sharpe, but that after it is much augmented, it doth forth with decrease. To be short, all the tribulations & miseries are by little and little worne away with time, & as the common saying is, nothing is sooner dried vp than teares. Only that paine in hell is alwaies greene: Onely that feare neuer decreaseth: only that extremity of heat knoweth not what is either euening, or morning. In the time of Noes flood Almighty God rained forty daies,

and

and forty nights continually without ceasing vppon the earth, and this sufficed to drowne the whole world, but in that place of torment in hell there shall raine euerlasting speares, and darts of furie vppon that cursed land, without euer ceasing so much as one onely moment. And this is so true, that according to S. Thomas opinion, euē the paines which shall bee there giuen for veniall finnes shall be likewise euerlasting, aswell as those paines which be there prescribed for deadly sins. For although infinite punishment be not due vnto Veniall sin, yet because in that state of damnation, there is no absolution, or discharge of any debt, (for that the time of paying & satisfying is then past) therefore shall the paine due vnto veniall sin continue euermore in one same state, and shall neuer cease. Now what torment can be greater, and more to be abhorred, than continually to suffer after one like manner, without any kinde of alteration or change? Though a meate be neuer so dilicate, yet in case we feede continually thereupō, it wil in very short time bee verie loathsome vnto vs: for no meate can be more precious & delicate, than that *Manna* was, which Almighty God sent vnto the Children of Israel in the desert, and

*Summa S.
Tome. 12.
quest. 87.
Artic. 5. in
responsione
ad tertium
argumentū*

yet because they did eate continuallie thereof, it made them to loath it, yea and prouoked the to vomit it vp againe. The way that is all plaine (they say) werieth more than any other, because alwaies the varietie (yea euen in punishment) is a kinde of comfort. Tell mee then of good fellowship, if thinges that be pleasant and fauorie, when they bee alwaies after one manner are an occasion of loathsomnesse and paine, what kinde of loathsomnesse will that bee, which shall bee caused by those most horrible paines and torments in hel, which doe continue euerlastingly after one like sort? What will the damned and cursed creatures thinke, when they shall there see themselves so vtterly abhorred and forsaken of almighty God, that he wil not so much as with the remission of one Veniall sin mitigate somewhat their torments? So great shall the fury and rage be, which they shall there conceaue against him, that they shall neuer cease continually to curse and blaspheme his holy name.

¶ 4

VNTO all these paines, there is also added the paine of that euerlasting consumer, which is the worme of conscience,

*The worme
of conscience.*

whereof

whereof the holy Scripture maketh so oftentimes mention, saying.

*Esaie. 66.
verse. 24.*

Their worme shall neuer die, and their fire shall neuer be quenched. This worme is a furious raging despite, and a bitter repentance without any fruit, which the wicked shall alwaies haue in hell, by calling to their remembrance the oportunitie and time they had, whiles they were in this world, to escape these most grievous and horrible tormentes, and how they would not vse the benifit thereof, and therefore when the miserable sinner seeth himselfe thus tormented and vexed on euery side, & calleth to minde how many dayes and yeares he hath spent idly in vanities, pastimes, and pleasures, and how oftentimes he was aduertised of this perrill, and how little regard he tooke thereof, what shall he thinke? What anguish and sorrow shall there be in his heart? Hast thou not read in the Ghospell, that *there shall be weeping, & wailing, and gnashing of teeth.* Now these and others the like shall be the causes of this so great and excessiue griefe. For the better ynderstanding hereof, beeing a matter of so great importance, I will giue thee a like example. Let vs call to minde the History of *Ioseph*, and that great famine which con-

Luke. 13.

Gen. 41.

tinued

inued for the space of seauen yeares in E-
 gypt, before which famine (as the Holie
 Scripture saith) the abundance of corne
 in the other seauen yeares before was so
 great, that it might be compared with the
 sands of the sea, and exceeded all measure.
 But after that these seauen yeres were en-
 ded, there followed other seauen yeres of
 so great barrennes, and dearth, that euen
 in the first yeare of them, all the people of
 Egypt came before King *Pharao*, crying
 out and saying: *giue vs somewhat to eat.* The
 king sent them to *Ioseph*, who required of
 them, al the money they had, & gaue them
 for the same corne sufficient for that yere.
 When that was consumed and spent, they
 returned the yeare following vnto *Ioseph*,
 saying: *giue vs to eate: what? Wilt thou*
suffer vs to die for hunger in thy presence,
because wee haue no more money to giue
the? To whome he answered: *deliuer vnto*
me all your heards of cattel, & for the same
I will giue you corne in exchange, sithence
you haue no more money left. After that
 they had deliuered vnto him all their cat-
 tell, & that their prouision was also spent,
 they came againe to him the next yeare,
 saying: *Nowe thou knowest my Lord that*
we haue no more mony nor cattell to giue
 thee

Gem. 47.

thee, & that there remaineth nothing else but onely our bodies & landes, how canst thou suffer vs to die here for hunger in thy sight? Our persons & our lands which are only left of all our substance are thine, buy vs as slaves for the King, & giue vs (if it be thy pleasure) corne to sow the land that it lie not vntilled, & desolate, when they are all dead that should till and inhabit it. By this meane came *Ioseph* to buy all the land in Egypt, for euery one sold his possessions by reason of the great extreame famine which they suffered. This is the history, now let vs take that out of it that serueth to our purpose. Tel me then I beseech thee, what a griefe was it vnto these miserable men, when they remembered themselves of those seauen plentifull yeares past, and saw well with howe little money they might haue prouided corne before hand, yea, and haue laide vp also and gathered great treasures, & enriched themselves during their liues? How iustlie might they lament and reprove themselves, saying. O how unfortunate & cursed men are we, that might so easily haue prouided for this derth, & procured abundance for our selues during our liues, & would not! If we had not bin admonished of this before hand, the perhaps

our negligence might haue had some excuse, but being thereof aduertised so long time before, and knowing that hee would surely tell the truth of thinges to come, that had foretold the truth of thinges present, and seeing with all, what speed & diligence the kinges purueiours made to gather together, & lay vp all the corne they could get, the which was sufficient to giue vs to vnderstand what wee ought to haue done in that behalfe, and yet for all this to be so slouthfull, and carelesse as we were, what excuse can wee haue? O how much worth would that bee vnto vs at this present, which then we despised and contemned? What riches might we now get with the same corne which we did then wilfully cast away? Where was our iudgement at that time? Where were our senses and wits become, that wee would not vse the benefit of so great an opportunitie? These and such other more grieuous accusations spake those wretched men against themselves, and it seemeth that they stood all that time as mē in vtter dispaire & trouble of mind, musing vppon their great misfortune, and negligence. But tell me now my good Christian brother, what is all this in comparison of that which wee here speake

of, but as it were a shadow compared with the truth. That famine in Egypt endured only for seauen yeares, but this in hell shall endure euerlastingly: That found a remedy though with great difficulty & charge, but for this there shall neuer be any remedy found: That might be redeemed with money and cattell, but this can neuer bee redeemed with any manner of exchange. this punishment can not bee pardoned. This paine cannot bee exchanged. This sentence cannot be reuoked. To conclude those men of Egypt, after that the seauen yeares were once ended, began to lift vp their heades, and to come out of their miserie: But in hell whosoever once entereth to bee punished, shall neuer know againe what rest and ease meaneth. Now if they then notwithstanding all this were during that time so much afflicted, & vexed, in how much worse case shal he be, that shall see himselfe in hell fire so horribly tormented, and vexed, and that without all hope of remedie? O if thou knewest, and wouldest consider, how euery one of them shall there stand tormenting, and renting himselfe, weeping & wailing, and saying. O miserable and vnfortunate wretch that I am! what times, and what opportunities

haue

The lamentation of a damned person.

haue I suffered to passe in vaine? A time there was, when with one cup of cold water I might haue purchased vnto my selfe a crowne of glory, and when also with such like necessary works of mercy in releeuing the pore, I might haue merited life euerlasting? wherefore did I not look before me? How was I blinded with thinges present? how did I let passe those fruitfull yeares of such abundance, and did not enrich my selfe? Yet if I had bin brought vp amongst Infidels and Pagans, & had beleeued that there had bin nothing els, but onely to be born, & to die, the might I haue had some kind of excuse, and might haue said that I knew not what was forbidden me. But for so much as I haue liued among Christians, and was my selfe one of them, and helde it for an article of my beleefe, that the houre should come, when I should giue vp an account, after what order I had spent my life: for so much also as it was daily cryed out vnto mee by the continuall preaching and teaching of Priestes, and Religious persons in the Catholicke Church, whose aduertisementes manie following, made preparation in time, and laboured earnestly for the prouision of good workes, whose life also and example was a greater prooffe

of that which they spake: for so much I say as I made light of all these examples, and preachings, and perswaded my selfe verie fondly, that heauen was prepared for me, though I tooke no paines for it at all, what deserue I that haue thus led my life? O yee infernall furies, come and rent mee in peeces, and deuoure these my bowels, for so haue I iustly deserued! I haue deserued to bee hunger staruen for euer, seeing I would not prouide for my selfe while I had time. I deserue not to reape, because I haue not sowed. I am worthy to be destitute, sith I haue not laid vp in store. I deserue that my request should now bee denied me, sith when the poore made request vnto me, I refused to releue them. I haue deserued to sigh & lament in vain, so long as God shal be God I haue deserued that this worme of conscience should gnaw my intrails for euer, & euer, by representing vnto me the litle pleasure which I haue inioyed, & the great felicitie which I haue lost, & how far greter that was which I might haue gained, by forgoing that litle which I would not forgoe. This is that immortall worme that shall neuer die, but shal lie euerlastingly gnawing their intrails which is the terriblest paine that can be.

¶ 5.

TH O V wilt peradventure bee amazed (good Christian Reader) in reading so many kind of paines in hel, as haue bin here described. And now thou art perswaded that there can bee added vnto this no more than hath bin said. But surely the mighty arme of God wanteth not force to chastice his enemies more, and more. For all these paines that wee haue hitherto rehearsed, are such as doe appertaine generally to all the damned: but besides these generall paines, there are also other particular paines, which each one of the damned shall there suffer in diuerse sort, according to the qualitie of his sinne. And so according to this proportion, the haughty & proud shall there bee abased and brought low to their great confusion. The couetous shall be driven to miserable necessity. The glutton shall rage with continuall hunger, and thirst. The lecherous shall burne in the very same flames which they themselves haue enkindled, and those that haue all their life time hunted after their pleasures and pastimes, shall liue there in continuall lamentation and sorrow.

But because examples are of very great

force

The particular paines of the damned.

The proud.

The covetous.

The glutton.

The lecherous.

force to moue our harts, I will bring onely one for this purpose, wherby somewhat of this matter may the better be perceaued.

It is written of a certaine holy man, that he saw in spirit the paines of a licentious & worldly man in this sort. First, he saw how the diuels that were present at the houre of his death when he yeelded vp his ghost, snatched away his soule with great reioycing, and made a present thereof vnto the Prince of darkenes, who was then sitting in a great chaire of fire, looking for the coming of this present. Immediatlie after that it was presented before him, hee arose out of his seate, and said vnto the damned soule, that hee would giue him the preheminance of that honourable seat, because he had beene a man of honour, and was alwaies very much affected towards the same. Incontinently after that he was placed therein, crying, and lamenting in that honourable torment, there appeared before him two other most vglie diuels, and offred him a cuppe full of most bitter and stincking licour, and made him to drinke and carouse it vp all perforce, saying: it is meet sithence thou hast bin a louer of precious wines, and bankets, that thou shouldest likewise proue of this wine, whereof

*The paines
of hell re-
uealed to a
Holy man*

all we doe vse to drinke in these parts. Immediately after this, there came other two, with two fierie trumpets, and setting them at his eares, began to blow into the flames of fire: saying, this melodie haue we reserved for thee, vnderstanding that in the world thou haste very much delited with minstrelsie, and wanton Songes. And suddenly he espied other diuels, loden with vipers, and serpents, the which they threw vpon the breast and bellie of that miserable sinner, saying vnto him, that for so much as he had bin greatly delighted with the wanton embracings & lecherous lusts of women, he should now solace himselfe with these refreshings, in steed of those licentious delites & pleasures, which he had enioyed in the world. After this sort (as the Prophet Esay saith) when the sinner is punished, there is giuen measure, for measure, to the end that in such a great variety and proportion of punishments, the order and wisdom of Gods iustice might the more manifestly appeare.

Esay. 47.

This vision hath almighty God shewed in spirit to this Holy man for our aduertisement, and instruction, not that in hel these thinges are altogether so materially done, but that by them we might in some man-

ner

ner vnderstand somewhat of the varietie and multitude of the paines, which bee there appointed for the damned. Whereof I know not how some of the Pagans haue had a certaine knowledge: for a Poet speaking of this multitude of paines, affirmed, that although he had a hundred mouthes, & as many tongues, with a voice as strong as iron, yet were they not able to expresse the names only of the. A Poet he was that spake this, but truely therein hee spake not like a poet, but like a Prophet & Euāgilist.

Now then if all this shall assuredly so come to passe, what man is he that seeing all this so certainly with the eyes of his faith, will not turne ouer the leafe, and begin to provide for himselfe against that time? Where is the iudgment of men now become? Where be their wits? Where is at the least their selfe loue, which seeketh euermore for his owne profit, and is much afraide of any losse? What may it bee thought that men are become beastes, that provide only for the time present? or haue they peraduenture so dimmed their eyesight, that they cannot look before them? Harken saith Esaie, O yee deafe, and yee blind, open your eies that you may see? who is blind but my seruant? And who is deafe

Esaie. 42.

but ye vnto whome I haue sent my messengers? And who is blind but he that suffereth himselfe to be sold for a slaue? Thou that seest so many things wilt thou not see this? Thou that haste thine eares open, wilt thou not giue eare hereunto? If thou beleeue not this, how art thou a Christian? If thou beleeue it, and doest not prouide for it, how canst thou be thought a reasonable man? *Aristotle* saith, that this is the difference betweene an opinion, and imagination: that an imagination alone is not sufficient to cause a feare, but an opinion is: For if I doe imagine that a house may fall vpon me, it is not enough to make mee afraid, vnlesse I beleeue or haue an opinion that it will bee so indeed: for then it is sufficient to make mee afraide. And hereof commeth the feare that murderers alwaies haue, by reason of the suspition they conceaue at their enemies that then doe lie in waite for them. If then the opinion and only suspition of danger is able to cause the moste valiant and couragious to feare, how is it that the certaintie and beleeve of so many and so great terrible miseries, which is farre more suer than any opinion or knowledge, doth not make thee to feare. If thou perceauest that for these ma-

*The difference
betweene an
opinion &
imaginatio.*

ny yeares past thou hast led a licentious & sinfull life, and that at the least according to present iustice thou art condemned to these horrible torments in hell: If I may also probably coniecture, that there is no more likelihood of the amendment of thy life to come, than thou hast shewed hitherto after so many yeares past, how happeneth it, that running headlong forwardes into so manifest a danger thou art nothing at all afraid? Especially considering the sinfull state wherein thou liuest, and the horrible paines and tormentes, which doe attend for thee, and the time that thou hast lost, and the endles repentance which thou shalt haue therefore in the moste horrible torments of hell. Assuredly it passeth all comon sence to consider that there should be such wilfull grosse blindnes in men.

OF THE GLORIE OF THE blessed Saints in heauen.

CHAPTER. II.

TO THE end there might want nothing to stir vp our mindes vnto vertue, after the paines which Almighty God threatneth vnto the wicked, hee doth also set before vs the rewarde of the good.

Which is that glory, and that euerlasting life, which the blessed Saintes doe enioy in the kingdome of heauen: wherby he doth very mightily allure vs to the loue of the same. But what manner of thing this reward & what this life is, there is no tongue neyther of Angels, nor yet of men, that is sufficient to expresse it. Howbeit that wee may haue some kinde of fauour, & knowledge thereof, I intend to rehearse here euen word for word, what S. Augustine saith in one of his meditations, speaking of this life. O life (saith he) prepared by Almighty God for his friendes, a blessed life, a secure life, a quiet life, a beautifull life, a cleane life, a chaste life, a holy life, a life that knoweth no death, a life without sadness, without labour, without griefe, without trouble, without corruption, without feare, without variety, without alteration, a life replenished with all beautie, & dignity, where there is neither enemy that can offend, nor delghte that can annoy, where loue is perfit, and no feare at all, where the day is euerlasting, & the spirit of all is one, where almighty God is seene face to face, who is the onely meate whereuppon they feed without any loathsomnesse. It delicteth me to consider thy brightnesse, and

*S. August.
medita. 22.*

thy treasures do reioyce my longing hart. The more I consider thee, the more I am stricken in loue with thee. The great desire I haue of thee, doth wonderfullie delight mee, and no lesse pleasure it is vnto mee, to keepe thee in my remembrance. O life most happie! O Kingdome moste truelie blessed! where there is no death nor ende, neyther yet succession of time: where the daie continuing euermore with out night, knoweth not any mutatiō: wher the victorious conquerour beeing ioyned with those euerlasting quiers of Angelles, and hauing his head Crowned with a garland of glorie singeth vnto Almighty God one of the Songes of Sion! O happie, yea and most happie should my Soule bee, if when the race of this my Pilgrimage is ended, I might be worthy to see thy glorie, thy blessednesse, thy beautie, the wals, and Gates of thy Cittie, thy Streetes, thy lodgings, the noble Cittizens, and thine Omnipotent KING in his most glorious Maiestie. The stones of thy walles are precious. Thy gates are adorned with bright Pearles. Thy streetes are of verie fine excellent gold, in which there neuer faile perpetuall praises. Thy houses are paved with rich stones, wrought throughout

*S. August.
medit. 25.*

with zaphiries, and couered aboue with masie gold: where none entreth in that is not cleane, neyther doth any abide there that is defiled. Faire and beautifull in thy delightes art thou O Ierusalem our Mother! None of those things are suffered in thee, that are suffered here. There is great diuersity betweene thy thinges, and the thinges that we doe continually see in this miserable life. In thee is neuer scene neyther darkenes, nor night, neyther yet any change of time. The light that shineth in thee commeth neyther of Lamps, nor of the Moone, nor yet of the bright glistering Starres, but God that proceedeth of God, and the light that commeth of light is hee that giueth clearenes vnto thee. Euen the very king of kinges himselfe keepeth continuall residence in the midst of thee, compassed about with his officers and seruants. There doe the Angels in their orders and quiers sing a most sweet & melodious harmonie. There is celebrated a perpetuall solemnity and feast, with euery one that commeth thither, after his departure out of this pilgrimage. There be the orders of Prophetes. There is the famous company of the Apostles. There is the inuincible Army of Martyrs. There is the

most

*The blessed
company of
Heauen.*

most Reuerend assembly of Confessors. There are the true and perfect Religious persons. There are the holy Virgins which haue ouercome both the pleasures of the world, and the frailtie of their own nature. There are the young men and young women, more ancient in vertue, thā in yeres. There are the sheepe, & little lambes, that haue escaped from the Wolues, and from the deceitfull snares of this life. And therefore doe now keepe a perpetuall feast each one in his place, all alike in ioy, though different in degree. There Charitie raigneth in her full perfection. For vnto them God is all in al, whom they behold without end, in whose loue they be al continually inflamed, whom they alwaies loue, and in louing doe praise, and in praising doe loue, and all their exercises consist in praises, without wearines, and without trauaile. O happy were I, yea and very happy indeed, if at what time I shall be loosed out of the prison of this wretched body, I might bee thought worthy to heare those Songes of that heauenly melody, song in the praise of the euerlasting King by all the cittizens of that so noble cittie! Happy were I, and very happy, if I might obtaine but a little roome among the Chaplens of that Chap-

pell,

pell, and wait for my turne also to sing my Alleluia: if I might be nere vnto my king, my God, my Lord, and see him in his glorie, euen as he promised me when he said! Ofather, this is my last determinate will, that all those that thou hast giuen vnto me may be with me, and see the glorie which I had with thee before the world was created. Hitherto are the words of S. *Augustine*.

Now tell mee (good Christian reader,) what a day shall that bee, that shall shine in thy house, (if thou leade thy life in the feare of God,) when after the course of this Pilgrimage, thou shalt passe frō death to immortalitie, and in that passage when others shall begin to feare, thou shalt begin to reioyce, & lift vp thy head, because the day of thy deliuerāce is at hand. Come forth a little (saith S. Ierome vnto the virgin Eustochia) out of the prison of this body, and when thou art before the gate of this tabernacle, set before thine eies the reward, that thou hopest to haue for thy present labours. Tell me, what a day shall that be, when the blessed virgin Marie accompanied with all the companies of Virgins shall come to receaue thee, and when euen our Lord himselfe thy spouse, with all his Saints, shall come and meete thee in the

waite,

Iohn. 17.

24

S. Ierome.

waie, faying vnto thee. *Arise, and make hast
O my beloued, my delight, and my turtle dove, for
now the winter is past, and the tempestuous waters
are ceased, & flowers begin to appeare in our land.*

*Cantic. 2.
10, 11, 12 :*

How great ioy shall thy soule then receaue when it shalbe at that time presented before the throane of the most blessed Trinitie, by the hands of the holy Angels, (especially by that angell to whome thou wast committed, as to a faithfull keeper,) and when this Angell with all the rest shal declare thy good workes, & what crosses, tribulations, and iniuries, thou haste suffered for Gods sake. Saint Luke writeth that when holy Tabitha, the great almes giuer was dead, al the widdowes and poore folke came about the Apostle S. Peter, shewing vnto him the garments, which shee had giuen them, wherewith the Apostle beeing mooued, made his praier vnto Almighty God, for that so mercifull a woman, and by his praiers he raised her againe to life. Now what a gladnes will it be to my soule, when these blessed spirites shall take thee in the middest among them, & placing thee before the Consistory of almighty God, shal report thy good works, & rehearse by order, thy almesdeedes, thy praiers, thy fastings, the innocēcy of thy life, thy suffering

*Act. 9.
36^{pr}.*

*The Angels
rehearse our
good workes
before God.*

of

of wronges and iniuries, thy patience in afflictions, thy temperance in diet, with all other vertues, and good workes, that thou haste done in all thy life. O how great ioy shalt thou receaue at that time for all the good workes that thou haste done? How clearly shalt thou there vnderstand the value and excellencie of vertue? There the obedient man shall talk of victories. There vertue shall receaue her rewarde, and the good shall be honored according to their merite. Moreouer, what a pleasure will it be vnto thee, when thou shalt see thy selfe to bee in that sure hauen, and shalt looke vpon the course of thy nauigation, which thou hast sailed here in this life: whē thou shalt remember the Tempestes wherein thou hast bin tossed, the streights through which thou hast passed, and the daungers of Theeues, and Pirates, from whom thou haste escaped? There is the place, where they shall sing that song of the Prophet, which saith. *Had it not beene that our Lord had bin myne helper, it could not be but that my soule had gone into hell: especially when frō thence thou shalt behold so many sins as are committed euery houre in the world, so manie soules as doe descend euery day into hell, and how it hath pleased Almighty God,*

Psal. 93.

that

that among such a multitude of damned persons, thou shouldest be of the number of his elect, and one of those to whome he would graunt such exceeding great felicity and glory. Besides al this, what a goodly sight shall it be to behold the feastes, & triumphes, which they dayly celebrate with their new brethren, who hauing conquered the world, and finished the course of their Pilgrimage, doe enter in there to be crowned with them! O what a ioy will it be to see those seates filled vp, and that cittie builded, and the walles of that noble Ierusalem repaired againe! With what chearefull embracings shall the whole Court of heauen entertaine them, beholding them when they come loaden with the spoyles of their vāquished enemy! There shall those valiant men and women enter with triumph, which haue together with the world cōquered the weakenes of their owne fraile nature. There shall the innocent Virgins enter, which haue suffered Martirdome for Christs sake, with double triumph ouer the flesh, and the worlde, adorned also with garlands of lillies, & roses vpon their heades. There shall also enter dayly many young men, and children, which haue vanquished the tenderes of

their

their young yeares with discretion & vertue, and shall receaue the reward of their pure virginittie. There shall they find their friendes. There shall they acknowledge their Masters. There shall they knowe their Parentes, and embrace one another with sweet and friendly kisses, and reioice with them at their glorious entrie and felicitie. O how sweete and sauorie shall the fruit of vertue then be, although for a time before, her rootes seemed very bitter! Sweet is the colde Euening after the hotte sunnie day: sweete is the fountaine to the wearie trauailer: sweet is rest and sleepe to the tyred seruant: but much more sweet is it to the Saintes in heauen, to inioy peace after war, securitie after perill, eternall rest after their paines, and trauailes. For then are the warres at an end. Then need they no more to goe al armed both on the right and on the left side. The children of Israel went forth armed towardes the land of promise, but after the land was conquered they laid downe their speares, and cast away their armour, and forgetting all feare and turmoile of warre, ech one vnder the shadow of his paulion and harbour, enioyed the fruite of their sweete peace. Nowe may the eyes sleepe there, that haue beene

Exod. 13.

3. Reg. 4.

wea-

wearied with continuall watching. Now may the watching Prophet come downe from his standing, that did watch and fixe his feete vppon the place of the sintinell. Now may the blessed Father Saint Ierome take his reſte, who in his watchinges made no difference betweene dayes and nights, beating himſelfe vppon the breſt in deuout praiers, and fighting couragiouslie againſt the violence and force of the olde Serpent. There is no more feare of inuaſion by the terrible armies of the bloodie enemye. There is no place for the ſubtile craftes of the lurking Viper. There cannot arriue the deadly ſight of the venomous Baſiliſke, neyther yet ſhall the hiſſing of the auncient Serpent bee hearde there, but onely the ſoft breathing ayre of the holy ghhoſt, wherein is beholdē the glory of Almighty God. This is the Region of peace, and place of ſecuritie, ſcituated aboue all the Elementes, whither the cloudes and ſtormie windes of the darke aire can not come. O what glorious things haue bin ſpoken of thee, O Cittie of God! Bleſſed are they (ſaith holie Tobias) that loue thee, & inioy thy peace. O my ſoule praiſe our Lord, for he hath deliuered Ieruſalem his Cittie from all her tribulations.

*Abac. 3.**S. Ierome.**Pſal. 86.**Tob. 15.*

 Happie

Happy shall I be if the remnant of my posterity might come to see the clearenes of Ierusalem. Her gates shal be wrought with Zaphires, & Emraldes, and all the circuite of her walles shall bee built with precious stones. Her streetes shall bee paved with white and polished marble, and in all parts of her territorie shall bee sung Alleluia. O ioyfull countrie! O sweet glory! O blessed company. Who shall be these so fortunate and so happie that are elected for thee. It seemeth a presumption to desire thee, & yet I will not liue without the desire of thee. O yee sonnes of Adam, a race of men miserably blinded and deceaued. O yee scattered sheepe wandring out of your right way. If this be your sheepcote, whether go you backward? What meane ye? Why suffer ye such an excellēt benefit to be wilfully lost for not taking so little paine? If labour and trauaile bee requisite hereunto, surely from henceforth I desire, that all the labours & paines of the worlde were laid vpon me. Let all sorrowes powre downe vpon me as thicke as haile. Let diseases vex me. Let tribulations afflict me. Let one persecute mee, an other disquiet me. Let all creatures in the world conspire against me. Let me bee made a laughing

*A godly
desire.*

stocke

stocke to all men, & a refuse to the world: yea let my life bee wholly consumed with griefes, and my yeares with weeping, and lamentation, so that after this life I may rest my selfe in the day of tribulation, and bee thought meete to haue a place among that blessed people, which are adorned & beautified with such inestimable glorie in the kingdome of heauen.

Now then O thou foolish loue of this miserable world, goe thy way, seek as long as thou wilt for honours, and promotions, build sumptuous houses, & palaces: purchase lands and possessions, enlarge thy territories, and dominions: yea command if thou wilt whole Empires, and worldes: yet shalt thou neuer be so great as the least of al the seruants of Almighty God, who shall receaue that treasure, which this world cannot giue, & shall enioy that felicity, which shall endure for euermore. Thou with thy pompe, and riches, shalt keepe companie with the rich glutton, buried in the deepe pit of hell: but the deuout spirituall man, shalbe carried vp by the holy angels with poore Lazarus into Abrahams bosome.

Luke. 16

OF THE BENEFITS WHICH
our Lorde promiseth to giue in this present life
to such as liue a iust and Godly life.

CHAPTER. III.

PERADVENTURE thou wilt now say that all these things before rehearsed bee rewardes and punishmentes, that are promised onelie for the life to come: and that thou desirest to see some thing in this present life, becaule our mindes are wont to bee much mooued with the sight of things present. Well to satisfie thee herein, wee will likewise giue thee heere thy hands full euen of this thou doest so earnestlie desire. For although our Lorde doe reserue the best wine, and the moste delicate dishes vntill the end of the banquet: yet he suffereth not his friendes to be vtterly destitute of meate and drinke in this tedious voiage. For he knoweth verie well, that they could not otherwise holde out in their iournie. And therefore when hee said vnto Abraham: feare not Abraham, for I am thy defendor, and thy reward shall bee exceeding great: by these wordes he promised two thinges, the one for the time present, that was to bee his sauegard and defence in all such thinges as might happen in this life: and the other for the time to come, & that is, the reward of glory, which is reserued for the next life. But how great the first promise is, &

Gen. 15.

how

how many kindes of benifites and fauours are therein included, no man is able to vnderstand, but only he, that hath with great diligence read the holy scriptures, wheerein no one thing is more often repeated, & set forth, than the greatnes of the fauours, benefits, & priuiledges, which almighty God promisethto vnto his friends in this life. Harken what *Salomon* saith in his prouerbes, as touching this matter. Blessed is that man that findeth wisdom: for it is better to haue it, than all the treasures of siluer and gold, be they neuer so excellent and precious, & it is more worth, thā all the riches of the world, & whatsoever mans hart is able to desire is not cōparable vnto it: the lēgth of daies are at her right hand, & riches and glory at her left: her waies bee pleasant, & all her passages are quiet: she is the tree of life to all those that haue obtained her, & he that shall haue her in continuall possession shall be blessed. Keep therefore O my son the laws of almighty God, & his counsels: for they shall be as life to thy soule, & sweetnes to thy tast. Then shalt thou walke safely in thy waies, and thy feete shall not finde any stombling blockes. If thou sleepe thou shalt haue no cause to feare, & if thou ke thy rest, thy sleepe shall be quiet.

Prouerb. 3.

*Ecclesi. 21**Ecclesi. 40**Esaie. 58.*

Now this is (good Christian brother) the sweetnes & quietnes of the waie of the godly. But the waies of the wicked as far different, as the Holy Scriptures doe declare vnto vs. The pathes & waies of the wicked (saith Ecclesiasticus) are ful of brābles, & at the end of their iournie are prepared for them hell, darkenesse and paine. Dost thou thinke it then a good exchange to forsake the way of Almighty God for the way of the world: sith there is so great difference betweene the one and other, not only in the end of the way, but also in all the steps of the same? What madnesse can be greater, then to choose rather with one torment to gaine an other torment, than with one rest to gaine an other rest. And that thou maiest more clearely perceauē the excellencie of this rest, and what a number of benefites are presently incident thereunto, I beseech thee harken attentiuely what euen Almighty God himselfe our Lord hath promised by his Prophet Esay to the obseruers of his law, in this manner with these wordes, as diuers interpreters doe expounde them. When thou shalt doe (saith he) such and such thinges which I haue commaunded thee to doe there shall forthwith appeare vnto thee

the

the dawning of the cleare day, that is the sonne of iustice,) which shall driue awaie all the darkenes of thy errours, and miseries, and then shalt thou beginne to inioy true and perfect saluation, and the iustice of thy good workes shall shine as it were a candle before thee, and the glorie of our Lorde shall compasse thee on euery side. Then shalt thou call vpon the name of our Lord, and he will heare thee. Thou shalt call, and he will say, behold I am here present, and readie to graunt thee whatsoeuer thou shalt haue need of. Then in the midst of the darkenes, tribulations, and vexations of this life, the light of Gods fauour shall shine vpon thee, which shall comfort thee, & thy darkenes shall be as the noone day, (for our Lord will so ordaine that the very calamities, and withall euen the very falles of thy sins past, shall be an occasion vnto thee of greater felicitie.) And he will giue thee alwaies true peace and quietnes in thy soule, and in the time of famine and dearth, he will send thee plenty, and abundance, and thy bones shall bee deliuered from death, & from the euerlasting fires, and thou shalt be like a garden of pleasure, and like a fountaine of water, that neuer ceaseth running. Of thee will hee make a

ding (which lay for many yeres before desolate) in such sort that it shall stand steadfastly, and endure with such foundations from generatiō to generation. And if thou shalt take paines in sanctifying my feasts, not mispending them in lewd exercises, nor yet in fulfilling thine own will against mine, but shalt obserue with all diligence, and care, all such thinges as I haue commanded thee this day, thē shalt thou take delight in our Lord, (whose delightes excell all the delightes of the world,) and I will lift thee vp aboue the height of the earth, that is, vnto a moste happie state of life, whereunto all the treasures of fortune or of humane nature can not reach. Finally, I will giue thee afterwards plentie and abundance of that precious inheritance, which I haue promised vnto *Iacob* thy Father, which is the felicitie of glorie, for the mouth of our Lord hath spokē it. All these in a manner be the words of almighty God by the Prophet *Esaie*.

Now these are the benefites which Almighty God hath promised to his seruāts. And albeit some of them bee for the time to come, yet are some of them to bee presently receaued in this life. As that new light & shining from heauen: that satietie

The great
rewards

and

and aboundance of all good thinges: that assured confidence and trust in Almighty God: that diuine assistance in all our prayers & petitions made vnto him: that peace & tranquillity of conscience: that protection and prouidence of almighty God: that garden of delightes (which is the verdure & beauty of grace:) that fountaine which neuer wanteth water, (which is the prouision & sufficiency of all things:) thole heauēly delights that do excell al the delights of the world, & that eleuatiō of spirit wher unto no strength or power of nature is able to aspire. All these are the gracious gifts, & fauours which almighty God hath promised to his seruants in this present life. They all are the works of his mercy, effects of his grace, testimonies of his loue, & blessings which he of his fatherly prouidence sheweth towards thē. Vpon euery one of which there is so much to be said, that the breuitie of this volume will not suffer mee to treat particularlie of euerie point: But to be short, all these benefites doe the godlie enioy, both in this present life, and in the life to come. And of all these are the vngodlie deprived, both in the one life, and in the other. Whereby thou maiest easelie perceauē, what difference there is be-

that vertuous persons doe receaue euen in this present life.

*The difference be-
tweene the
state of the
good & the
wicked.*

tweene the one sort and the other, seeing the one is so riche, and the other so poore and needie. For if thou ponder well all these wordes before declared, & doe likewise consider the state and condition both of the good, and of the wicked: thou shalt finde, that the one sort are in the fauour of Almighty God, and the other in his displeasure. The one be his friends, & the other his enemies: the one be in light, & the other in darkenes. The one doe inioy the company of angels, and the other the filthie pleasures and delightes of swine. The one are truely free, and Lords ouer themselves, and the other are become bond-flaues vnto Sathan, and vnto their owne lustes, and appetites. The one are ioyfull with the witnes of a good conscience, and the other (except they be vtterly blinded) are continually bitten with the worme of conscience euermore gnawing on them. The one in tribulations stand stedfastlie in their proper place, and the other like light chaffe are carried vp and downe with euery blast of winde. The one stand secure & firme with the anker of hope, and the other are vnstable, and euermore yeelding vnto the assautes of fortune. The prayers of the one are acceptable, and liking vnto

God,

God, and the praiers of the other are abhorred, and accursed. The death of the one is quiet, peaceable, & precious in the sight of God, and the death of the other is vnquiet, painefull, and troubled with a thousand frightes, and terrours. To conclude, the one liue like Children vnder the protection and defence of Almighty God, & sleep sweetly vnder the shadow of his pastorall providence, & the other being excluded from this kind of providence wander abroad as straide sheepe without their shepheard, and master, lying wide open to all the perils, dangers, and assaults of the world.

Now then (my deare brother) if a vertuous life bee accompanied with all these benefites, tell mee I pray thee of good fellowship, what is the cause that should withdraw thee, and perswade thee not to embrace such a precious treasure? What art thou able to alleadge for excuse of thy great negligence. To say that this is not true, it cannot be admitted, for so much as thou seest that all is grounded vppon the word of God, and the testimonies of his holy Scriptures. And to say that these are but small benefites thou canst not, for so much as they doe exceed (as we haue be-

fore

Psal. 115.

Esaie. 64.

1. Cor. 2.

*Faith is a
more cer-
taine witnes
than all the
witnesses &
experiences
of the
world.*

before declared) all that mans hart can desire. To say that thou art an enemy vnto thy selfe, and that thou dost not desire these benefits, this cannot be said, considering that man is euen naturally a friend to himselfe, and the will of man hath euer an eye to his owne benefit, which is the verie object or mark that his desire shooteth at. To say that thou hast no vnderstanding or taste of these benefits, it will not serue to discharge thine offence, for so much as thou hast the faith and beleefe thereof, though thou hast not the taste. For the tast is lost through sinne, but not the faith, and the faith is a witness more certaine, more secure, and better to be trusted, than all other experiences, & witnesses in the world. Why dost thou not then discredit all other witnesses with this one assured testimonie? Why dost thou not rather giue credit vnto faith, than to thine own opinion, and iudgement? O that thou wouldest make a resolute determination to submit thy selfe into the hands of almighty God, & to put thy whole trust assuredly in him! How soone shouldest thou then see all these Prophecies fulfilled in thee. Then shouldest thou see the excellency of these Diuine treasures; then shouldest thou see how stark

blind

blind the louers of this world are, that seek not after this high treasure. To bee short, then shouldest thou see vpon what good ground our Sauour inuiteth vs to this kind of life, saying: *Come vnto me al ye that traueile and are loaden, and I will refresh you. Take my yoke vpon you, and you shall finde reste for your soules: for my yoke is sweete, and my burden is light.* Almighty God is no deceauer, nor false promiser, neyther yet is hee a great boaster of such things as hee promiseth. Why doest thou then shrinke backe? why doest thou refuse peace, and quietnes? why doest thou despise the gentle offers and sweet callings of thy pastour? How darest thou despise & banish away vertue from thee, which hath such prerogatiues & priuiledges as these bee, & with all confirmed & signed euen with the hand of Almighty God. The Queene of Saba hard farre lesse things then these of Salomon, and yet shee trauailed from the vttermost partes of the world to trie the truth of those thinges, which she had heard. And why doest not thou then hearing such notable, yea and so certaine news of vertue, aduēture to take a litle paines to try the truth & sequele thereof. O my deare Christian brother, put thy trust in God, and in his word, and commit

Mat. II.

2. Para. 9.

thy

thy selfe boldly without all feare into his armes, and vnloose from thy handes those trifling knots, that haue hitherto deceaued thee, and thou shalt finde that the merites of vertue doe farre excell her fame, and that all which is spoken in praise of her is nothing, in comparison of that which shee is in deede.

THAT A MAN OUGHT
not to deferre his Repentance & Conuersion vnto God from day to day, considering hee hath so many debtes to discharge, by reason of the offences committed in his sinfull life past.

CHAPTER. IIII.

*A sinner
ought not to
delay his
conuersion
vnto God.*

Nowv then if on the one side there be so many and so great respectes that doe binde vs to change our sinfull life, and on the other side, we haue not any sufficient excuse why wee should not make this exchange: I beseech thee tell mee, how long time wilt thou tarrie vntill thou fullie resolue to doe it. Turne thine eyes (O my Christian brother) and looke backe a little vpon thy life past, and consider that at this present of what age soeuer thou be,

it is high time, or rather the time is well neere past to begin to discharge some part of thine olde debres. Consider that thou which art a Christian, regenerated in the water of Holy Baptisme, which doest acknowledge Almighty God for thy father, and the Catholike Church for thy mother, whome thee hath nourished with the milke of the Ghospell: to wit, with the doctrine of the Apostles, and Euangelistes, & that which is more, euen with the verie bread of Angels, (which is the most blessed Sacrament of the Aultar) consider I say, that all this notwithstanding thou hast liued euen as loosely, and dissolutely, as if thou haddest bin a meere Infidel, that had neuer any knowledge of Almighty God. And if thou denie this, then tell mee what kinde of sinne is there that thou haste not committed? what tree is there forbidden, that thou haste not beholden with thine eyes? what greene meadow is there in which thou hast not (at the least with desire) feasted thy lecherous lust? What thing hath beene set before thine eyes, that thou hast not wantonly desired? What appetite hast thou left vnexecuted, notwithstanding that thou diddest beleue in Almighty God, and that thou were a Christian? what

wouldst

wouldest thou haue done more, if thou haddest not had any faith at all? If thou haddest not looked for any other life? If thou haddest not feared the dreadfull daie of iudgement? What hath all thy former life bin, but a web of sins, a sinke of vices, a way full of brambles, and thornes, and a froward disobedience of Almighty God? With whom hast thou hitherto liued, but onely with thine appetite, with thy flesh, with thy pride, and with the goods & riches of this transitory world? These haue bin thy gods, these haue bin thy Idols, whome thou haste serued, and whose lawes thou haste diligentlie obeyed. Make thine account with Almighty God, with his lawes and with his obedience, and peraduenture thou shalt finde, that thou haste esteemed him no more than if hee had bin a God of straw. For it is certaine, that there be many Christians, which beleeuing that there is a God, are induced to sinne with such facilitie, as though they beleeued that there were no God at all, & doe offend no whit lesse though they beleue that there is a God, than they would doe if they beleued that there were none at all. What greater iniurie, what greater despise can there be done, than thus to contemne his

diuine

diuine Maiestie? Finally, thou beleeuing all such thinges as Christes Catholicke Church doth beleue, hast notwithstanding so led thy life, as if thou were perswaded that the beleefe of the christians were the greatest fables or lies in the world.

And if the multitude of thy sinnes past, & the facilitie that thou hast vsed in committing them doe not make thee afraide, why doest thou not feare at the least the Maiestie & Omnipotencie of him, against whome thou hast sinned? Lift vp thine eyes, and consider the infinite greatnes & omnipotencie of that Lord, whome the powers of the heauens doe adore, before whose Maiestie the whole compasse of the wide world lieth prostrate, in whose presence all thinges created are no more than chaffe carried away with the winde. Consider also with thy selfe, how vnseemely it is, that such a vile worme as thou art, shuld haue audacitie so many times to offend & prouoke the wrath of so great a Maiestie.

Consider the wonderfull and most terrible seueritie of his iustice, and what horrible punishments he hath vsed from time to time in the world against sinne, and that not only vpon particular persons, but also vpon Cities, Nations, Kingdomes, & Pro-

uinces:

The terrible seuerie iustice of Almighty God against sinners.

*Luke. 23.
verse. 13.*

uinces: yea, vpon the vniuersall world, and not onely in earth, but also in heauen, and not only vpon strangers and sinners, but euen vpon his owne most innocent sonne, our sweet Sauour Iesus Christ, when hee tooke vppon him to satisfie for the debt which they owed. And if this feueritie was vsed vpon greene and innocent wood, & that for the sinnes of others, what then will he doe vpon drie and withered wood, and against those that are loaden with their own sins. Now what thing can be thought more vnreasonable, than that such a vile wretched weake dwarfe as thou art, should be so sawcie & malapert, as to mocke with so mighty a Lord, whose hand is so heauie, that in case he shuld strike but one stroke vppon thee, hee would at one blowe driue thee downe headlong into the deepe bottomlesse pit of hell without all remedie.

*The great
patience of
Almighty
God.*

Consider likewise the great patience of this our mercifull Lord, who hath expected thy repentance so long, euen from the time that thou diddest first offend him, & thinke that if after so long patience and tarrying for thee, thou shalt still continue thy lewd and sinfull life, abusing thus his mercy, and prouoking him to further indignation, and wrath he will then bend his bow,

and

and shake his sword, and raine downe vpon thee euen sharpe arrowes of euermlasting death.

Consider also the profoundnesse of his deepe iudgements, whereof wee read and see dayly so great wonders. Wee see how king Salomon himselfe, after his so great wisdom, and after those three thousand parables, and most profound misteries, uttered by him in his booke called *Cantica canticorum*, was forsaken of Almighty God, and suffered to fall downe, and adore Idols. Wee see how one of those seauen first Deacons of the Primitiue Church, which were full of the holy Ghost, became not only an Heriticke, but also an Arch-heriticke, and a father of Heresies. Wee see dayly manie starres fall downe from heauen to the earth, with miserable falles, and to wallow themselues in the durte, and to eate the meat of swine, which sate before at Gods owne table, and were fed with the very bread of angels. If then the iust and righteous for some secret pride, or negligence, or els for some ingratitude of theirs be thus iustly forsaken of almighty God, after they haue bestowed so many yeares in his seruice, what maiest thou looke for that hast done in a manner nothing els all

Psal. 7.

The profoundnesse of the deep iudgments of almighty God.

3. Reg. 11.

Act. 8.

Apo. 2.

Many daylie fall out of the Catholicke Church, and from vertuous life, into scisme & heresie, and into a dissolute wicked life.

thy life time, but onelie heaped sins, vpon sins, and haste thereby offended almighty God most grieuoullic.

Now if thou haste liued after this sorte, were it not reason that thou shouldest now at the length giue ouer, and cease heaping sinne vpon sin, & debt vpon debt, and begin to pacifie the wrath of almighty God, and to disburden thy sinfull soule? Were it not meet that that time which thou hast hitherto giuen to the world, to thy flesh, and to the diuell should suffice, and that thou shouldest bestow some little time of that which remaineth to serue him, who hath giuen thee all that thou haste? Were it not a point of wisdom after so long time, and so many great iniuries, to feare the most terrible iustice of almighty God, who the more patiently hee suffereth sinners, the more doth he afterwarde punish them with great seueritie and iustice? were it not meet for thee to feare thy long continuance so many yeares in sin, and in the displeasure of Almighty God, procuring thereby against thee such a mightie aduersarie as he is, and prouoking him of a mercifull louing father, to become thy seuerer terrible ludge, and enemy? Were it not meete to feare, least that the force

of euill custome may in continuance of time bee turned into nature, and that thy long vicious vsuall manner of committing of sinne, may make of a vice a necessitie, or little lesse? Why art thou not afraid least by little and little thou maist cast thy selfe downe headlong into the deepe pitte of a reprobate sence, whereinto after that a mā is once fallen, he neuer maketh account of any sinne, be it neuer so great.

Rom. 1.

The Patriark *Iacob* said to *Laban* his Father in law : these fourteene yeares haue I serued thee, and looked to thine affaires. Now it is time, that I should looke to mine own, and begin to attend vnto the affaires of mine own household. Wherefore if thou haste likewise bestowed so many yeares in the seruice of this worlde, and of this fraile transitorie life, were it not good reason, that thou shouldest now beginne to make some prouisiō for the saluatiō of thy soule, & for the euerlasting life to come? There is no thing more short, nor more transitorie, than the life of man, and therefore providing so carefullie as thou doest for all such thinges as bee necessarie for this life, which is so short, why doest thou not provide likewise soewhat for that life that is to come, which shall endure for euer & euer,

Gen. 30.

THE CONCLVSION OF
ALL THE PREMISES.

CHAPTER. V.

*Mat. 12.
verse. 36.*

IF NOW all this be so, I beseech the then
(O my deare Christian brother) euen
for the bitter passion of our sweet Sauour
Christ to remember thy selfe, & to consi-
der that thou art a Christian, and that thou
beleueest assuredly for a most vndoubted
truth whatsoeuer thy faith instructeth
thee. This faith telleth thee, that thou hast
a iudge aboue, that seeth all the steps and
motions of thy life: And that certainelie
there shall a day come, when hee will re-
quire an account of thee, euen of euerie
idle word. This faith teacheth thee, that a
man is not altogether at an end when hee
dieth, but that after this temporall life,
there remaineth an other euerlasting life,
& that the soules die not with the bodies,
but that whiles the body remaineth in the
graue vntill the general daie of iudgment,
the soule shall enter into another new cou-
trie, and into a new world, where it shall
haue such habitation, and companie as the
faith and workes were, which it had in this
life. This faith telleth thee also, that both

the

the reward of vertue, and the punishment of vice, is a thing so wonderfull, that although the whole world wer full of books, and all creatures were writers, yet should they all be wearied, and the world come to an end, before they should end their description, and make a perfect declaration what is comprehended in ech one of these pointes. This faith informeth thee also, that the debtes and duties which wee owe vnto almighty God are so great, that albeit a man had so many liues as there bee sandes in the sea, yet would they not suffice, if they were all employed in his seruice. And this faith likewise telleth thee, that vertue is such an excellent treasure, that all the treasures of the world, & that mans heart can desire, are not to bee compared vnto it.

Wherefore if there bee so many and so great respects that doe inuite vs vnto vertue, how commeth it to passe that there be so few louers and followers of the same? If men be mooued with gaine, and commoditie, what greater commoditie can there bee, then life euerlasting? If with feare of punishment, what punishment can be greater, than euerlasting horrible torments in hell fire, vworld vvithout ende? If vvith

bondes of debts, and benefits, what debtes are greater, than these, which we owe vnto almightie God, aswell for that he is which he is, as also for that which we haue receaued of him? If the feare of perils doe moue vs, what greater perrill can there bee than death, the houre thereof beeing so vncertaine, and the account so strait? If thou be mouued with peace, libertie, quietnesse of minde, and with a pleasant life, (which are things that all the world desireth) it is certaine, that all these are found much better in the life that is gouerned by vertue and reason, than in that life, that is ruled by the affections, and passions of the minde: forsomuch as man is a reasonable creature, & no beast. Howbeit in case thou account all this as not sufficient to moue thee thereunto, yet shall it not suffice thee to consider that Almighty God so abased himselfe for thy sake, that hee descended from heauen vnto the earth, and became man? And whereas he created the world in sixe daies, he bestowed thirtie and three yeares about thy Redemption, yea and was also content for the same to loose his life. Almighty God died that sin should die, and yet for all this doe we endeouour that sinne might liue in our hearts, notwithstanding

that

that Almighty God purposed to take away the life of sinne with his owne death? What shal I say more? Assuredly of reasons we haue shewed enough, & enough, if this matter were to be discussed by reason: For I say this, not onely in beholding almighty God himselfe vpon the Crosse, but whithersoever we turne our eyes, wee shall finde that euery thing crieth out vnto vs, and calleth vppon vs to receaue this so excellent a benefit: For there is not a thing created in the world, (if we doe well consider it,) but doth inuite vs to the loue and seruice of our common Lord and Sauiour. Insomuch that looke how manie creatures there bee in the world, so manie preachers there are, so many books, so many voices, and so many reasons, which doe call vs vnto almighty God. And how is it possible then that so manie callinges as these are, so many promises, and threatnings, should not suffice to bring vs vnto him? What might Almighty God haue done more than hee hath done, or promised more than he hath promised, or threatened more than he hath threatned, to draw vs vnto him, & to pluck vs away from sin, & yet al this notwithstanding, how cometh it to passe that there is so great (I will not

*Marke
these words.*

say arrogancie but) bewitching of men, that doe belecue these thinges to bee certainly true, and yet be not afraide to continue all the daies of their life in deadly sin? yea to goe to bed in deadly sin, and to rise vp againe in deadly sinne, and to imbrew themselves in euery kinde of sinne? And this is done in such sort, so without feare, so without scruple of minde, so without breaking of one houres sleepe, and without refraining from any one delicate morsell of meat for the same, as if all that they beleued were dreames, and old wiues tales, and as if all that the Holy Euangelistes haue written were starke lies. Tell me now thou desperate traitour, tell me I say, thou firebrand prepared to burne in those euerlasting and reuenging horrible fires of hell, what wouldest thou haue done more than thou hast done, in case thou haddest bin perswaded that all were meere lyes which thou hast beleued? For although I see well, that for feare of executiō of the Princes lawes, thou hast somewhat bridled thine appetites, yet can I not perceiue that for any feare of Almighty God thou hast refrained thy will in any one thing: neither from carnall pleasures, nor from taking reuenge of thine enemies, nor from

backe-

backbiting & flandering thy neighbours, nor yet from fulfilling thy inordinate lusts & desire, in case thine ability serued therunto. Tell mee thou blind grosse buffard, & franticke fellow, what saith thy worne of conscience vnto thee, whiles thou art in such a fond securitie, and confidence, continuing in such a dissolute wicked life, as thou dost? Where is now become the vnderstanding, iudgement, and reason, which thou hast of a man? Why art thou not afraid of so horrible, so certaine, and so assured perils, and dangers? If there were a dish of meat set before thee, and some man (albeit he were a lier) should say vnto thee that there were poison in that dish, tel me, durst thou once aduenture to stretch out thy hand to take a tast thereof, though the meat were neuer so sauerie, and delicate, and hee neuer so great a lyer that should beare thee thus in hand? If then the Prophets, if the Apostles, if the Euangelistes, yea, if Almighty God himselfe doe crie out vnto thee and say. Take heed thou miserable man, for death is in that kinde of meat, and death lieth lurking in that gluttonous morsell, which the diuell hath set before thee, how darest thou reach for euerlasting death with thine owne handes,

and

*Marke
these words.*

say arrogancie but) bewitching of men, that doe belecue these thinges to bee certainly true, and yet be not afraide to continue al the daies of their life in deadly sin? yea to goe to bed in deadly sin, and to rise vp againe in deadly sinne, and to imbrew themselves in euery kinde of sinne? And this is done in such sort, so without feare, so without scruple of minde, so without breaking of one houres sleepe, and without refraining from any one delicate morsell of meat for the same, as if all that they beleued were dreames, and old wiues tales, and as if all that the Holy Euangelistes haue written were starke lies. Tell me now thou desperate traitour, tell me I say, thou fire-brand prepared to burne in those euerlasting and reuenging horrible fires of hell, what wouldest thou haue done more than thou haste done, in case thou haddest bin perswaded that all were meere lyes which thou haste beleued? For although I see well, that for feare of executiō of the Princes lawes, thou haste somewhat bridled thine appetites, yet can I not perceiue that for any feare of Almighty God thou haste refrained thy will in any one thing: neyther from carnall pleasures, nor from taking reuenge of thine enemies, nor from

backe-

backbiting & slaundering thy neighbours, nor yet from fulfilling thy inordinate lusts & desire, in case thine ability serued therunto. Tell mee thou blind grosse bussard, & franticke fellow, what saith thy worne of conscience vnto thee, whiles thou art in such a fond securitie, and confidence, continuing in such a dissolute wicked life, as thou dost? Where is now become the vnderstanding, iudgement, and reason, which thou hast of a man? Why art thou not afraid of so horrible, so certaine, and so assured perils, and dangers? If there were a dish of meat set before thee, and some man (albeit he were a lier) should say vnto thee that there were poison in that dish, tel me, durst thou once aduenture to stretch out thy hand to take a tast thereof, though the meat were neuer so sauerie, and delicate, and hee neuer so great a lyer that should beare thee thus in hand? If then the Prophets, if the Apostles, if the Euangelistes, yea, if Almighty God himselfe doe crie out vnto thee and say. Take heed thou miserable man, for death is in that kinde of meat, and death lieth lurking in that gluttonous morsell, which the diuell hath set before thee, how darest thou reach for euerlasting death with thine owne handes,

4. Reg. 4.

and

and drinke thine owne damnation. To what vse puttest thou in this meane while thy wits, thy iudgement, and the discourse and reason, which thou haste of a man? where is their light? where is their force? sith that none of them doe bridle thee any whit from thy common vsuall vices. O thou wretched and mad carelesse caitife, bewitched by the diuel, adiudged to euermlasting darkenes, both inward & outward, and so doest goe from one darkenes to the other! Thou art blinde to see thine owne miserie, insensible to vnderstand their perdition, and harder then any Adamant to feele the hāmer of Gods word! O a thousand times most miserable thou art, worthy to be lamented with none other teares, than with those wherewith thy damnation was lamented, when it was saide: O that thou knewest this day the peace, quietnes, and treasures, which almighty God offereth vnto thee, that doe now lie hidden with thine eyes! O miserable is the day of thy natiuitie, and much more miserable is the daie of thy death: for somuch as that shall be the beginning of thine euermlasting damnation! O how much better had it bin for thee neuer to haue bin borne, if thou shalt be damned in the most horrible torments

Luke. 19.

Marks. 14.

ments of hell for euer, & euer? How much better had it bin for thee neuer to haue bin baptised, nor yet to haue receiued the Catholicke faith, if through the abusing thereof by thy wicked life, thy damnation shalbee thereby the greater. For if the light of reason only sufficeth to make the heathen Philosophers inexcusable, because they knowing God in some degree did not glorifie him, nor serue him (as the Apostle saith:) how much lesse shall he be excused, that hath receaued the light of faith, and the water of baptisme, & doth euery yeare open his mouth to receaue euen almighty GOD himselfe in the most blessed Sacrament of the Aultar, and euery day heareth his doctrine in the Catholicke Church, if he do nothing more, thā those Pagan Philosophers haue done. Now what other thing may we inferre of the premisses, but briefly to conclude, that there is none other vnderstanding, none other wildome, none other counsell in the world, but that setting aside all the impedimentes & combersome waies of this life, wee follow that only true and certaine way, whereby true peace and euerlasting life is obtained? hereunto are we called by reason, by wisdom, by law, by heauen, by earth, by hell,

and

*The wicked Christians
shalbe punished in
hell more
griuouslie
for their
wicked liues
than the infidels.*

Rom. i.

Ecclesi. 6.

and by the life, death, iustice, and mercy of Almighty God. Hereunto are we also inuited verie notable by the Holie Ghost, speaking by the mouth of Ecclesiasticus in this wise. My sonne harken to instruction euen from the first yeares of thy youth, & in thy latter daies thou shalt inioy the sweet fruit of wisedome. Approach vnto it as one that ploweth, and soweth, and with patience expect the fruitfull encrease which it shall yeelde vnto thee. The paines that thou shalt take shall be but little, and the benefits that thou shalt quicklie enioy shal be great. My sonne hearken to my words, and neglect not this my counsell which I shall giue thee. Put thy feet willingly into her fetters, and thy necke into her chaines. Bow downe thy shoulders, and carrie her vpon thee, and bee not displeased with her bondes. Approach neare vnto her with all thy hart, and follow her waies wirth all thy strength. Seeke for her with all diligence, and she will discouer her selfe vnto thee. And after that thou hast found her, neuer forsake her. For by her shalt thou find rest in thy latter daies, and that which before seemed painefull, will afterwarde become pleasant vnto thee, and her fetters shall be a defence of thy strength, and foundation

of vertue, and her chaine shall bee a roabe of glorie. For in her is the beauty of life, & her bonds are the bonds of health. Hitherto be the wordes of Ecclesiasticus: whereby thou maist in some degree vnderstand, how great the beautie, the delights, the libertie, and riches of true wisdom are, which is vertue it selfe, and the knowledge of almightie God, whereof we doe intreat.

But if all this be not sufficient to mollifie thy stony hart, lift vp thine eyes, & fixe thy mind not vpon the waters of the world, which vanish away, but behold that Lord, who is vpon the Crosse dying, and satisfi- ing for thy sinnes. There standeth hee in that forme which thou seest, with his feete nailed fast looking for thee, with his arme spread abroad to receaue thee, & with his head bowing downe, to giue thee, as to an other prodigall sonne new kisses of peace, and attonement. From thence hee calleth thee (if thou couldest heare him) with so many callings, & cries, as there be wounds in his whole body. Harken therefore vnto these voices (O my deare Christian Brother,) & consider this well with thy selfe, that if his praier bee not heard that harke- neth not vnto the cryes of the poore, how much lesse shall he bee heard that maketh

himselfe

himselfe deafe to such cries as these are?
wherefore if thou bee now determined to
harken vnto these cryes, and doest fullie
resolue with thy selfe to change thy sinfull
life, and to doe true pennance indeede for
the same, it shall be declared vnto thee
in the treatise following, after what
sort it ought to be done.

THE END OF THE
FIRST TREATISE.



THE



THE SECOND TREATISE OF THE SACRAMENT OF PENNANCE.

*Of the cause and necessitie of the Sacrament
of Penance.*



AL the children of Adam are borne (as the Apostle affirmeth) the children of wrath, through the sinne of our first parents, Adam, and Eue: and therefore all mankind descending from them were iustly excluded from entring into the kingdome of heauen, whereinto none of them can now enter, but such onely, as eyther in act, or at least wise in will, & desire, are regenerate, & borne new againe, by meanes of the Sacrament of Baptisme. According as our Sauour Christ himselfe very plainly affirmeth in the Ghospell of S. Iohn, saying: *Vnles a man be borne a new of water & the spirit, he cannot enter into the kingdome of God.*

This Sacrament of Baptisme is (as it were) the first beginninge of christianitie, the first enterance into the catholique church of Christ, and vnto all other sacraments, & it is the first gate vnto the kingdome of heauen and by the same sacrament wee receaue such singular grace, as that therby we are cleansed from all manner of sinne, and paine dewe vnto the same, deliuered from the bōdage & pow-

*Ephe. 2.
verse. 3.*

*None can
enter into
the king-
dome of
heauen, vn-
lesse they be
regenerate
by the Sa-
crament of
Baptisme.*

Iohn. 3. 5

*The Sacra-
ment of ba-
ptisme is the
first begin-
ning of*

Christiani-
ty, and the
first gate in
to the king-
dome of
heauen.

Note the
solemnne pro-
mise & co-
uenant wee
made in our
baptisme
with Al-
mighty god.
Mat. 19.
verse. 17.

Mat. 11. 30

2. Cor. 12. 9

Colo. 4. 13.

1. Ioh. 5. 3.

Verie few

Christians

doe keepe

their con-

nant made

with Al-

mighty God

in their bap-

tisme, but

doe breake

his Commā-

dements.

er of the diuel, restored vnto innocencie, incorpo-
rated into Christ as his members, recóiled into the
grace and fauoure of almightie God, and made his
adoptiue sonnes, and coheires, and inheritors with
our Sauoure Iesus Christ of the kingdome of hea-
uen. And this inheritance of euerlasting glorie
with our Sauour Iesus Christ we be assured to en-
ioye, in case we doe faithfullie keepe our tolemne
promise made and couenaunted in our baptisme
with almightie God: which couenante & promise
was not onlie to beleue all the articles of the Chri-
stian faith, but also to renounce the diuel and al his
workes, the worlde, and all his pompes, the flesh,
and all her inordinate lustes, and concupiscences,
and to keepe the commaundements of almightie
God which euerie christian may be able to keepe,
beinge assisted with the force and strength of his
grace, and with the vertues and gifts of the holie
ghost, wherewith our soule is wonderfullie illu-
minated, anctified, adorned, armed, and streng-
thened, in the sacrament of baptisme.

But (alas) liuinge as we do in the tempestuous
sea of this mi erable fraile transitorie life, where we
be continuallie assaulted & tépted with our fierce
enemies, the diuel, the worlde, and the fleshe, verie
few of vs doe after our baptisme saile safelie with
the ship of innocencie, and iustice, wherewith wee
promised to serue almightie God all the dayes of
our life: but doe sometimes turne our face awaie
from his eruce, and be negligente to fight man-
fullie vnder his standarde againste the deuel, the
iworne enemye of almightie God, & of al mankind,
and doe play the parte of false traitors, and rebels,
and runne vnto our enimies side, by breakinge the
commandements of almightie God, and fulfilling
the wicked workes of the deuel: which is done by

euery

euerie deadlie sinne: whereby we become againe the bondslaues of the deuel, and traiterous enemies vnto almightie God, and consequentlie doe therby deserue to be deprived for euer of his grace, & fauour, & of all glorie, and felicitie, which he hath prepared for his obediēt faithfull children: & also to be damned euerlastinglie in the most horrible pitte of hell fier, which he hath prepared for the deuel, and al his rebellious adherents.

Now notwithstandinge this so heynous ingratitude of his rebellious seruants, almightie God (who is the father of mercies, and the God of all consolation,) hath not quite shutte vp the founteins of his graces against them, nor vtterlie debarred them of the multitude of his mercies, but is euer crienge and calling vnto them in this life to remember their solemne promise, and couenāt, made by them vnto him in their baptisme, which they haue so wickedlie broken, and to consider their present damnable state, and to returne with a penitent harte vnto him. And he is alwaies readie to offer them his helpinge hande, and to plucke them owt of the great raging waues of deadlie sinne, (wherewith they be in so great danger of imminente drowninge in hell fire,) in case the verie sinners them selues do not harden their hartes, when they heare his voice, but will giue eare thereunto, and with a contrite and humble hart returne vnto him againe, and verie thankefullie accept his graces which he so louinglie offerth vnto them.

This remedie for sinners after baptisme our Saviour Christ hath provided by institutinge the sacrament of pennance, which S. Ierome and other learned deuines doe verie aptlie tearme *a second parte after shippewracke*: whereby all sinners may with the help and assistance of the grace of God

*Apoc. 3. 20.
verse. 20.*

*Psal. 94.
verse. 8.*

Rom. 10. 3.

Heb. 4. 7.

1. Cor. 2. 16.

Mat. 23. 3.

*The Sacrament of Pen-
nance is a
remedie for
sinners af-
ter bap-
tisme.*

saue them selues from drowning euerlastingly in the most horrible pit of hel fire, and be reconciled againe to the fauour of almighty God.

Who so committeth any deadlie sin after Baptisme, cannot attaine to saluation without the Sacrament of penance. The necessitie of the sacrament of penance to a Christian, presupposeth that he hath fallen into deadly sin after Baptisme.

Iohn. 3. 5.

Luke. 13. 3.

Mat. 4. 17.

Mar. 1. 15.

And here it is diligently to be noted, that like as none can attaine vnto saluation without the Sacrament of baptisme, (either in act, or at least wise hauing a will, and desire therof, when he wanteth meanes, and opportunitie to receaue it :) euen so no christian committing any deadlie sinne after baptisme can attaine vnto saluation without the sacrament of penance, (either in act, or at least wise hauing a will and desire vnto it, when he cannot fullie performe all the partes of it.) And so it appeareth in the holie scriptures, that our Sauour Christ hath comaunded these two sacraments (of baptisme and penance,) with like bond of necessitie, and with like threatning and penaltie of euerlasting damnation. For as he said in S. Iohn of the sacrament of baptisme. *vnlesse a man be borne againe of water, & of the spirit, he cannot enter into the kingdome of God.* euen so likewise hath he said in the ghospell of S. Luke of the sacrament of penance, which he purposed afterwards to institute: *vnlesse ye haue penance yee shall all likewise perish.* And also in the ghospell of Saint Mathew he saith: *doe penance, for the kingdome of heauen is at hand.* And moreouer it appereth in the ghospell of Saint Marke, that he beganne his preaching vnto the people with requiring them to be penitent for their sinnes saing, *be penitent, & beleue the gossell.* wherby our Sauour Christ propounded vnto them both these two points equallie as a necessarie precept: to wit, to bee penitent for their sins: and to beleue the ghospell.

Now forsomuch as a man sinneth against almighty God in three manner of waies, that is to say, with his hart, with his tongue, and with his wotkes, therefore

therefore against these three manner of sins our Lord hath ordeined the sacrament of pennance: which containeth in it three principall parts: to wit, contrition, confession, and satisfaction. For considering that sinne is first of all ingendered in the hart, from whence (as our Sauour aftermeth) do issue euell thoughts, and other wickednes that defile a man, therefore contrition of hart is first required. And because sinne is also committed with the tongue, therfor it is required that the sinne be confessed with the tongue. And because sinne is also fulfilled with worke, therefore satisfaction vnto almightie God with painfull works (which Saint Iohn Baptist tearmeth *fruits worthy of pennance*) is likewise necessarily required of all sinners.

Mat. 15.
verse. 20.

1. Contritiō.
2. Confessio.
3. Satisfac-
tion.

Mat 3. 8.

THE PROLOGVE.

AMONG all the euils that are at this day raigning in the world, there is none more to be lamented, than the manner that manie Christians doe vse in making their Confession of their sinnes, at such time as our holy mother the Catholicke Church commandeth the same. For (excepting such vertuous and deuout Catholickes as liue in the feare of God, and haue due regard of the saluation of their soules,) we see what euill preparation many others doe make, when they intende to take the benefit of this Sacrament of Pennance: & how rashlie without any repentance of their sins, and without any examination of their consciences they come to the Priest to make their confession. Whereupon it ensueth, that so soone as they haue

How confession is abused by manie euill Christians for want of

repentaunce
and exami-
nation of
their con-
sciences.

Prouer. 26.

2. Pet. 2.

made their confession, and communicated, they returne againe immediatly vnto their accustomed wicked life. & scarcely is the holy Passion weeke of pennance fullie ended, but they returne againe out of hand vnto the same filth, wherein they wallowed themselves before; and so they returne back againe, after the manner of dogges to eat that which they had before vomited vp. This is assuredly a great contempt of almighty God, of his Catholicke Church, and of his Priestes and Sacraments, and it seemeth that they vse it as an ordinary custome to goe once euery yeare at Easter to dallie, and mocke with almighty God, for they desire him at that time of pardon for all such sinnes & offences, as they haue before committed against him, and doe protest an amendment of their life, & yet doe they out of hand beginne a fresh to offende him more gricuously than before.

The punishment that these persons do deserue, is euen such as almightie God ordeineth for them, which is the greatest that can be deuised: & that is, to suffer them to mocke on after this sort all the daies of their life, euen vntill the houre of their death, & then it hapneth vnto them, as it is wont to those that haue neuer done true pennance vntil that time, the end of whom (to speake ordinarily) shall be as the Apostle saith, according to their workes, for which they neuer did true Pennance, but alwaies false and counterfeit Pennance. As

2. Cor. 11.

our Lord himselfe lamenteth by the Prophet Ieremie, sayng: They turned not vnto mee with all their harts, but with lying: and here he calleth lying that false and fained Pennance, that such persons doe counterfeit, which seemeth in apparance to be Pennance, and is not indeed. Where with they deceaue not Almighty God, but themselves, in that it seemeth to them that they haue done true Pennance, whereas in truth, all that they haue done is nothing els but fained and counterfeit, & therefore without any fruite.

Now if anie man haue a desire to conuert himselfe earnestlic, and with all his hart vnto almighty God, and to doe true Pennance indeed, we shall here declare vnto him in fewe wordes, what order bee ought to obserue in this behalfe, intending to set before his eyes the most common & general aduices, which the holie Doctours of the Catholicke Church doe giue concerning this matter. The which aduises, although to the learned Diuines they are sufficiently knowne, yet to the vnlearned and simple people (for whose instruction this booke is ordeined) they are not so well knowne. And therefore it is meet that they should be aduertised of them. And because this sacrament of penance containeth three parts, (which be Contrition, Confession, & Satisfaction: we wil briefly declare what is to be done in each of these parts, that the Pennance may bee true & perfect in all respects.

Note the end of such as bee not truelie repentant for their sinnes.

Ieremie. 3. verse. 10.

The Sacrament of Penance containeth three partes Contrition, Confession, Satisfaction

OF THE FIRST PART OF the Sacrament of Pennance, which is Contrition, and of the meanes whereby it is obtained.

CHAPTER. I.

*Earnest sorrow for sin
is the first
gate, whereby to enter
again into
the grace
and favour
of God.*

*Psal. 59.
verse. 17.
Contrition
hath two
principall
partes.*

*What Con-
trition is.*

HEE THAT desireth vnfaignedlie and with all his hart to conuert himselfe vnto Almighty God, he that vnderstandeth the vanitie of this world, and the bounden dutie he oweth vnto the seruice of his Creator, and Redeemer, and is fullie resolved to returne vnto him, & with the Prodigall Sonne to repaire home againe vnto his Fathers house, must vnderstand that the first gate whereby he must enter in, is Contrition. For this is one of the most precious sacrifices that wee are able to offer vnto Almighty God, according as the Prophet Dauid saith: *A sorrowfull minde is a Sacrifice vnto God, and a contrite and humble hart thou O Lord wilt not despise!*

This Contrition conteineth two principall partes. The one is a Repentance for the finnes past, and the other is a firme & determinate purpose of amendment in time to come. The reason hereof is, because Contritiō (to speake properly) is a detesta-

tion

tion & abhorring of sinne aboue all things that may be hated, & abhorred, in regard that it offendeth the Maiestie of almighty God. And therefore hee that conceaueth this so earnest detestation and hatred against sinne, doth as well abhorre the sins past, as those that are to come, because his diuine Maiestie is offended both with the one, and with the other: But as concerning the sins past, (sithence they are done, and cannot be recalled,) hee must sorrow & lament, that hee hath committed them. And for such finnes as may come hereafter, (which are in his own free will & power,) hee must make a full and constant determination with himselfe to eschew, and auoide them. Wherby it appeareth plainly that (as *Saint Augustine* saith in his book of the medecine of Pennance) it is not sufficient for a man to please God by changing his former sinfull life, and by auoyding in time to come the finnes past, but it is very needfull also, that he make SATISFACTION for them with the sorrowe of Pennance, with the bewailing of humility, with the Sacrifice of a contrite & humble hart, and with the workes of mercie.

And so according hereunto, the first thing that a true penitent ought to procure, is to

We must be sorrowfull for our sins past: & also constantly determine to eschew them hereafter.
S. August.

Esaie. 38.
verse. 15.

Note for
what cause
a mā should
principallie
bee sorrow-
full for his
sinnes.

haue sorrow and repentance for his sinnes,
dooing the same, that the holy Penitent
did, who said: *I will call to minde before thee all
the yeares of my life, in the bitternes of my soule.*
And this sorrow and bitternesse ought not
principallie to be, for that by his sinnes he
hath deserued hell, & lost heauen, with all
other benefits which are lost thereby, (al-
though to bee sorrowfull for this cause bee
good also:) but for that by his sinnes hee
hath lost almightie God, and hath offen-
ded him most grieuousslie. And as almight-
ty god deserueth to be loued & esteemed
aboue al things: euen so reason would that
we should bee more grieued for the losse
of him in the world, & for offending him,
than for all other thinges in the world. For
the greater the offence is, the greater grieve
is required, and the greatest losse ought
most of all to bee lamented. True it is, that
the mercy of our Lord, and the desire he
hath of our saluatiō is so great, that though
the grieve and sorrow bee not fully answe-
rable to the sinne committed if it bee bal-
lanced after this sort, yet the verrue of the
Sacrament of Pennance beeing ioyned
therewith, (which giueth grace to the re-
ceauer, in case there be found none impe-
diment in him to hinder the same,) shall

suffice

suffice to restore him againe to saluation, and this is the cause that moueth the learned Diuines so commonly to say, that the Sacraments of the law of grace make a mā of attrite to become contrite: For like as a candle newly put out, which is as yet smoking, is with a small blast lighted againe, & hauing before lost his light is quickly reuiued, and so of a dead candle commeth to bee a liuely burning candle: euen so the soule which with the vertue of attrition, to wit, with some sorrow and grieve for the sinnes committed) standeth yet as it were smoking, although not enkindled, whē the blast and vertue of the Sacrament of Penance commeth & ioyneth therewith, then beginneth it altogether to take light, and where before it was dead, it reuiueth, and receaueth light againe: but how great this attrition or sorrow of minde for sin ought to bee, that should attaine to this degree, it is not graunted to any mortall man to know: but the knowledge thereof belongeth only to that Lord, from whom nothing can be hidden.

Here it is likewise to bee noted for the comfort of the weake, and scrupulous, that this sorrow and grieve for sin, which is here required, is not so of necessitie, that it bee

alwaies

In. 4. Sent. dist. 17. q. 2
The vertue of the Sacrament of the law of grace.

None but God onely knoweth howe great the attrition should be that may suffice when it is ioyned with the sacrament of penance, to make a man of attrite contrite.

S. Thom. in 4. Sentent. distin. 17.

*S. Bonauen.
in 4. sent.
dist. 17.*

alwaies as other sensible griefes are (which are in the sensible part of our soule, & are afterwards resolued into teares:) for there may be true repentance & sorow of minde without any such outward show, when our will detesteth and abhorreth sin about all thinges that may be detested and abhorred. The which earnest detestation of sin is often times conceaued of penitent sinners without weeping, & without this outward manner of sorrow: but how and by what meanes this kinde of repentance and sorrow for sinne ought to bee procured, it shall bee declared hereafter in his proper place.

*A penitent
must haue a
firme deter-
mination
neuer to of-
fend God
by commit-
ting anie
deadly sin.
The loue of
God must
be the prin-
cipall cause
to moue vs
to forsake
sinne.*

The second part (& very principall also) which is requisite vnto this contrition, is to haue a firme and resolute purpose neuer to offend Almighty God any more in any thing that is a deadly sinne. And this resolution likewise (as I said before of sorrow and griefe) must not be principally intended cyther for heauen, or hell, or else for any other peculiar interest or commoditie of our owne, but for the loue of God. As wee see that the honest wife purposeth fullie in her minde rather to die a thousand deathes, than she will once consent to breake her promise, and faith, which shee

oweth

oweth vnto her husband. And this shee doth, not so much for feare of punishment or for hope of commodity, which she looketh for at his hands, as for the pure loue she beareth vnto him. And yet neuerthelesse it must needs be granted that to feare hell, or to desire heauen, are not to bee reprobued, but are very profitable, and laudable, yea and a gift of God also.

And as a man is bounde to haue a resolute purpose, & intent, to eschew all deadly sinnes that are to come, so is it necessarie also, that he seperate himselfe from his present sinnes, and doe forsake them, if they bee deadly sinnes: for otherwise his confession should bee no confesion, but a Sacriledge, and an iniurie vnto the Sacrament, and so consequently both hee that confesseth, and the priest that giueth him absolutiō, shuld be both gilty of sacrilege, & should dishonor the sacrament of Penance. And a confession made in this wise should not be any remission of his sins past, but a further augmentation & increase of other new sins vnto them. Wherefore hee that wil not make of this medecine a poiso, nor abuse that to his own damnatiō which almighty God hath ordained for his help, & remedy, let him indeuor aboue al things

The penitent muste intend to forsake his old deadlie sins, otherwise his confession and the absolution of the Priest bee nothing available vnto him.

*The vsurer
must also
leane his v-
sury, & he
that hath
kept a Har-
lot must al-
so leane
her, and doe
so no more.*

to sequester and keepe himselfe from all kinde of deadly sinne, if he bee entangled therewith.

And therefore hee that beareth anie malice or hatred against his Neighbour, must put away his malicious minde, & be hartilie reconciled vnto him, yea & speake vnto him againe, if hee haue forborne the same, when it may bee feared that by not dooing thereof some notable scandale or offence may ensue therby: which must be well considered by the iudgement of the discreet Ghostly father. As for example, in case that he who did thee an iniury desired pardon of thee in the Court (as we tearme it) of conscience, and thou diddest denie it him: by this deniall thou diddest offende him, and prouoke him to conceaue malice and anger against thee. Likewise hee that withholdeth any other mans goods against the will of the owner, is bound to restore them vnto him againe forth with, & mark well, that I say forthwith: for in case he be able to pay forthwith: hee is bound to pay forthwith vnto him, & it is not sufficiēt to say that he purposeth to restore such goods in time to come, or to bequeath them to the true owner in his last testament, in case he be able presently to doe it: but he must

*The peni-
tent must
make resti-
tution out
of hand.*

doe

doe it out of hand, although by such restitution & repaiment, he shall cast himselfe farre behinde hand, and thereby come to necessitie. And this restitution ought to be done out of hand, and without delaie, then especially, when the right owner to whom it is due standeth in such, or like necessitie of it himselfe. And for somuch as touching this bond of restitution or repaiment out of hand much is to bee said, because much craft and deceit is vsed now a daies, by reason of vnwilling and naughtie restorers, therefore who so will haue a secure & quiet conscience, let him aske counsaile of such godlie and learned men, as are able to direct him safely from such dangerous deceits. He must also vnderstand, that not onlie he that stole or embeseled goods awaie is bound to restitution, but euen he also, that was the occasion thereof, eyther by accompanying, counsayling, consenting, or by receiuing the malefactor as a malefactor into his house, or by bying of anie suspected person, or by receiuing such into his house, or els by not resisting and prohibiting the damage that was done, beeing such a person, as both ought & might haue done it: for all these & euery one of them are bounde to make restitution *in solidum*,

(that

that is, for the whole) vnto him to whome the iniurie was done. And in case one of them doe restore the whole, all the rest are then bound to restore againe so much vnto him, as he (deducting his owne part) hath disbursed or them all.

And in like manner as there is restitution of goods, so is there also restitution of fame. As if I haue published abroad any grieuous and secret crime or faulte of my neighbour. And so likewise in their restitution of honor & estimation: as if I haue done him any iniurie either by worde, or deed. In the first case I am bound to restore to him his good name, and fame, by speaking some good wordes in his commendation, whome I had before disgraced, when any commoditie may thereby ensue vnto him. In the second case it is very necessarie to satisfie and content the person offended, eyther by sending to aske him forgiveness, or by recompensing the iniurie, or by both, if the case doe so require, according to the iudgment of his ghostly father: so that we haue here three kinds of restitutions, one of goods, another of fame, & the third of honor and estimatiō. In euery one of which points it is meet for euery man to consider well what he is bound of dutie to

*Restitution
of fame.*

*Soto de iur-
stitia &
ture. lib. 5.
quest. 10.*

Artic. 1.

*Quod de-
tractio non
dicitur re-
spectu veri-
tatis, sed re-
spectu fa-
me.*

*Restitution
of honour.*

*I may not
publish to
others anie
secret fault
of my neigh-
bour, though
it be true:
because his
fame is
therby hurt,
vnlesse of
charity I*

doe

doe for the discharge of his conscience.

Those men also that doe vse any dishonest or filthie communication, or haue any euill purpose, or lewd affection, it is necessarie that they purge themselves of that pestilēce, if they meane to inioy the grace of this Sacrament of Pennance. And it is not enough to remoue their hart from sin, if they remoue not withall the cause and occasion of the saide sinne: for otherwise the sinne will hardly be auoided. In which point many deceaue themselves, who with the only purpose and intent not to fall into the like sinne hereafter perswade themselves that they are safe, and secure, & doe not consider that the seed of the sinne remaineth in their house, which in time will begin to bud out, and spring againe afresh. And therefore S. Bernard saith: wilt thou euery day keepe company with women, and yet bee accounted chaste? well, admit thou so be, yet canst thou not auoide at the least the blemish of an euill suspition: for if thou so doe, I say that thou art a scandale vnto me, & therefore take away the matter, & the cause of the scandale: for it is written, woe bee to him, by whome any scandale ariseth: But that is much more to be feared, which the same Saint Barnard saith in a Sermon vppon the Canticles, in these wordes:

discouer it to such as may correct him: or else do it by due order of lawe.

The occasion of sin is to be auoided.

S. Barnard.

Matth. 18.

S. Bernard. Peraduenture it is a greater miracle for a man to dwell with a woman, and not to loose his chastity, than to raise one vp againe from death to life. If thou canst not doe that which is lesse, how shall I beleene that thou art able to doe that which is greater? For this cause then it is meete that thou remoue away from thee all occasions of finnes, especially if thou haue already once broken the vaile of shamefastnes, and opened the way to wickednes: For so long as this gate remaineth open, it is a thing impossible, (speaking morrally) so to staie the wickednes, but that it wil passe stil forwards. If thou say that it is very harde for thee to auoide this occasion, for that thou muste in so dooing put out of thy house such and such perions, to whome thou art much beholding, and haste great need of them to doe and atende vnto thine affaires: hereunto I knowe not what other answere to make, but euen with the saying of our Saviour, who saith. If thy foote or thy hand be occasiō vnto thee of offence, cut off thy foot and hand, which giueth thee this occasion. For it is better to goe to heauen maimed, and lame, than with two feet, and two handes to go into hell. I see well, that this is a very hard remedy: but like as there bee some corporall diseases

that

The penitent must remoue away out of his house & companie the harlot with whome hee hath offended.

Math. 18.
Marke. 9.

that cannot be cured but, with iron & fire, by cutting awaie sometimes one member to saue all the rest of the body: euen so I confesse, that there are some spirituall diseases that cannot otherwise be healed, but with such like sharp medecines as these be. And therein the law of God is not to bee blamed, (which is most iust & sweet,) but thou thy selfe, that haste broken the veile of shamefastnes, and haste opened a gappe to sin and wickednes, and haste prouoked a wilde raging beast, which was inclosed within her owne denne, where thou haste no feet to flie away, nor place to retire thy selfe: and therefore it skilleth not, if thou doe now pay that thou hast deserued, and gather fruite according to the seede thou hast sowe: It skilleth not I say, if thou take some great paine to driue awaie thine enemy out of thy house, sith thou thy selfe haste opened the gate, and giuen her an entrie therein.

This is that which appertaineth vnto the two principall partes of Contrition. Now will we treat of the meanes, whereby this vertue of Contrition is obtained, and especially of the first part thereof, which is, how to procure sorrow, and repentance for the finnes past.

OF THE PRINCIPALL
meanes whereby Contrition is obtained, and especially of the sorrow for the finnes committed.

CHAPTER. II.

*Perfect
Penance
is the gift
of God.*

HEE THEN that desireth earnestly & with all his heart to obtaine this precious iewel of Contritiō, must vnderstand, that the first meane for the obtaining thereof, is to demaunde the same of Almighty God, with all the humilitie & instancie that is possible. Because for a man to repent himselfe of his finnes as he ought to doe indeed, proceedeth of a very speciall grace and gift of almighty God, and is a worke that exceedeth all the power and force of mans nature, and the reason hereof is, for that the nature of man remaineth now through originall sinne out of the vprightnes, and naturall order, in which Almighty God created it: For hee created it vpright, and lifted vp vnto God by loue: but sinne hath crooked it, and inclined it downe to her selfe, that is vnto the loue of visible thinges, which it loueth and esteemeth more than Almighty God, & therefore like as a mā that is borne with a croo-

ked

ked baeke from his mothers wombe, cannot finde any naturall medicine, or vertue, that is able to restore him againe to his naturall streightnes: euen so also our will being borne with this kind of deformitie, & spirituall crookednes, there is nothing able to strengthen it againe, and to direct it vnto God, by causing it to loue God aboue all thinges, but onely the same Lord that hath created it. Now then as a man cannot haue this loue of God aboue all things, but by God himselfe: so likewise can hee not haue the sorrow for sinne aboue all things for the loue of him, but by the special help of God himselfe: for somuch as of the one followeth the other. And therefore our Lord saith in the Ghospell: *No man can come vnto me vnlesse my father draw him.* To come vnto Christ, is nothing els but to loue him aboue all things, & to be sorrowful for our sins more than for all other thinges in the world, & such loue and sorrow no man can haue of himselfe as it is requisite to be had, vnles it be giue him by almighty god: now for almighty god to grant this benefit vnto a sinner, is the greatest grace, & the greatest benefit that he can possibly grant him. for although it be a greater benefit to giue glory thā grace: yet it is a greater matter to

John. 6.
44.

*Summa. S.
Thoma. 1. 2.
quest. 113.
art. 9.*

*The iustifi-
cation of a
sinner is a
greater
worke, than
the creation
of the
world.*

*We ought to
demaund
of God cō-
trition, and
sorrowe for
our sinnes
with great
humility &
instancie.
Mat. 15.
verse. 22.
Mar. 7.*

help a man out of sinne, and to set him in state of grace, than after that hee is placed in grace, to giue him glorie, beeing a farre greater distance from sinne to grace, than from grace to glorie. Wherefore *S. Thomas* treating of the workes of Almighty God, saith: that the iustification of a sinner is a greater worke, than the creation of the world. Forso much as all the beeing of the world, is none other, but a good thing limited with an end, (for so be all thinges that are created:) but the iustification of a man is a participation of the diuinitie & glorie of God, which is an infinite good thing.

If this then bee a worke of God, and so great a worke, and mercy of him, it followeth, that wee ought to demaund the same of him with all the humilitie, and instancie that is possible, continuing in this request with that godly womā of *Canane*, who said: *O sonne of David haue mercie vpon mee: for my daughter (which is my soule) is sore vexed by the diuell.* And although our Lord do shew himselfe at the first somewhat seuerer & rigorous, (as he did to that woman,) yet let vs not therefore giue over the enterprise, nor bee discouraged in that our demaund. For to this end did he shew himselfe so seuerer to that woman, that by her example

we might learne not to mistrust when hee sheweth himselfe in like sort vnto vs, but that we should rather perseuere as shee did, and then shall wee vndoubtedly obtaine that which shee obtained. For Almighty God, (as the Apostle saith) is faithfull, & can not denie any man his lawfull request. And to help that this praier to Almighty God for Contrition, may be done with the more facilitie, there are placed hereafter certaine deuout praiers, and considerations, to the end, that such as know not how to speake with Almighty God for themselves, and to declare vnto him their necessity, may by meanes of these praiers, the better signifie their mindes, and require of him this gracious gift.

The second meane to obtaine Contrition, and sorrow for our sinnes, is for a man to keepe a Parliamenr within himselfe in time and place conuenient, and to consider all such thinges as may prouoke & incline him to get this repentance, & sorrow for his sinnes. For the more he shall consider the causes that may moue him therevnto, the more clearly shall he perceauce, how much it importeth him to lament and bewaile his miserable state; for nature hath not without cause ordained, that the verie

2. Tim. 2.

Heb. 10.

1. Cor. 1.

1. Thes. 5.

The second
meane to
obtaine Co-
trition,

same sence that serueth vs to see, should serue vs also to weepe, sith of the one followeth the other: For hee that seeth well, can weep well: that is to say, he that knoweth how to consider his sins as they ought to be considered, knoweth also how to bewaile them as they ought to be bewailed. Wherefore let the sinner open his eyes, & fixe them first vpon the multitude of his sinnes, and afterwards vpon almighty God against whom he hath sinned: for each of these considerations will tell him, how good cause he hath to sorrow and bewaile his sinnes.

OF THE CONSIDERATIONS, that may helpe vs to conceaue sorrow and hatred of our sins: and first of the multitude of them.

CHAPTER. III.

NOW to stirre vp and prouoke thy soule to conceaue this sorrowe and grieve for thy sinnes, thou must first of all set before thine eyes all the course of thy life past: to wit, all the sins that thou hast committed in the same, and withall how thou hast abused all the benefits & graces

which

*How sorrow
and grieve
for our sins
may be pro-
cured.*

which thou haste receaued of Almighty God. And because sin is a swaruing out of the way from the chiefest felicity, & from the end for which man was created of Almighty God, let him first consider this end and so shall he more clearely see how farre hee hath strayed from the same. The end wherefore Almighty God created man in this world, was not assuredly to sow corne, to build faire houses, or to heape riches together, & so to purchase landes, dignities, & promotions, therewithall to liue in pleasures, and delights, (as the workes of certaine worldly men doe giue vs to vnderstand: but to know God, to loue God, and to keepe his Commandements, that a man may thereby obtaine the chiefest felicitie, for which he was created. In consideration hereof he gaue him a law, to wit, his commandements, wherein he should liue, and Grace, whereby he might obserue his law, & sacraments, by meanes wherof it might bee ministred vnto him, and teachers that might instruct him therein, & inspirations that might prouoke him therunto, & (that which is far more thā all this) he gaue euen himselfe to be the price and remedie of all his sins. For this end he gaue him likewise the giftes of nature, which bee life, health,

What sin is.

The end wherefore God created man.

The gifts of God vnto man.

Law.

Grace.

Sacraments.

Teachers

Inspirations.

God himselfe.

*Giftes of
nature.*

*Goods of
fortune.*

*Note for
what end
Almighty
God bestow
eth his be-
nefittes vpon
vs.*

strength, the powers of the soule, the senses, and members of the bodie, to the end that hee should applie all these in the seruice of him, who had bestowed them vpon him, and for this very same end, he also provided for him the goodes which are commonly called the goodes of fortune, that with them he might sustaine his owne life, and releue the necessitie of others, & thereby procure and merite to himselfe euerlasting glorie in the kingdome of heauen.

These and other the like are the benefits and helps, which Almighty God hath giuen thee, to the end, that by meanes of them thou shouldest loue him, know him, and imploy them in his seruice. Consider now then with thy selfe, how thou hast vfed all these great benefits, and how thou hast obserued all these lawes and conditions. And first if thou looke to the end for which Almighty God created thee, & doest consider well the end, that thou hast had in the whole order, and course of thy life, thou shalt clearly see, how thou hast gone astray, and how farre off thou hast wandered from the same: For hee created thee for himselfe, that is, to the end that in him thou shouldest imploy all thy vnder-

standing,

standing, memorie, and will, and that thou shouldest repose in him all thy loue, faith, and hope: but thou as one ynmindfull of all this, hast wholly imployed thy selfe vpon transitorie and base creatures, and despised thy creator, applying, and attributing that vnto them, which was due vnto him alone. Them hast thou loued, desired, and adored: In them hast thou reposed thy faith, thy hope, and thy comfort: vpon them hast thou fixed all thy quietnes, delight, and contentation. In dooing whereof thou hast giuen that vnto creatures, which appertained properly vnto the Creator, and hast employed that vpon earthly thinges, which ought to hane beene imployed vpon heauenly treasures. By this maist thou also perceauce, how lewdly thou hast fulfilled the chiefest of thy bondes: to wit, the first commandment of almighty God, which appertaineth to this end. If thou denie this, then consider how mindfull thou hast beene of this Lord, in that thou hast passed over in a manner all thy whole life, without euer calling him to minde: how vngratesfull thou hast beene for his benefits, in that thou hast rendred vnto him such slender thanks for them: how little account thou hast made of his

Commandements, in that thou hast so oftentimes transgressed the: how little loue thou hast borne towardes him, (who hath deserued somuch to bee beloued,) in that thou hast borne so great loue to the vile and trifling toyes of the world: And to be short, how little feare thou hast had of the great puissance of his Maiestie, in that thou hast feared so much the vaine wormes of this world.

Consider also how oftentimes thou hast sworn and forsworne by his holy name in vaine, tearing, and renting it in thy filthie mouth, and vsing it as a testimonie to confirme all thy falshood and lies. Consider likewise how thou hast sanctified the holy Feastes which were ordeined to glorifie and praise him, & to bewaile thy sins past: whereas thou hast stood waiting for them to none other end, but only to adde sinne vnto sinne, and so to solemnize feastes vnto diuels. Consider moreouer what honor and reuerence thou hast giuen to thy naturall Parents, and to thy spirituall fathers, which are thy Prelates & Superiours: sith thou hast so little esteemed all their lawes and Commandements: and what brotherly loue thou hast shewed towardes thy neighbour: sith thou hast so oftentimes c.

uen for very trifles, and matters of no weight, disdained him, quarrelled vvith him, reuiled him, & wished his death. Consider furthermore, how thou haste preserved thy body and soule from the vices of the flesh: sith thou haste so many times in workes, in wordes, in thoughts, in desires, & in voluntarie pleasures, defiled thy selfe in this filthy puddle, and so haste prophaned the temple, which almightie God had sanctified for himselfe: Now who can expresse the dissolute wantonesse of thine eyes, the filthinesse of thy thoughtes, the dishonesty of thy words, thy braueries, thy pastimes, thy scoffing, thy flouting, thy proude behaviour, and conuersation, and the deceitful practises, & inuentions of thy lewd dealinges? But what shall I say of thy falshood & couetousnes, sith thou haste esteemed, & adored no one thing more thā thy mony, reposing therein thy last end, in that thou diddest serue it, loue it, & didest that for it, which ought to haue bin done for almightie God alone. Now as touching the licentious losenes of thy tonge, thy slaunders, detractions, infamies, iniuries, flatteries, curses, and lies, who were able to declare the? sith in a manner al thy practises & dealings haue bin exercised therein.

Besides

Besides the ten Commaundements, examine also the seauen deadly sins, & thou shalt see in howe many of them thou haste offended. How great hath beene the ambition, presumption, vaine glorie, & pride of thy hart? How intollerable the boasting and vaunting of thy wordes, and vanitie of thy works? How exceeding thy malice, thy anger, thy enuie, thy gluttonie, & the pleasures of thy body? And withall, thy dulnes, and irkesomenes to all goodnesse, and thy promptnes, & liuelines to all mischief and wickednesse?

Peruse likewise the workes of mercie, both corporall, and spirituall, and consider how small account thou hast made of the; and how little regard thou haste had of the necessitie, and miseries of others, being so carefull as thou hast bin to provide for thy selfe. And now to enter into the benefites & giftes of Almighty God, tell mee I praie thee, how halte thou vsed them? the life which hee hath giuen thee, wherein haste thou bestowed it? thy wit, thy strength, & other giftes of nature, wherein haste thou imploied them? thy goodes, thy landes, and thine other temporal substance, wherein haste thou consumed them? For if thou wilt speake plainely the truth, thou must

needes

needes say, that thou hast wasted them vpon vanities, and trifles, which haue offended Almighty God: So that of the benefits which thou hast receaued of him, thou hast made weapons to fight against him: and with what thinges thou wast bound to doe him greater seruice, with the same thou hast committed greater sinnes: taking an occasion of the to offend him more grieuously, whereas indeede they should rather haue prouoked thee to haue loued him with greater affection. To bee short, thou hast liued in such sort, as if thou haddest bin bound nothing at all to Almighty God: as if thou haddest neuer receaued of him any benefit at all, or as if thou haddest created thy selfe, and diddest not depend of him. He therefore that hath eyes to see all these miseries, and to vnderstand how farre astray he hath wandered in all his waies, & how lewdly he hath fulfilled all these bōds and Commandements, hath not hee good cause (trow ye) to bewaile and lament, yea and to resolue himselfe wholly into teares also, with the consideratiō of these so great offences? What sense hath hee, that is not moued herewith? Who is he that can lament, and will not lament at this? vnlesse he bee such a one, as seeth not how great

waste

waste and hauoke he hath made of all the riches and treasures of his soule.

THE SECOD CONSIDERATION : wherein is declared what thinges are lost by a deadly sinne.

¶ 2

WHEN THOU haste considered the multitude of thy sins, consider forthwith what is lost by them: to the end, that thou maiest by this meane see how great thy losses haue bin, and how oftentimes the same losses haue hapned. For this consideratiō may peraduenture moue thee vnto sorrowe and repentance for thy sinnes. And surely sorrow can not be more conueniently bestowed in any other matter, than in being sorrowfull for our sinnes, for as *S. Chrysostome* saith: *There is no losse in the world that can be recovered with sorrow and grieve of minde, but onely the losse that cometh by sinne: wherefore in all other matters it is vnprofitable bestowed, sauing in this case alone.* He then that wil indeuour to obtaine this hol-some & medicinable sorrow, let him consider with all humilitie and attention, what is lost by committing one deadlie sinne, &

*Saint Chri-
stome.*

so shall he see, what good reason hee hath to be sorie for the same.

For first by a deadly sin is lost the grace of the Holy Ghost, which is one of the greatest giftes that Almighty God can giue to a creature in this life. Thereby is lost all the charitie, and loue of God, which goeth alwaies in companie with the same grace. And if it be thought so great a losse to loose the fauour of an earthly Prince, yee may well conceaue, how farre greater losse it is to loose the fauour of the KING both of heauen & earth. Thereby are likewise lost the vertues infused, and the giftes of the holy Ghost, (although neither faith nor hope are lost,) wherwith the soule was beautified, & adorned in the sight of God, and also armed and fortified against all the power and forces of the enemy. Thereby is also lost the title & interest to the kingdom of heauen: which title proceedeth likewise frō the grace of God: forsomuch as by grace is giuen glorie (as the Apostle saith.) Therby is lost likewise the spirit of adoptiō, which maketh vs the sons of God, and imparteth vnto vs the Spirite and minde of Sonnes towards him. And together with this spirit is lost therby the louing entertainment due vnto Sonnes, and

*What is lost
by committing one
deadly sin?*

Rom. 6.

the

the fatherly prouidence which Almighty God hath of those whom he receaueth for his Children, which is one of the greatest benefits that may be possessed in this life. Moreouer, thereby is lost the peace and tranquility of a good conscience, together with the blessings and consolations of the holy Ghost. And withall therby is lost the merite and fruit of all the good workes that a man hath done in all the time of his whole life vntill that very houre. In like manner, thereby is also lost the participation of the benifits of al the whole Catholicke Church, which no man then enioyeth in such sort as hee did when hee was in the state of grace.

what is gained by a deadly sin.

All this is lost by one deadly sinne, and that which is gotten thereby, is that a man (vntill hee repent and be reconciled with Almighty God) remaineth condemned for euer to the horrible paines of hell, and during the time that hee shall continue in deadlie sin, he remaineth as then cancelled out of the booke of life, and whereas before he was the sonne of God, hee is by a deadly sinne become a bondslaue of the diuel, and whereas before he was the temple and habitation of the most holie Trinitie, hee is thereby become a denne of

theeues,

theeues, and a nest of cockatrices.

Among all which losses, the greatest & that which is most to bee lamented is the leeseing of almighty God: because this losse is the roote and cause of all other losses: For to leese God is a refusing to haue God for his speciall father, gouernour, pastour, defender, and helper, in all his necessities, and to cause him of a mercifull father to become an enemy, & a rigorous iudge. Now he that hath lost such a precious treasure as this is, were it not conuenient that hee should lament and bee sorie for his so great losse? *Reioyce not O Israel* (saith the Prophet,) *be not so merrie as the rest of the people: because thou hast committed fornication against thy God.* The host of the Tribe of Dan marching on a time to besiege a Citie, entered into a house that was in the way, and stole an Idoll of siluer which they found therein, and the owner vnderstanding thereof followed after them, making great lamentation for the losse of this Idoll, the theeues demaunded of him why hee wept: to whome he answered and said: yee haue stolen away my God from me, and yet doe yee now demaund of mee why I weepe? Nowe if this miserable Infidell made so great lamentation for the losse of his God

*What is it
to loose Al-
mighty god*

Ose. 9. 1.

*Iudict. 18.
verse. 24.*

of mettall, which hee himfelfe had made, thinking that he had iust caufe to weep & sorrow fo grievoufly for fuch a losse as that was : how much more ought a Christian man weepe, & lament, knowing vndoubtedly that fo oftē as he committeth a deadly finne, he loofeth not a false God, which he himfelfe hath made, but the true euerlasting God, which hath made all thinges, both in heauen and earth.

Now then fith this fo great benfit, with all the rest, are lost by one deadly fin, consider with thy selfe, whether hee hath not good caufe to be earnestly sorie at the very hart, that hath lost so many benefites, so great riches, and such an euerlasting glorie, and hath cast himfelfe downe headlong into such a great sea of miseries? why should not he lament, and be wholly confounded & ashamed of himfelfe that hath fallen voluntarie after this sort into so many calamities? Open thine eyes O miserable soule (saith holy *Anselmus*,) and consider what thou haste beene heretofore, and what thou art now : where thou haste bin heretofore, & where thou art now. Thou hast beene the spouse of the highest Lord: Thou haste beene the temple of the living God : Thou haste beene a vessell of e-

lecti-

S. Ansel-
mus.

The state of
the soule
before sin.

lection: Thou haste beene the bridebed of the euerlasting KING: Thou hast bin the throne of the true SALOMON: Thou haste beene the Sister of Angels, and the inheritour of the heauens. All this thou haste beene, and so often as I repeate, and say, thou haste beene, thou haste beene, so often haste thou neede to sorrow and lament.

Now what a wonderfull great chaunge is this? The spouse of almightie God is become the harlot of Sathan: the Temple of the Holie Ghost is chaunged into a denne of theeues: the vessell of Election, into a vessell of corruption: the Bride bedde of Christ, into a stincking puddle of swine: the seat of Almighty GOD, into a chaire of pestilence: the sister of Angels, into the fellowshippe of Diuels: And shee that flew a loft as a Doue in the aire, creepeth now as a Serpent, hissing vppon the earth. Wherefore O thou miserable soule, lament and be sorie for thy selfe, sith the heauens doe weepe for thee, sith the angels doe bewaile thee, sith the Catholicke Church mourneth for thee, & sith al the Saints doe lamēt thy state. *S. Paul* bewaileth thee with teares, because thou hast sinned, and haste not done Pennance for such wickednes as

*What chaunge
is made in a
man by com-
mitting one
deadlie sin.*

*All crea-
tures do be-
waile a sin-
ner.*

Phillip. 3.

Jerremy. 22
 .30.

thou haste committed. The Prophetes weepe full bitterly for thee, because they see the furie of Gods terrible iustice coming fiercely vpon thee. And Ieremie the Prophet sheadeth more teares for thee, thā for the ruinous walles of *Ierusalem*: because he seeth the noble *Israel* fallen downe from heauen, and the daughter of Sion to haue lost all her beautie.

THE THIRD CONSIDERATION, of the Maiestie and goodnesse of Almighty God, against whom wee sin.

¶ 3.

IF THOU wilt now step one foote further, and consider the greatnesse of the Maiestie & goodnesse of Almighty God, against whom thou haste sinned, thou shalt here also finde greater matter of sorrow, & grieve: For it is certaine, that the greater the personage is that is offended, the greater is the offence, that is committed against him. Whereupon it followeth, that if the person offended be of infinite dignitie, the offence committed against him, must also bee infinitely grieuous, as it is indeede. Wherefore the more a man shal consider, and vnderstand the exceeding greatnesse

of

of the Maiestie of Almighty GOD, the more shall hee penetrate and vnderstand the malice and heinousnes of his owne sin. Lift vp thine eies therefore on high, and behold (if thou canst) how great the nobilitie, the riches, the dignitie, the wisdom, the bewtie, the glorie, the goodnes, the maiestie, the benignitie, and power of this Lord is: and how much all creatures are bound vnto him: and hereby shalt thou vnderstand in some degree the heynousnes of thy sinnes, which thou hast committed against him.

But among all these excellencies and perfections of Almighty God, the consideration of the wonderfull goodnes of his deuine maiestie is wont to bee of greatest force to moue the hearts of true Penitents: especially to him that hath alreadie some experience and knowledge thereof. The goodnesse of Almighty GOD as it may be knowne by many other meanes, so is it knowne principally by the inestimable benefit of the Incarnation and Passion of the sonne of God, and by the institution of the most blessed Sacrament of the Altar, wherein he offereth himselfe daylie for vs, & doth communicate himselfe vnto vs, & dwelleth in our company. The goodnes of

The consideration of the goodnes of God is of greatest force to moue a sinner to repentance.

Almightie God, may also bee somewhat more particularly vnderstood, by considering the manner of the louing treyting, which this Lord vseth towards his elected friendes, whome hee visiteth oftentimes with so manie and so great consolations, with such great and speciall fauours, with so great light, with such abundance of peace, and spirituall comfort, that manie times the weakenes of mans nature is not able to sustaine the force of so great consolations. And according hereunto it is written of one of those Holy fathers in the wilderness, that being sometimes at his praiers he was wont to say. *O Lord, withdraw a little the waues of thy consolations.* And at another time he said. *O Lord seperate thy selfe a while from me: for I cannot abide the exceeding greatness of thy sweetnesse.* Now such a one is Almighty God, and such are the fauours, louing kindnes, and benefits, which the godlie are wont to receaue of so noble, good, gracious, sweet and mercifull a Lord. For it is not to bee merueiled at, that hee should giue them to drinke of the cuppe of his delights, who for their sakes hath drunken the cup of his most bitter Passion.

He then that setteth before his eyes this so great goodnesse of Almighty God, and

calleth to minde how oftentimes hee hath offended him, hath hee not good cause (trow yee) to be sorie, and to lament, yea, & to wish that all the members of his bodie were eyes, to weepe and bewaile this so great ingratitude? *Saint Iohn Climacus* writeth of one of those ancient Monkes, who hauing committed a certaine fault, demanded licence of the father of the monastery to goe into the house of the Penitentes, (which was called a prison,) to doe Pen- nance for that sin. And hauing obtained the said licence, (although against the Fa- thers will, because his fault required mer- cie,) the griefe which his soule there felt was so great, for that he had offended such a Lord, and the knife of sorrow so pearced his hart, (which charitie had made sharpe) that in the space of eight dayes he yeelded vp his soule vnto almightie God. Consider thou the with thy selfe, how great this sor- row must be, that was able in so short a time to bereaue him of his life. But such is the inward feeling which those doe con- conceaue of sin, whose eyes it pleaseth Al- mighty God to open, that they may see the exceeding great malice, which is in the same. Now then if this holy penitēt sorrow ed & lamented somuch for the committing

*S. Iohn Cli-
macus.*

onlie deadly sinne: how much more ought he to sorrow and lament, that hath consumed the greatest part of his life in heaping sinnes vpon sins, and in multiplying euer more offences against Almighty God.

THE FOURTH CONSIDERATION: of the great iniurie that is done to Almighty God by a deadly sinne.

¶ 4

CONSIDER also (besides the premisses) the great iniurie that is done to Almighty God by sinne, that thou maist thereby vnderstand how much thou oughtest to bee greeued there vvith: For as often as we sinne, this iudgment passeth secretly in practise within our hearts although we doe not perceauē it: of the one side there is set before vs the profit of sinne, (which the delite or commoditie for which we doe sinne:) and of the other, the offence which wee commit against Almighty God, whose frindship is lost by that deadly sinne. So that almighty God is put in one ballance, and the commoditie that commeth by sinne in the other, and man being placed in the midst, resolueth with himselfe rather to leese the frindship and fauor of almighty God, than the

plea-

pleasure or commoditie which hee thinketh will come vnto him by sinne? What thing now can be more horrible than this? What thing can be more vnseemelie for that soe greate a maiestie, than to preferre so base a thing before him? What thing doth more resemble that wicked fact of the Iewes, who when they had the choyse offered vnto them, whether they would haue Christ or Barrabas: answered that they would rather haue Barrabas, than Christ? What other thing else is this, but (so far forth as our wicked act can extend) to take away from Almighty God his Crowne, and glorie, which is due to him alone as to the last end, and to attribute the same vnto a mans owne sinfull commoditie or pleasure? For vvhosoever doth more esteeme his owne pleasure than God, and doth preferre it before God, he deprieth God thereby (somuch as lieth in him) of that dignitie which is due vnto him as to the last end, and giueth it to his pleasure, which is alone, as to take away the crowne from the Creator, & to giue it to his creature. What thing can bee more horrible than this? Almighty God commaundeth euen the heauens themselves, that they should wonder hereat, saying by his Pro-

Mat. 27.

phet.

phet Ieremie: *Wonder O ye heauens at this matter, and let your gates fall downe with wonder: for two euils haue my people committed: they haue abandoned mee, who am the fountaine of liuelie water, and are gone to drinke of a broken conduit, that is not able to holde any water at all.* Hee then that shall consider how many thousand times hee hath done this iniurie vnto Almighty God, how can hee but tremble and quake for feare? How can he but desire that his eyes were become riuers of teares, that hee might weepe and bewaile both day and night for his so great offences? Consider therefore O thou miserable sinner, against whom thou haste sinned, & wherefore thou haste sinned: whom thou haste forsaken, and whom thou hast taken: what thou haste lost, and what thou haste gained, and bee ashamed of thy selfe now whilest thou haste time, that thou be not confounded hereafter euerlastingly at the day of Gods iudgement.

THE FIFT CONSIDERATION: Of the hatred that Almighty God beareth against sinne.

FOR THE obtaining of this Hoke sorrowe and hatred of sinne, it will helpe thee

thee very much to consider deeply with thy selfe, the great hatred that Almighty God beareth against sinne: the which is so great, that no mans vnderstanding is able to comprehend it, & it is also verie certaine, that if of all the vnderstandings created there were made one vnderstanding, & of all the tongues in the world one tongue, all this were not able to expresse, nor to vnderstand the exceeding greatnesse of this hatred. The reason hereof is manifest: for it is cleare, that the better a man is, the more hee loueth that which is good, and abhorreth that which is wicked. Wherefore Almighty God being good, and not onelie good, but also infinitelie good: it followeth that he must needes beare infinite loue to goodnesse, and infinite hatred against wickednes: and therefore the one he rewardeth with euerlasting glorie, and the other hee punisheth with euerlasting torments, and with deprivation of infinite felicitie.

Moreover it is certaine, that Almighty God abhorreth sinne so much as it deserueth to be abhorred: that is, according to the malice, and deformitie that is therein. And this malice being infinite, (for that it is against Almighty God, whose Maestie

Howe great hatred God beareth against sin.

God beareth infinite loue to goodnesse: and infinite hatred against sinne.

Mat. 25.

The malice of sinne is infinite.

is infinite,) it followeth, that the hatred & abhorring which Almighty God conceaueth against sin must needs be also infinite.

But for the better vnderstanding of the greatnes of this hatred, it shall serue verie well for our purpose to consider deepe some of the most terrible punishments that almighty God hath at times sent into this worlde for sinne: to the intent that (for so much as by the works the hart is known,) we may come to vnderstand by these punishments of almighty God for sin somewhat of the greatnes of the hatred which he conceaueth against sinne. Tell me then, what a terrible punishment of almighty God was that vpon that most bewtiful angell Lucifer, and vpon all his complices, sith that for on onelie sinne so noble & so excellent a creature as he was, became the most horrible and fowlest feend in hell? & being so familiar afrend as he was with almighty God, became the greatest of his enemies? What a punishment of almighty God was that likewise vpon our first father Adam, & all his posteritie? & that also, when al the whole vniuersall worlde was drowned with the water of the flood? and that of those fiue cities, which were burned with flames of fier from heauen?

And

The seuerer
punishments
used a-
gainst sinne
declare,
how much
God hateth
and abhor-
reth it.

Esay. 14.

2. Pet. 2.

Gen. 3.

Gen. 7.

Gen. 19.

1. Reg. 3.

And that of *Hely* for his negligence, in not chastising his sonnes? And that of *Saule* for his disobedience? And that of *Dauid* for his adultery? And that of *Nabuchodonozor* for his pride? And that of *Ananias*, and *Sapphira*, for their couetousnes? To conclude, what a terrible iudgement is that of the most horrible paines of hell, that shall endure for euer and euer, which is the proper punishment for sinne? But aboue all this, how great was that punishment, and satisfaction which Almighty God laide vpon the shoulders of his owne onely begotten Sonne our sweet Sauour Iesus Christ, for the sins of the world? That punishment is much more to be wondred at, than all the others, considering the infinite dignitie of the person vpon whome it was executed. Each one of these so terrible punishments if they bee considered attentiuely with all their parts, and circumstances, will help vs very much to vnderstand the wonderfull rigour of Gods iustice, & the great hatred which he beareth against sinne: by meanes of which consideration the feare of God shall bee stirred vp in our hearts, and with all an earnest sorrowe and abhorring of all sinnes. Forso much as in verie deede they deserue to be abhorted somuch as almighty

1. Reg. 15.

2. Reg. 12.

Daniel. 4.

Act. 5.

Math. 25

tie God himselfe doth abhorre them. And although neither thou nor any other man is able to conceaue so great a hatred against sinne as Almighty God doth: yet at the least abhorre sinne so much as is possible for thee to doe, and pray alwaies vnto Almighty God, that it may please him to increase in thee this hatred and abhorring of sinne: for therein consisteth a verie great part of true Pennance, and of Christian iustice.

THE SIXT CONSIDERATION: Of death, and of that which followeth after the same.

¶ 6.

*The consideration of death with-
draweth vs
from sinne.*

LIKEWISE the calling to remembrance of the paines of hell, which bee so horrible,) & of the vniuersall last iudgement, which shall be so rigorous,) & of the particular iudgement immediatlie after each mans death, (which euery houre looketh for vs) should moue vs by all reason to conceaue sorrow and feare for our sins: sith that each one of these things by themselves doe threaten such great terrible calamities to him, that shall be found guiltie of any one deadlie sinne. And the lesse

time

time we haue to liue in this world, the nearer we are thereunto : For when this time of departing out of this world shall come, (and surely euery man ought to think that it is very neare vnto him,) what shall the sinner doe? What shall he say? What shall hee thinke? For then euerie wicked man may truly say: O my soule, now is the time expired of thy pride, of thy vanities, of the delightes, and pleasures of thy fleshe, the which thou haste loued more than God, & vnto whom thou haste beene more obedient than to God : sith that for them thou hast so oftentimes offended God! where are yee now my vanitie, and pride? Whether are yee fled O my delights and pleasures? What haue yee giuen mee? What haue yee left me in possession for so manie yeares employed altogether in your seruice? For your sakes haue I lost euerlasting life. For you haue I offended Almighty God. For you haue I lost Heauen, and gained Hell. For you haue I lost infinite benefits, and haue deserued to be a perpetual companion of the Deuils.

Tell me now, what is that which ye haue left me in recompence of so great miseries, and calamities? If this then will thus assuredlie followe at the honre of death if

all

all these prickings and remorse of conscience for thy sinnes; shall at that time bite and gnaw thy hart, (and peradventure all in vaine:) how much better were it for thee to suffer now presently these prickings, & remorse of conscience for thy sins, to thy great profit and commoditie, & to enter into iudgement now presently with thy selfe for thy sins, to the end that thou bee not at the houre of thy death iudged for them of almightie God: especially considering that the Holy Scripture forewarneth and assureth vs, that in case wee shall iudge our selues, we shall not be iudged.

1. Cor. II.
31.

THE SEAVENTH CONSIDERATION: Of the benefites of Almighty God.

¶ 7.

The consideration of the great benefites of almighty God causeth a man to refraine from sinne.

BUT ABOVE all these considerations, it shall increase this abhorring & sorrow for thy sinnes, to consider the multitude of the benefites of Almighty God. For the more profoundly thou shalt consider how beneficiall Almighty God hath bin towades thee, the more confusion and shame shalt thou conceaue against thy selfe, when thou seest thine owne ingratitude,

tude, and lewde misdemeanour towards him : For by this way the Prophets vsed many times to induce the people of God to bewaile and lament their sinnes, & with this kinde of perswation began *Nathan* the Prophet to agrauate the sin of *Dauid*, whē before that he would reprehend him of his sinne of adulterie, which hee had committed, hee first declared vnto him the great graces, fauours, and speciall benefits, which he had receaued of Almighty God.

2. Reg. 12.

Now in like sort maiest thou call to remembrance the multitude of the benefits of Almighty God towards thee : & especially the benefits of thy creation, conuersation, redemption, baptisme, vocation, diuine inspirations, preseruatiō of thee from dangers, and miseries, with other innumerable benefits, which our Lord hath mercifully bestowed vpon thee: For if thou be able to cast this account aright, thou shalt finde, that all thinges which are in heauen or in earth are his benefits, and that all the members and senses of thy bodie, are his benefites, and that all the motions vvhich thou haste of life are his benefittes, to be short, that the bread which thou eatest, the ground which thou treadest vpon, the Sun which giueth thee heate, and the heauen

The benefits of God towards man-kind.

M

which

vvhich yeeldeth thee light, vvith other things, are his benefittes: and to comprehend all in one word, all thinges in this world (be they benefits, or miseries,) are his benefits: For all these benefits hath he created for thee, and from all these miseries hath he deliuered thee, or at the least, from the greatest part of the: for certaine it is, that there is no kinde of miserie that any man suffereth, but that an other may suffer the same. Now what thing is more to be lamented, than that thou hast liued so long time in such a great forgetfulnesse, and ignorance of such a louing Lorde, in whose armes thou wast embraced, of whose breasts thou wast nourished, by whose spirite thou diddest liue, whose shining sonne gaue thee heate, whose prouidence gouerned thee? to be short in whome thou diddest mooue, liue, and haddest thy being. What greater wickednes could there be, than to continue so long time in offending him, who alwaies continued in doing thee good? and to commit so many lewd actes against him, who hath bestowed so manie benefits vppon thee? But aboue all this, what greater iniquitie could there be deuised, than to offend him, who hath trauiled for thy sake so many waies: fasted so

many,

many & so long fasts, shed so many teares, made so many praiers, suffered so manie iniuries, taken so great paines, sustained so many dishonours, so many infamies, so many, yea and so great tormentes? For it is most certaine, that all these he suffered for thy sinnes, as well to satisfie for them, as to giue vs to vnderstand the great hatred he beareth against thē, sith he tooke so great paines to destroy them. Consider therefore, whether thou haste not good cause to mollifie, yea, and to resolute thy selfe whollie into teares, sith thou hast so oftentimes with thy sins buffered a fresh, whipped, and crucified such a most louing and mercifull Lord, who hath suffered all this for thy sake? Now then when a man considerth on the one side this so wonderfull mercie, & bountifulnes of Almighty God towards him, and on the other side, his owne so great ingratitude and rebellion against God, let him turne vnto him with a contrite and humble heart, and let him say this praier following.

A Praier to stirre vp in the Soule a compunction, and sorrow for her sinnes. Chapter. 4.

O Thou only begotten Son of almighty God, great and wonderfull are the benefites, O

Lord, which I haue receaued of thee: thou haste raised me from the mire and dust of the earth, and haste created my soule of nothing after thine owne Image, and likenes, and haste made it capable of thy glory. Thou haste giuen me vnderstanding, memorie, will, free choice, with all my other members, and senses, to the end that with them I might know thee, and loue thee. Thou haste preserved me euen whiles I was yet in my mothers wombe, that I might not there die without the holie water of Baptisme. Thou haste patiently borne with mee a long time, after so manie deadlie sinnes, euen vntill this present houre, whereas others hauing lesse offended than I, (because thou diddest not expect their repentance so long a time as thou haste done mine,) are now peraduenture tormented in the most horrible burning fire of hell. Besides all this, it was thy pleasure to become man, and to be conuersant among men for my sake: and for mee to be afflicted, punished, troubled, and couered all ouer with a bloodie sweat, to be taken, bound, buffeted, and spit vpon, to be despised, blasphemed, reuiled, and appavelled in mockerie with white and redde garments. For my sake thou wast contented to be torne with whips, crowned with thornes, smitten with a reed, and to haue thine eyes couered with a veile, to be condemned to death, and to be ledde to the place of execution with that beauiie Crosse vpon thy shoulders, whereupon thou wast nailed with

great and sharpe nailes, set betweene two theeues, and reputed among the wicked, giuen to drinke bitter gaule, and viniger, and in the end put to a most cruell and shamefull death. In this wise O Lord with so many intollerable troubles & paines hast thou redeemed me: and I a most vile & wretched sinner, shewing my selfe vnthankfull for all these benefits, haue so oftentimes smitten thee againe vpon the face, & haue so often with my sins crucified thee, that I haue deserued that all creatures in the world should rise vp in armes against mee, & be reuenged of mee, for the great iniuries which I haue done vnto thee.

But what shall I say besides all this of the abusing of the holy Sacraments, & of the medicines, which thou haste ordeined for mee with thy most pretious blood? Thou haste washed me, and receaued mee as one of thine in the holie Sacrament of Baptisme: there was I made thy sonne by adoption, and consecrated as thy temple, annointed as a Priest, as a King, and as a warlicke Souldier, that should alwaies fight against the diuell thyne enemy. There thou tookest my soule to be thy Spouse, and gauest mee all such beautifull ornamentes as were requisite for that so excellent a dignitie. Now what haue I done with all these pretious Iewels, which thou haste bestowed vpon mee? Alas most miserable vile sinner that I am, what diligence or care haue I takē to preserue these treasures? Thou

haste taken me for thy sonne, and I haue made my selfe a bondslauē to sinne. Thou haste consecrated me for thy temple, & I haue made my selfe an habitation for the diuel; Thou gau'st me armour, & diddest binde me to be thy true Knight, & I haue run to thine enemies side: Thou haste made mee a King, and I haue rebelled against thee, with the kingdome which thou gau'st me: Thou hast espoused my soule vnto thee in perpetuall Charitie, & I haue loued vanity more than truth, and esteemed a creature more than the Creator. It were reason (O my Lord) that I should now begin to weepe & bewaile, sithence I haue committed such heinous sinnes against thee. This sorrow and griefe for my sinnes is the thing which thou haste so long time looked for at my handes, euen from the time that thou first gau'st me life: for this hast thou so oftentimes called me, borne with me, punished me, chearished me, and sought by all meanes to draw me againe vnto thee: thou hast looked & taried for me, & I haue abused thy patience: thou haste called me, & I haue stopped mine eares, and would not hearken to thy calling: thou haste giuen mee a long time to doe penance for my sins, & I haue consumed it in pride and vanity: thou haste stricken me, & I haue not felt it: thou haste chastised mee, & I would not receaue thy correction: thou haste taken great paines & trauaile to make me cleane, and yet is not the rustines of my vices scoured a-

way, no not with fire. The more I haue bin chastised, & cherished by thee, the more hath mine hart bin hardned: shewing my selfe vntankefull towards the one, & rebellious towards the other: but yet for all this, O my most louing Lord, sithence thou haste suffered for my sake so many thinges, & hast giuen me in commandement that I should neuer dispaire, nor mistrust thy goodnesse: I therefore refer my selfe wholly to thy mercy, and doe beseech thee to graunt me grace to amend my life, that frō this time forwards I may please thee, & serue thee in such sort, that I neuer seperate my selfe frō thec any more, but that I may continually remaine in thy grace & fauor, world without end. Amen.

HERE FOLLOWETH ANOTHER deuout praier, to desire pardon and remission of our finnes. Chapter 5.

O Most mighty Lord & Creator of al things, when I thinke with my selfe how grievously I haue offended thine infinite Maiestie with my sins, I wonder at mine owne follie: when I consider what a louing and bountifull father I haue forsaken: I accurse myne ingratitude: when I behold how I am fallen from such a noble liberty, into such a miserable bondage, I condemne my selfe for an vnconstant foole, & know not what other thing I may set before my eyes but on'y hel & dānation:

Psal. 144.

Eze. 18.

Eze. 33.

Almightie
God is rea-
die to par-
don all
such as be
penitent &
sorie for
their sins.
Luke. 15.

forso much as thy iustice from which I cannot flie, putteth a great terrour into my conscience: But contrariwise when I consider thy great mercie which (as the Prophet witnesseth) exceedeth all thy workes, then doe I feele forthwith a fresh and pleasant aire of hope, to refresh and strengthen againe my weake and sorrowfull soule. Wherefore should I than despaire to obtaine pardon of him, who hath so oftentimes by the writings of the holie Prophets invited sinners to Penneance? saying: I desire not the death of a sinner, but that he should liue, and be conuerted. Moreover thy onely begotten sonne, our sweet Saviour Iesus Christ, hath reuealed vnto vs by many parables, how readie and willing thou art to graunt pardon to all such as are penitent for their sinnes. This he signified vnto vs by the ieuell lost, and founde againe: by the strayed sheepe, and brought home againe vpon the shepheards shoulders: and much more by the comparison of the prodigall son, whose liuely image I acknowledge in my selfe: For I am hee, that haue most vniustly forsaken thee my most louing father, and haue riotously consumed all my substance, and by obeying the appetites of mine owne flesh haue disobeyed thy commandementes, and by breaking of them haue fallen into the most filthie prison of sinne, and am brought to extreame miserie, out of which I know none other that can help me, but only thou O my almightie God whom

I haue

haue forsaken. Receaue therefore O lord the humble
that desireth pardon of thee, whome thou hast so
patientlie looked for, euen vntil this present houre.
Alas I am not worthie once to lift up myne eies to-
wardes thee, or to cal thee father: but for so much
as thou art a true father in deed, may it please
thee to looke vpon me with thy fatherly eies: for
thy only sight raiseth the dead, & it is that which
causeth al those that wander out of the way to re-
turne againe to them selues, for this repentance of
sorrow for my sins I had not had, if thou hadest not
first cast thine eie vpon me. When I went wandring
a farre of from thee, thou didest looke downe euen
from heauen vpon me, & didest open mine eies that
I might see my selfe, and take a view how full
fraught I was with so many sinns: and euen at
this instant thou comdest to receaue me againe gi-
uing me knowledge, and mindfulness, of mine in-
nocencie, which I haue lost. I doe not request thy
most sweet embrasings, and kisses nor the rich gar-
ment that was wont to cloth me: neither yet the
ring of my anciēt dignitie: I seek not to be receiued
into the state & dignitie of thy sonnes: but thou
shalt doe much for me, in case it may please thee
to number me among thy bondslaues, & so to marke
me with thy signe, and to fetter mee with thy
chaines, that I may neuer runne away from thee:
againe it shall neuer greene mee to be in this life
one of the most abiect slaues in thy house, so that I-

may neuer be separated from thee. Hearken therefore vnto me I beseech thee, O most mercifull Father, & graunt me the fauour of thine only begotten sonne, and the remedie of his most grievous passion and death. Graunt me also thy spirit that it may cleanse my heart, & consume it in thy grace, and fauour, that through myne ignorance, I doe neuer retorne againe into my late banishment, from whence thy mercy hath called me backe. To thee O my Lord be all honour, and glory, world without end. Amen.

ANOTHER NOTABLE DE- uout praier, to desire pardon for our sins.

This praier the Penitent ought to say (before hee goe to Confession) with all the attention, & deuotion that is possible: that Christian I meane, which desireth to obtaine Contrition and pardon for his sins: for herein he shall clearely see, how much hee is bound to Almighty God, and how great repentance he ought to haue, for that he hath offended such a Lord.

VHO shall giue moisture to my head, and fountaines of teares to mine eyes, and I will bewaile both day and night my sins, & mine ingratitude against Almighty God my Creatour? There are many things of great efficacy, O most omnipotent Lord, to stirre and prouoke the heartes of men to compunction, and to
cause

The Ghostly
fathers shall
doe well to
counsel some
of their pe-
nitents to
say this
praier, ey-
ther before
they come to
Confession,
or before
they doe
communi-
cate, to pro-
uoke them
theroby to
be more sor-
rowfull for
their sins.

cause them to come to the knowledge of their sins: but there is no one thing so effectually, as to consider the greatnes of thy goodnes, and the multitude of the benefits which thou hast shewed euen towards sinners themselves: and therefore that my miserable soule may in this wise be confounded, I will begin O Lord, to rehearse some part of the benefits, and some part of my wickednesse, that hereby it may more clearly appeare, what thou art, and what I am: what thou hast bin towards me, & what I haue bin towards thee.

A time there was, O Lord, when I had no being at all, and thou gauest me a being, & diddest raise mee vp from the slime of the earth, & diddest make me after thine own image and likenes. Euen from my Mothers wombe thou hast bin my God: forsomuch as frō the first beginning of my being vntill this present daie: thou hast bin my father, my Sauour, my defender, and all my comfort: thou hast there formed my body & al my senses: thou hast created my soule with all her powers, and euen vntill this verie instant thou hast preserved my life with the benefits, & cherishings of thy providēce: al this was but litle considering thy mighty power: for although the same in it

selfe was

was verie much (in respect that it was all:) yet forsomuch as all the same was to thee without any cost or charge, to make mee the more bound vnto thee, thou wouldest bestow vppon mee some thing that should cost thee full dearly, and therefore thou camest downe frō heauen vnto the earth, to seeke mee out, through all those waies whereby I had lost my selfe: Thou haste honoured my nature, with thy humanitie: Thou haste deliuered me out of captiuitie, by thine owne imprisonment: Thou haste plucked me out of the power of the diuel, by putting thy selfe into the hands of sinners: Thou haste destroyed my sins, by taking vpon thee the shape and forme of a sinner. It was thy blessed will and pleasure to bind me with this grace, to make mee in loue vvith thee vvith this benefitte, to strengthen my hope with these merits, and to cause me vtterly to abhorre sinne, by shewing vnto me what thou haste done to destroy sinne: Thou haste cast hotte burning coales vppon the dead coales of my heart, to the intente that by such a multitude of benefits as are included in this benefit I should loue thee, that haste done so much for mee, and haste discovered thy so great and speciall loue vnto me.

Thou

Thou seest me here O Lord redeemed: but what should it haue holpen me to bee redeemed, in case I had not beene Baptised? Among such a multitude of Infidels as are dispersed throughout the whole world, it was thy blessed will, that I should be in the number of thy faithfull Catholicke Christians, and one of those to whom belongeth so happie a lot, as to be thy son, regenerated by the water of Holy Baptisme: there was I receaued for one of thine, and there was that wonderfull accord solemnized and agreed vpon betweene thee and mee, that thou shouldest be my God, and I thy seruant: thou my father, & I thy sonne: and that so wee should contend together, thou in doing to me the workes of a father, and I in rendring vnto thee the seruices, and obediences of a childe. What shall I say of the other Sacramentes which thou haste ordeyned for a remedie of my miseries, prouiding a medicine for my woundes, with the precious blood of thine owne woundes?

Notwithstanding now all these kinds of succours and helps, my wickednesse hath bin so great, that I haue lost this first grace of innocencie: and thy mercy hath bin so aboundant, that thou hast forborne me vn-

till

till this present houre. O my hope, & only refuge! How can I without teares call to mind, how oftentimes death might haue taken mee out of this world, in all these times so lewdly spent, and yet did not! How many millions of soules are now perhaps burning in the most horrible tormēt of hell fire, for smaller sinnes than some of those which I then committed, and as yet am I preserued by thee, from burning in that most horrible fire! what should haue come of me, if thou O Lord haddest taken me out of this life at that time, as thou tookest others? What a terrible iudgement should haue bin prepared for mee, in case thy iustice had found me in that damnable state with my grievous sins so newly committed against thee? Who was hee that held hy handes at that time, from doing of iustice vpon me? Who was he that intreated for me when I was fast a sleep? who stelde the punishment of thy furie at that time, when I through my sinnes prouoked the same? What sawest thou in me, that it pleased thee to make my state & conditiō better than theirs, whome death tooke away in the midst of their licentious dissolute wantonnesse, and perillous heates of raging youth? At that time did my sins

crie out against me, and yet it pleased thee to stop thine eares, and not to heare them. My wickednesse encreased daylie against thee, and yet did thy mercy encrease daylie towards mee. I continued in committing of finnes against thee, and thou in looking for my repentance: I in running away from thee, and thou in seeking by all meanes to finde mee. I alwaies laboured to offend thee, and thou wast neuer weary of tarrying for my conuersion. And as though my finnes had bin seruices, and not offences, I did euen in the midst of them receaue from thee manie good inspirations, and manie mercifull rebukes, which did reprehende and condemne my dissolute and sinfull life. How oftentimes haste thou called me, and inwardly cryed vnto mee, saying: thou haste committed fornication with as manie Louers as thou wouldest, yet returne vnto mee, and I will receaue thee? How many times haste thou called mee with these, and other the like louing speeches: yea, and somtimes feared me also with terrours, & threatninges, by putting mee in minde of the daunger of death, and of the rigour of thy Iustice? How many Catholike preachers & ghostly Fathers hast thou ordeined, to the end,

that

*Apo. 3.**Jerem. 3.*

that with their deuout sermons and godlie counsels, they might awake me, and helpe me out of my wicked damnable estate of life! How oftentimes haste thou pursued mee, not onely with wordes, but also with workes, sometimes alluring me with benefits, and sometimes chastising me with punishments, laying in waite for me all manner of waies, (as the hunters do when they follow their game) that I should not flie away from thee.

Now what recompence can I make thee O Lord for all these benefits? For in that thou haste created me, I owe vnto thee all that I am: forsomuch as all is thine owne handy worke. In that thou haste preserued me, I owe vnto thee all my being and life: for somuch as thou doest whollie susteine it: and whereas thou gauest thy selfe as a rancome for my redemption, what haue I now remayning to bestow vpon thee? If I had all the liues of men, and of Angels, and should offer them vp all vnto thee in Sacrifice, what were all this in comparifon of one droppe of that most precious blood, which thou haste shed for me?

Now who shall giue teares to mine eies, that I may bewaile mine vnthankfulnesse for so many benefits? Help mee O Lord at

this

this present, and giue me grace, that I may know how to confesse mine vniustice against my selfe. I am that vnfortunate mā, which (although it hath not so appeared) am thy creature, & made after thine owne image and likenes. Acknowledge O Lord, this figure which is thine, remooue away that which I haue done, & thou shalt finde that handiworke, which thou haste made with thine owne most mercifull hand. I haue employed all my forces in seeking how to displease thee, and with the verie workes of thine owne hands haue I offended thee. My feet haue bin swift to al mischief, and my handes busily exercised in couetousnes. Mine eyes haue bin licentious in gasing after vanities, & mine eares alwaies hearkening after lies. That most noble part of my soule which hath eyes to see thee, I haue turned away from beholding thy glorious beautie, and haue fixed it vpon the fading flowers of this miserable transitory life. That part also, which should haue meditated vppon thy Commandementes, hath studied both day and night, how to get opportunitie to transgresse the. Now if my vnderstanding hath bin employed after this sort, what is to be thought of my will? Thou hast, O my God, offered

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Now who shall giue teares to mine eies, that I may bewaile mine vnthankfulnesse for so many benefits? Help mee O Lord at

*Iere. 9.
Esay. 5.*

this

this present, and giue me grace, that I may know how to confesse mine vniustice against my selfe. I am that vnfortunate mā, which (although it hath not so appeared) am thy creature, & made after thine owne image and likenes. Acknowledge O Lord, this figure which is thine, remooue away that which I haue done, & thou shalt finde that handiworke, which thou haste made with thine owne most mercifull hand. I haue employed all my forces in seeking how to displease thee, and with the verie workes of thine owne hands haue I offended thee. My feet haue bin swift to al mischief, and my handes busily exercised in couetousnes. Mine eyes haue bin licentious in gasing after vanities, & mine eares alwaies hearkening after lies. That most noble part of my soule which hath eyes to see thee, I haue turned away from beholding thy glorious beautie, and haue fixed it vpon the fading flowers of this miserable transitory life. That part also, which should haue meditated vppon thy Commandementes, hath studied both day and night, how to get opportunitie to transgresse the. Now if my vnderstanding hath bin employed after this sort, what is to be thought of my will? Thou hast, O my God, offered

vnto my will the delights of heauen, and it hath exchanged heauen for earth. It hath opened the armes (which thou diddest consecrate for thy selfe) to the loue of creatures. This is O Lord the recompence, that I haue made for thy benefits: & these are the fruits, that my senses haue brought forth, which thou haste created. Now what answere shall I make, O Lord, when thou shalt enter into iudgement with mee, and shalt say vnto mee: *I haue planted thee as a* vine chosen out of many good plantes, *and how art thou thus perverted, and become so wilde?* If the I know not what to answere to this first demaund, what answere shall I make to the second, as touching the benefit of thy preservation? Thou hast preserved him, O Lord, with thy prouidence, whose studie was onely bent to none other thing, but wholly to transgresse thy law, to persecute thy seruants, to scandalize the Catholicke Church, and to fortifie the kingdome of sinne against thee: thou haste mooued the tongue that did blaspheme thee: thou hast governed the members that haue offended thee: and thou haste giuen sustenance to him that hath serued thine enemies in battaile against thee at thine owne cost & charges: so that I haue not onely bin vn-

thankfull

Iere. 2.

Esay. 5.

thankfull for thy benefites, but haue also with the verie same benefits made armour to fight against thee: thou haste appointed all creatures to doe me seruice, and I haue bin enamored with all them, & haue committed adultery with thē all: forsomuch as for the loue of them I haue so oftentimes offended thee. I haue borne greater affection to the gifts, thā to the giuer, & where I should haue taken occasion to acknowledge thine excellent beautie, I blinded my selfe with the sight which I beheld, & would not lift vp mine eyes to consider how farre the Creator excelleth in beautie the creature: thou hast giuen me all things to the end that I shuld giue my self wholly vnto thee, & I haue taken the commoditie of them all, and yet I neuer gaue thee either the glory, or the tribute, which of duty I was bound to giue thee. They were alwaies obedient at my Commandement, (because thou haddest giuen them so in charge,) and I alwaies attended to offend thee, for whose sake each thing was ready to doe mee seruice: Thou haste giuen mee health; and the Diuell hath carried awaie the fruite thereof: Thou haste giuen mee strength, and I haue employed it in the seruice of the D I V E L L thine

enimie. What shall I say? How is it, that so manie kindes of miseries, and afflictions, which I saw in others, were not sufficient to perswade mee, that all their calamities were thy benefites to mee: forsomuch as thou haddest deliuered me from them all? Art thou onlie he to whom it is lawfull for vs not to be thankfull for a benefit receaued? Who is so priuiledged that hee ought not to shew himselfe thankful vnto him of whom he hath receaued a benefit? If the fiercenes of Lions, and Serpents be tamed with benefits, how is it that thy manifold benefits are not able to make me tame, in such sort that I might some times say with the Prophet: Let vs feare our Lord, who sendeth vs water downe from heauen in due season, both in the morning and euening, and giueth vs abundance of al good things euery yere: vndoubtedly O lord, it was a sufficient demonstratiō of thy bountie and excellencie, in that thou hast borne so long with me, being so wicked as I haue beene, & there need no further testimonies to declare thy goodnesse.

And if the account which thou shalt demaunde of mee for these thinges that cost thee so little shall be so strickt, and rigorous: what account shall that be, vvhich

thou

thou shalt require of mee for those thinges that cost thee thine owne most pretious blood? How haue I peruerterd all thy counsels? how haue I defaced (so much as lay in me) al the holy misterie of thy incarnatiō? Thou hast made thy selfe man to make me a God: and I (louing mine owne vilenes) haue made my selfe a beast, and the sonne of Sathan. Thou haste abased thy selfe downe into the earth to exalt mee vp to heauen: and I, vnworthie of such a vocation (being not deserued of my part,) would not take notice thereof, nor acknowledge it, but continued still drowned in the filth of mine owne vilenes, and basenes: Thou haste deliuered me out of thraldome, and I returned vnto it againe. Thou haste raised mee from death to life, and I returned to embrace death againe: thou hast incorporated mee with thee, and I returned to ioyne my selfe againe with the diuel, neither were such excellent benefits of thine able to cause mee to know thee, nor such demōstrations of loue able to allure me to loue thee, nor such merits able to prouoke mee to trust in thee, nor yet such iustice as was executed vppon thee for my sake, to make me afraide of thee. Thou hast humbled thy selfe euē to the dust of the earth,

and I haue verie fondly aduanced my self aloft, & am puffed vp in mine own pride: thou wast contented to stand naked vpon the Crosse for my sake, and all the vvhole world is not enough to satisfie my couetousnes. Vnto thee which art the God and Creator of all thinges, were giuen buffets, and blowes, and I which am a fillic worme of the earth doe greatly disdaine, in case any man doe so much as touch mine apparell.

What shal I say, O my Sauour, but that the mercy and loue that thou hast shewed towards me, hath bin so great, that it pleased thee to suffer death, therby to destroy sinne in me, and I presuming ouermuch in that thy goodnes and loue, haue taken encouragement by the same to sinne against thee. Now what blasphemie can be greater than this? I haue taken occasion of thy goodnesse to continue in my wickednesse. I haue bin mooued to sinne by the verie same meane that thou wast mooued to destroy sinne. After this sort haue I peruered thy counsels, & haue made the inuentions of thy mercy, to serue the wicked inuentions of my malice. Because thou art so good, I imagined that I might be euill. And because thou diddest bestow vpon

me so great benefites, I concluded that I might commit against thee great offences: So that euen the same medicine vvhich thou haste ordeined against sinne, I made a prouocation vnto sinne: And that sword which thou gauest me to fight against sin, I yeelded it vp into the handes of sinne, that it might bereaue mee of my life. To conclude, thou diddest suffer death as a meane for thee to haue the Soueraignetie ouer the quicke, and the dead: *to the end that (as the Apostle saith) those that liue may not liue now to themselves, but to thee, which diddest die for the:* but I as the son of Iesabel haue vsied thy very death as a meane to spoile thee of thy goodes, by running awaie out of thy seruice, and making my selfe a verie bond-slaue vnto the Diuell thine enimie.

2. Cor. 5.

4. Reg. 9.
3. Reg. 21.

Now what is hee worthie to haue, that hath plaid such a villainous and traiterous part? If the dogges deuoured the flesh of Iesabel for the like offence, how is it, that my flesh remaineth yet vntouched, hauing committed the same offence? And if the Apostle detested so much the malice of mans heart, for taking occasion of the law to transgresse the same lawe, how much greater malice is this of mine, to take oc-

Rom. 7.

occasion of grace, to ouerthrow the same grace? O most meeke and patient Lord in suffering such strokes and buffets, as thou diddest for sinners, but much more patient in suffering after this sort the sinners themselves! But what? will this so great patience endure any long time? I see what thou saist by the Prophet Esay: *I haue holden my peace, and kept alwaies silence, and haue suffered much: but now I will speake as a woman that were traouailing in child-bearing.* I see that the earth which after raigne yeeldeth no fruite is excommunicated, and accursed, & I know that the Vine, which being dueilie manured, and tilled, yeeldeth wilde fruite insleed of good grapes is by thine own order and appointment vtterly destroyed & forsaken. Now then O thou foolish and fruitles branch, how commeth it to passe, that thou diddest not feare the voice of the great wise husbandman, which cutteth off from the vine the branch that beareth no fruite, and casteth it into the fire? How can he be thought to haue had any iudgement, that feared not such terrible iudgements? How deafe was hee become, that gaue not eare to these callinges? What a dead sleepe was hee in, that was not awaked with the thundering of such terrible

threatnings?

Esais 42.

Hebr. 6.
verse. 3.

Esais. 5. 6.

ohn. 15. 2.

threatninges? This earthly mansion did greatly delight me, though it were so vnworthie a lodging for my soule, & I tooke very great pleasure to stand among the pricking thornes. The fire of my passions burned mee: the thornes of my appetites pricked mee: the distractions of my thoughtes rent my heart in sunder: the worme of my conscience was euer more gnawing me: and all this I dreamed to be libertie and quietnesse, and these so great miseries I tearmed peace. O how far haue I bin deceaued in the knowledge of my selfe, & how rebellious haue I bin against thee O Lord, whom of dutie I ought continually to haue serued.

Now what shall I doe, O my Almighty God: Alas what shall I doe? I know certainly, that I am vnworthy to appeare in thy presence, or once to lift vp mine eies to behold thee: But whether shall I goe? where shall I hide my selfe frō thee? what? art thou my father, and the father of mercies, which haue neither measure, nor end? For although I haue refused to be thy son: yet haste not thou hitherto refused to be my father: and although I haue committed such grieuous offences, as for the which thou mightest condemne me: yet hast not

Psalm. 138

thou

thou lost the meanes whereby thou maicst
 saue mee. What els may I then doe, but
 cast my selfe downe at thy fecte, and be-
 seech thee of mercie? Whome els shall I
 call vppon, or who can succour mee, but
 thou alone? Art not thou my Creator, my
 maker, my gouernour, my redeemer, my
 deliuerer, my king, my pastour, my priest,
 and my sacrifice? To whome then shall I
 goe, or whether shall I flie, but vnto thee?
 If thou refuse me, who will receaue me? If
 thou forsake me, who will defend me? Ac-
 knowledge O my most merciful Lord, this
 feelie straied sheepe, that returneth now
 againe vnto thee. If I come full of scabbes
 and woundes, thou canst heale me againe.
 If I be blind, thou canst restore me to my
 sight againe. If I be deade, thou canst
 raise mee vp againe. If I be filthie, thou
 canst make mee cleane againe. *Thou shalt
 sprinkle me O Lord with Isopc, & I shall be cleane.*
Thou shalt wash mee, and I shall be whiter than
snow. Thy mercie is greater than mine of-
 fences. Thy pittie is more than my wic-
 kednes, and thou art able to pardon more
 sinnes than I am able to commit. Where-
 fore despise me not, O Lord, neither looke
 vnto the multitude of my sins, but vnto
 the multitude of thy mercies. To thee, O

Psalm. 50.

thee

my most mercifull LORD, I make my humble supplication, that liuest and raigest for euer and euer, world without end. Amen.

OF THE GREAT COMMUNITIES, & fruits, that ensue of true Contrition, and earnest sorrow for our sins.

CHAPTER. VI.

THESE are, good Christian reader, the prayers, and considerations, that maie help vs to attaine vnto this so great grace of Contrition. And in this part I haue staid the longer, because to haue Contrition for our finnes is the key and foundation of all the other parts of Pennance, and of all our profit in the spirituall life. Wherefore these prayers ought to be read with as great deuotion, close recollection of minde, and preparation, as is possible, chusing with all a fit conuenient time, & a solitary place for the same: For oftentimes it chanceth, that like as one that beginneth to pray without deuotiō, doth afterwades find it: euen so he that beginneth to read some of these prayers or considerations,

Contrition for our sins, is the key & foundation of penance

Prayer maketh an alteration in our soule.

without

Luk. 9.

Mat. 17.

Mar. 9.

*The end of
praier is
better than
the begin-
ning.*

without Contrition, may in the middest of his prayers obtaine it: For as wee reade that our Saviour was transfigured. (as saint *Luke* writeth) whiles he was praying: euen so many times whiles we be at our prayers, there are wrought many changes in our soules, and wee obtaine that at the end of our praier, which at the beginning we had not: & therefore it is commonly said, that the end of prayer is better than the beginning.

Now so soone as the Penitent sinner (whether it be by this meane, or by any other,) obtaineth the spirit of true Contrition, forthwith at that very instant is the grace of the holy ghost restored vnto him, and the same spirit is giuen vnto him to be his teacher, director, and gouernour of his life: to the end, that it may like a wise and faithfull Pilot, guide him safely vnto the hauen through the raging waues of the tempestuous sea of this life. At that very time also hee is forthwith vnited by Charitie vnto our Saviour Christ, as a liuely member to his head: to the end, that being incorporated with him, hee may be made partaker of the influences of his grace, & of the merits and paines of his death, and of his most holy life. Then is hee likewise

receaued

receaued and adopted for the son of God, named an inheritour of his kingdome, and treyted as his sonne: For then Almighty God taketh such care and prouidence for him, as he is wont to doe for those whome he so receaueth for his sonnes. Then doth the mercifull Father receaue againe his Prodigall sonne into his house, and commandeth, that he be apparrelled with the first garment of grace, and giueth him the ring of the secrets of his diuine wisedome: to wit, a new knowledge that is giuen vnto him of thinges apperteyning to almighty God, which is hid from worldly eies.

Luke. 15.

At that time doe the heauens reioyce, and the angels sing praises vnto almighty God, and a solemne feast is celebrated in that supream Court for the conuersion of their new brother. And all creatures that were sorrowfull before for the offences committed against the Creator, & for the losse of his creature, are then in great ioy, and gladnesse, and doe sing most sweetly Alleluia, for that he is now reconciled and restored againe vnto his grace and fauour. And among them all, the good pastour that had taken such paines in seeking out his straied sheep, & in carrying him home vpon his shoulders to his sheepecote, in-

*Luke. 15.
verse. 7.*

uiteth

Luke. 15.

uiteth now vnto him all his friendes, and neighbours, and saith vnto them: Reioyce ye all with me, for I haue now found againe my straide sheepe that was lost.

And here it is to be noted, that the greater the contrition and humilitie of the penitent sinner is, the greater disposition hee hath therby to receaue a more high grace, and it is wont to be a signe of greater mercie shewed vnto him: For as in buildinges, when the foundations are laid very deepe, wee vnderstand thereby, that the worke shall be of very great height, and the Tree that casteth his rootes verie deepe into the earth, groweth commonly bigger than others: euen so likewise the more that that most high Soueraigne Lord preuenteth a man with greater humilitie, & repentance for his wicked life, it is a signe, that hee disposeth him vnto higher grace.

*Psa. 88. vs.
15.*

The Prophet saith, that iustice and iudgement are the preparations for the seate of Almighty God. It apperteineth to iudgement to examine the cause, & to iustice to execute the sentence. Now the soule that doth both the one, & the other: I meane, that entring into iudgement with her selfe, doth forthwith humbly acknowledge the offence shee hath committed,

(which

(which was in despising her Creator, for the delight of the creature) and according to this iudgement doth execute the sentence (which is, that he that hath thus dishonored almightie God, doe humble and dishonour himselfe, yea & abase himselfe euen to the dust of the earth, and that hee that hath taken inordinate delight in creatures, doe lament and chastise himselfe very sharply for his delight,) such a soule I say, prepareth her selfe to be the seat of almightie God, and the habitation of that diuine wisdom, which wil make his dwelling place in her. *S. Bernard* saith, that Almighty god hath two feet: the one of feare, the other of loue: & when he intendeth to enter into a soule, his manner is, first to put into it his foot of feare, & afterwardes his foot of loue: & the greater the feare is that goeth before, the greater is the loue commonly that foloweth after. *Our Lord* (*saith the Prophet*) killeth, & giueth life, he bringeth in to bell, & plucketh out againe. For this is the wont, and vsuall manner of this Lord, that after that sinners are come to haue so great feare & sorrow for their sinnes, that they seeme alreadie to bee in hell for the same, hee then mercifullie deliuereth them out from thence, and raiseth them vp againe,

and

S. Bernard.
God hath
one foote of
feare: & a-
nother of
loue.

1. Reg. 2.
Dent. 32.
Tob. 13.

and sendeth them so many great comforts, and consolations, as the multitude of their griefes and sorrowes was great, which they had before.

Wherefore (O my good Christian brother) when thou shalt perceauē thy selfe thus troubled with these assautes of mistrustfulnes, be not therefore dismaied, but thinke then with thy selfe, that there is ministred vnto thee a strong purgatiō, to the end that therewith thou maiest recouer thy health more perfectly: and that thou art washed with such a strong water, to the end thou shouldest remaine more pure, & cleane: and that thou art heated with such a hotte burning flame, to the end it may scoure away from thee all the rustinesse of the vices, that haue sticked so long vnto thee. Then oughtest thou to call vpon almighty God with the Prophet, saying: O Lord thou haste moued the earth & troubled the same: restore that againe vvhich is broken, sith thou diddest moue it, & immediatly thou shalt see that verified in thy selfe, which the Prophet saierh: *The earth trembled, and was in quiet, when almighty God arose to giue iudgement*: For when thou thy selfe (being mooued thereunto by almighty God) shalt begin to giue that iudgmēt

Immortalis
lis am-
mus est.
corpus
autem
factum
est ex
puluerē
terre

Psal. 39.

Psal. 75.

vpon

vpon thy selfe, (as we haue before declared, then shall the earth of thy soule trēble with the feare and terrour of the iustice of Almighty God. Howbeit afterwarde it shalbe quieted againe, with the peace, and confidence, which our lord of his mercie will send vnto thee, which washeth awaie the filthines of the daughters of Sion, and taketh awaie the bloud from among them, with the spirit of iudgment, and with the spirit of heate, to wit, by striking first a terrour into the soule with the spirit of iudgement, and with the feare of the iustice of Almighty God: and afterwarde by comforting the soule againe with the spirit of loue, and with confidence in his diuine mercie. Elias heard first the thunder & trēbling of the earth, and the tempestuous windes that shaked the hills: but after the tempest, there followed a sweete and pleasant aire, in which Almighty God came him selfe.

This is the order that is cōmonly wont to be kept in the conuerfio of soules: which is euen the same that our Lord obserued in the sanctification of the worlde, which receaued first the law and afterwarde the gospel. And conformable vnto this order, the soule must first feelee in it self

*Esaie. 4.
Our Lord v-
seth commo-
ly in the cō-
uerfio of sin-
ners to send
them first a
terror and
feare of his
terrible ius-
tice: and af-
terwarde
he comfort-
eth them a-
gain with
the spirit of
loue, and
with confi-
dence in his
mercie.*

3. Reg. 19.

*The Law
feareth.*

*The Gospell
comforteth.
Exod. 19.*

Act. 2.

Mat. 5.

Esay. 61.

Luke. 4.

the operation and rigour of the law, & afterwards the peace and consolation of the Gospell. The operation of the law is to strike a terrour, and to feare, as it was signified by the feare wherewithall it vvas first giuen vpon the Mount Sinay: But the operation of the Gospell is to comfort and to encourage as it did, when it was giuen vpon the day of Pentecost vpon the Mount Syon. He then that intendeth to come vnto this Mount, must first passe by the other Mount: that is to say, hee that will receaue the spirit of loue, must first feele the spirit of feare: And he that vwill feele in his soul the operatiō, & consolation of the Gospell, must first passe by the operation, and feare of the law: And vnto the soule that is thus disposed, there are promised and offered all the graces, and treasures of the Gospell. As the Prophet signified, when speaking in the person of our Sauour Christ he said: The spirit of our Lord is in me, for he hath annoynted me with his grace, and hath sent mee to preach vnto the meeke, to the end that I might cure them, that had their heartes wounded, and declare vnto them that are in captiuitie, redemption: & to them that be prisoners liberty: & that I should com-

fort

fort the afflicted, & strengthen such as doe bewaile Syon, & that in steede of ashes I should giue them a Crowne, and in steede of bewailing, the oyle of cōfort, & in steed of theyr spirit of sorrow & affliction a mātell of praises. Consider now here, by how many kindes of metaphors the workes of the law, and of penance, are signified on the one side, and the workes of the gospell and of grace on the other side, & how the one are promised for the other.

Wherefore whosoever seeketh to enter into Christes Pallace, and into the Seller where the pretious wines of the true Salomon are, he must vnderstand, that the gate whereby we must enter in, is by the bitterness of penance, & by affliction with paines and tribulations. And in case he goe about to enter in by any other way, hee shall be guilty of burglary, & theft. And therefore (my good Christian brother) ascend vpp first with the spouse vnto the hill of mirre, (which is the bitterness of sorrow & mortification,) and thou shalt heare forthwith those wordes that follow. *Thou art whollie beautifull O my dearely beloued, and no manner of spot is in thee.*

*How wee
must enter
into Christes
Pallace.*

Cantic. 3. 7.

True it is, that sometimes it so falleth out that our Lord chaungeth this order, and

Osee. 2. 14.

preuenteth them whome hee mindeth to drawe vnto him: first, with blessings of sweetnes, to the end they should not retire, and shrink backe with the strokes of mistrustfulnes, and terrour of Pennance, but after that they be once encouraged, and confirmed with those pledges of hys mercy, he then sendeth immediately vnto them a spirit of great sorrow and feare: after which followeth againe the grace of peace and consolation, whereof wee haue spoken before. This hath our Lord himselfe signified, speaking with the soule of a true penitent by the Prophet Osee, saying: Behold I will giue her sucke from my breast, and will lead her into the Desert. I will speake vnto her hart, and will giue her the valley of Achor, (vvhich signifieth trouble,!) that it may open vnto her the way to hope, and there shall she sing in such sort as she sung in the dayes of her childhood: so that first here is giuen to the soule, the milke of spirituall sweetnes, and afterwards the valley of Achor, which is the trouble and bitterness of Contrition: and this being done, there doe follow out of hand the songs of her childhood, which are the reioycinges, and prayfinges of the soule, receauing inwardly the pledges of

new

new loue, & grace, which our Lord sendeth vnto her, as it were a pledge of Matrimony, & the first fruites of his glory.

And it is much to be noted, that this very order which we haue here declared, & is commonly obserued in the chaunging of life, and in departing from sin to grace, is also generally obserued in the ascending from a lesser grace to a greater grace: for when our Lord intendeth to exalt and lift vp a soule vnto greater things: first, hee disposeth her with mourninges, desires, feares, and sorrowes, and with affliction of spirit, and trouble of body, that so he may bestow his gifts vpon her: meaning thereby, that this raynie and tempestuous winter, should alwaies goe before the pleasant and fruitfull sommer of his gifts, and graces. And the greater that the graces shalbe, the greater are the afflictions, and desires, which are wont to goe before, to dispose the soule to receaue the same graces. Let no man therefore dispaire, nor be discomforted, when hee shall see himselfe afflicted after this sort, but let him rather take the same for a pledge & signe of new graces, & fauours, which our Lord intendeth to send vnto him.

The order that our Lord commonly obserueth in exalting a soul from a lesser grace to a higher grace,

OF CONFESSION OF OVR sinnes to our Ghostly Father.



Accipite spiritum sanctum, quorum remiseritis peccata remittuntur eis, & quorum retinueritis, retenta sunt. Iohn. 20. 22. Multi credentium veniebant confitentes, & annunciantes actus suos. Act. 19. 18.

That it is no dishonour but an honour to almighty God, that Christian Bishops and Priestes doe forgiue, and reteine sinnes in the Sacrament of Pennance, according to our Sauour Christs Commission graunted vnto them.

§. 1.

IT appeareth in the Holy Scriptures, that the Iewes vnder pretence that Almighty God only forgiueth sinnes, objected blasphemie euen vnto our Sauour Christ himselfe, whilest hee was conueriant here in earth, for that hee forgauē sins.

For

sinnes, whatsoeuer christian seeketh afterwards in such wise for remission of his sinnes of Almighty God alone, by meanes of our Sauour Christ, as that he beleeueth not that Christs Priests haue full Power and commission from our Sauour Christ, to forgiue and reteine sinnes, or contemneth, or wilfully refuseth, or neglecteth the same power, & commission: such a wicked christian shall not obtaine remission of his sinnes of almighty God, nor haue any benefit of the merits of the Passion, and death of our Sauour Iesus Christ, or of any of his sacraments: but offendeth almighty God most grievously by breaking and perverting our Sauour Christs owne will and ordinance, which hee hath appointed to continue for euer in his Catholicke Church. And this holy ordinance of his is, that all christians should humbly submit themselves vnto his Priestes, and make confession vnto them of all their deadly sins committed after their baptism, and haue absolution of them of his Priestes, according to the commission and power, which hee hath giuen vnto them in ministring the sacrament of Penance: whereby the vertue of the merits of his most bitter passion and death, is imparted in the Catholicke Church vnto all humble penitent, and obedient Catholicke Christians, and to none other.

The old heretickes called *Nouatians* (as appeareth in the Ecclesiasticall history,) denied also that christian Priestes haue any commission or power from our Sauour Christ to forgiue or reteine sins in the church after baptism: and they made euen the same pretence then, as their schollers doe now at this day, that they would attribute this honour to almighty God alone to forgiue sinnes, and that they would confesse theyr sinnes to him onelie:

which

Note that Christs ordinance is that all Christians that sin deadly after Baptisme must haue absolution of their sins of his priests

Socrates li. 7. Hist. Ecc. cap. 21. 8. Amb. lib. 1. de penitentia cap. 2.

which heresie was then abhorred and condemned by all the Bishops and Pastours of Christs Catholicke Church, and Written very earnestly against by *Saint Cybrian*, *Saint Ambrose*, *Pacianus*, & other holy auncient renowned fathers: whose bookes and writings against the *Novatians* haue euer after-wardes bin approued in all ages among all christians throughout Christendome, and not one booke of the *Novatians* hath remained to the posterity, nor can be seene at this day. And *S. Ambrose* pro-ueth vnto the *Novatians*, that Catholickes doe honour Christ, in obeying humbly his commission, & commandement, by seeking for absolution of their sinnes, at his Priestes hands, and that the *Novatians* by contemning, and resisting Christs commission graunted therein vnto his priests, doe greatly dishonour Christ. And *S. Augustine* in like manner confuteth that heresie of the *Novatians*, (wherewith as it seemeth some of his owne flocke within hys Dioces were infected,) and saith these wordes vnto them. Doe ye such Penance, as is wont to be done in the Church, that the Church may pray for you. And let no man say: I doe Penance secretly: I doe it before God alone; God which hath to pardon me, knoweth well that I repent in my hart: If this be all, then in vaine was it said vnto the Priests: whose sinnes yee shall loose in earth, they shall be loosed in heauen: Then in vaine were the keyes giuen to the Church. Thus farre be *S. Augustines* wordes.

Now whereas it is euident in the holy scriptures, and also in the Nicene Creede, and in the bookes of the ancient holy Fathers, that by meane of the sacrament of Baptisme (as by an instrument-all cause) all our sinnes are truely washed away, I doe greatly meruaile, why it should not as well be accounted by the Heretickes a dishonour to Al-

mighty

S. Ambro.
lib. 1. de pe-
nitent. ca. 2.

S. August.
Hom. 49. 50
Tomo. 10.

John. 3. 5.
Act. 2. 38.
Act. 22. 17.
1. Cor. 6. 11.
Gal. 3. 27.
Ephe. 5. 26.
27. Tit. 3. 5.
1. Pet. 3. 21.
Concil. mile-
uitanū. Can.
2. S. Ciprian.
Epist. ad la-
uaniū, & ce-
teros Episco-
pos Numid.

mighty God, that Christian Priestes doe baptize, and wash sinners of their sinnes in the Sacrament of Baptisme, as they accounte it a dishonour vnto him, that Christian priestes according to his owne commission doe absolue sinners of their sinnes in the Sacrament of Penance. For it cannot be denied, but that al christians since Christes ascension to this day haue beleueed, and confesied, that there is no remission of sinnes but in the Catholicke Church: nor ordinarily otherwile than by the ministerie of the priestes of the said Catholicke Church. And that like as when wee be receiued and incorporated into Christs Church, it is necessary that we haue remission of originall sinne, and of all our actuall sinnes by meanes of the Sacrament of Baptisme, according to Christes institutio thereof: who said not onlie, who so shal beleuee, shalbe saved: but *who so shall beleuee, & be baptized, shalbe saved*: euen so when we sinne deadlie after Baptisme, it is necessary also, that those deadlie sinnes be forgien vs by meanes of the sacrament of Penance, instituted by our Sauour Christ to that end. Wherefore sith the ministerie of Priestes is vsed in both the sacramentes, for imparting by them vnto vs remission of our sinnes, and sith priestes haue as good warrant, commission and power from our Sauour Christ, and as plainly exprest in the holie scriptures, to impart vnto vs remission of our sinnes by the sacrament of penance, as they haue by the sacrament of Baptisme, (which be as it were two condit pipesto deriue vnto vs the vertue of the merites of our Sauour Christes passion, and death,) what should moue the heretikes to accounte the ministrie of Christes Priestes to be a more dishonour vnto our Sauour Christ in ministering the one Sacrament

S. Aug. Tom.
7. contra du-
os Epi. pelag.
lib. 3. Cap. 3.
& contra Iu-
lianū pelag.
lib. 6. Cap. 4.
& Tomo. 8.
Psal. 50. &
tract. 3. in
Ioan & lib. 4.
de baptismo
Cap. 22. Epi.
108. S. Nazi-
anzenus ora.
in sanctū la-
nachrum. S.
Ciril. Hiero-
sol. in catech.
S. Chri. Hom.
24 in Ioan.

Mar. 16. 16
Iohn. 3. 5.
Iohn. 20. 22
23.

Christes
Priests haue
as good and
plaine com-
mission from
Christ to ab-
solue vs fro
our sinnes by
the sacra-
ment of Pe-
nance, as
they haue to
wash vs of
our sins by

the Sacra-
ment of Bap-
tisme.

Saint Am-
bros. lib. 1.
de peniten-
Cap. 7.

crament vnto vs, than in ministering the other? And *Saint Ambrose* in his time made the very same demaund of the *Nouatian* heretikes: asking them why it should be more dishonour to Almighty God, or more impossible, or more incōuenient for priestes to forgiue sins by the sacrament of penance then by the sacrament of Baptisme, sith it is the holie ghost that forgiueth sins by the Priestes office and ministerie in both the sacramentes?

Ad hereunto this one notable reason, that sith Almighty God without any dishonour at all to him selfe giueth vertue and force to the dead element of water to purge sinnes in the sacrament of Baptisme, and vieth that element as his instrument in imparting to vs thereby Remission of our sinnes, he may much more vse in the sacrament of penance for the same effect the ministerial office of a man, being a reasonable creature, whome he hath called to the high office of Priesthod, & hath thereby appointed him to be a dispensator of his mysteries, and graces towards vs. And if some wrangling *Puritane Caluenist* will here cauill, and aie, that they doe also deny, that Almighty God vieth water as his instrument in the sacrament of Baptisme to the remission of sins: I refer the then vnto sundrie places of the holy Scriptures inculcating most euidentlie this verity: but especiallie let them note that notable place of *Saint Paule* to the Ephesians in the fiste chapter, verie. 26. 27. Where our sauiour is saied to be *mundans ecclesiam suam lauacro aque in verbo, vt exhiberet ipse sibi gloriosam ecclesiam, non habentem maculam, aut rugam, aut aliquid huiusmodi, sed vt sit sancta, & immaculata.* That is to say: clesing and washing his Church by the lauer of water in the word, that he might present to himselfe a glorious Church, not hauing spot, or wrinkle, or any such thing,

John. 3. 5.

Act. 2. 38.

Act. 22. 17.

1. Co. 6. 11.

Ephe. 5. 26.

27. Tit. 35

1. pet. 3. 21.

but that it may be holy, and vnspotted. Where you see euidently, that the Apostle expresseth our Sauiours instrumēt wherwith he washeth his Church from al pots of sinnes, to be the lauer of water, to wit, the water of Baptisme. I referre them also to the auncient holy doctours of Chriſtes Church & namely to *Saint Augustine de Baptismo contra donatistas*: and to *Saint Ambrose* vpon this place: who presuppoſe it as a thing very manifest, and cleare, that Baptisme washeth away our sinnes. And the caluinistes in denying this truth shew them selues to be more wicked, and absurde, than the Nouatian heretikes were.

Wherefore let no christian deceaue him selfe with this deceitfull pretence of the heretikes, but haue due regard herein to his owne saluation. For the Sacrament of penance is the *second table or boord after shipwrecke*, (as *Saint Ierome* calleth it) & whatsoever christian sinning deadlie after baptism will not take hold of this second table shall vndoubtedly perish euerlastingly, & be damned in Hell fire because hee contemneth, and wilfullie neglecteth Chriſtes commiſſion ordeined for his saluation. And accordingly *Saint Augustine* speaking of both the sacramentes, saith: *It is a pitifull case, when by the absence of God his Priestes men depart this life, aut non regenerati, aut ligati: that is, either vn baptized or not absolued from their sins, but bound, because such shalbe excluded from euerlasting life, and euerlasting damnation followeth them.* And *Saint victor* telleth the most lamentable complaint of the Catholicke people in his time, when the Priestes were banished by the Arian Heretiks, & how they saied then one to another: *Who shall baptise these infants? Who shall minister Penance vnto vs, and loose vs from the Bonds of our sinnes?* And *Saint CIPRIAN*,

verie

*Saint Ierome
ad demetr.
ad Cap. 6.*

*S. August.
Epist. 180.*

*Saint Victor
or. lib. 2. de
persecutione
Vandalica*

*S. Ciprian
Epist. 54.*

very often, and namelie in his fiftie foure epistle calleth it a great cruelty, and such as Priestes shall answer for, to suffer any man that is penitent for his sins, to depart this life without this Absolution, and reconciliation. Because (saith he) the law-maker himselfe our Sauour Christ hath graunted, and ordeined, that thinges bound in earth, shall also be bound in Heauen, and that those thinges there be loosed, which were loosed here in the Catholike Church.

So that vpon all the premisses we may wel conclude, that sith christian priestes haue our Sauour Christes owne commission and authority plainly specified in the Gospell to warrant them for absolving all penitent sinners of their deadlie sinnes committed after baptisme, it is a great malice & folie in the Heretickes, to account it any dishonour at all to Almighty God, that christian priestes doe obediently performe and execute our Sauour Christes Commission therein.

Of the commission, power, and authority, given in the Gospell by our Sauour Christ him selfe, to his Apostles, and to Bishoppes and Priestes, their Successours, to absolve, & reteine sins.

S. 2.

Demaund.

Answer.

BUT the Heretiks will here demaunde some place of scripture, whereby it may appeare that Priestes haue commission and power from our Sauour Christ, to absolve and reteine sinnes. I answer that it appeareth most euidentlie in the twentieth chapter of Saint Iohns Gospell, that our Sauour Christ after his Resurrection gaue to his Apostles and their successours, full commission and power to forgiue and reteine sins. Note I be-

beseech

beseech you these plaine wordes of our Sauour in that chapter. *As my Father hath sent me, I also doe send you: when he had said this, he breathed vpon them. And he saith vnto them: Receaue ye the Holie Ghost: whose sinnes ye shall forgiue, they are forgiven them: & whose sins ye shall retaine, they are retained.* In which words the Christian reader must diligently note, that like as when our Sauour after his Resurrection gaue commission and power to his Apostles, and their successours, to preach and baptise throughout the whole world, the first made mention of his owne commission and power, which hee had receaued therein as a man of his Father: euen so after his Resurrection also before he instituted the sacrament of pennance, and gaue to his Apostles & their successours commission & power to forgiue sins, least the wicked should afterwarde demaund, by what commission they tooke vpon them to exercise so high an office, and function, he sheweth first his fathers commission giuen vnto him as man, and then in plaine wordes he imparteth this power vnto his Apostles, and to Bishops and Priestes their successours, to forgiue & retaine sinnes. So that who so now after this so plaine commission of our Sauour Christ graunted vnto his priestes to forgiue sinnes, doth make any doubt, whether his priestes haue power (as ministers of God) to forgiue sins by the same meane they call into doubt (as the wicked Iewes did) whether our Sauour Christ coulde forgiue sinnes: and whether he had any such commission & power graunted vnto him as man by his Father.

And here for the satiffying of some Readers, I thinke it couenient, to examin a litle, how fōdly or rather maliciously the heretiks of our time do endeavour to auoide this manifest text of our Sauour

John. 20.
22. 23.

Mat. 28.
18. 19.

John. 20.
2. 23.

Math. 9.
5.
Marc. 2. 5.
Luc. 5. 21.

John. 20.
21. 22 &
23.

Note the
Heretickes
new deuised
interpreta-
tion of
Christs com-
mission gra-
nted to hys
Apostles, &
their succes-
sours: videl.
that to re-
mit sinnes, is
nothing else
but to preach
the gospell.

1.

Mat. 28. 19
Mar. 16. 15

Christs commission graunted vnto his Apostles, & their successours, to remit sinnes in the sacrament of penance, by giuing a false glose vnto the text, and interpreting this commission of remitting sins, to be nothing els, but only a commission to preach the Gospell: that so they might bring all remission of sinnes to only faith, and exclude all sacraments, sacrifice, praier, and other ordinarie meanes, appointed and left by our Sauour Christ in his Catholike church to that end. And this is the foundation, & principall bulwark of their other new erroneous doctrines, and lately deuised caluinisticall religiō, for establishing wherof they litle care to fall into manifold grosse, & most horrible absurdities.

First therefore, that this commission giuen by our Sauour Christ here in the twentieth chapter of S. Iohn vnto his Apostles, and theyr successours, signifieth not the Apostles authority or commaundement to preach the gospell, it appeareth verie plainly: forsomuch as that comendement of Christ vnto them to preach the gospell, was giuen in other manner, by other very plaine and expresse words in the holy scripture. As in S. Math. 28. 19. *Euntes ergo docete omnes gentes:* that is. *Going therefore teach yee all Nations.* And in S. Marke. 16. 15. *Euntes in mundū vniuersum, predicate Euangelium omni creatura:* that is. *Going into the whole world, preach yee the Gospell to all creatures.*

2.

Secondly, we must note, that this commissiō giuen by our Sauour vnto his apostles, & their successours in the 20. chap. of S. Iohn, doth not signifie that one speciall kind of preaching Penance to remission of sins: for he that preacheth penance to a multitude of people, (as S. Iohn Baptist did) doth not thereby remit the hearers sins. Neither did our Sauour Christ himselfe remit the Iewes sins by his

preach-

preaching vnto them, many of them hauing the more sin, in that they heard, and yet obeyed not the gospell: But this remitting of sinnes, whereof our Sauour Christ speaketh in this 20. cap. of S. Iohn, was such, that thereupon remission in heauen proceeded, or was ioyned. Is it probable that our Sauour would euer haue said to his apostles, Vnto whome soeuer ye preach Penance, or Remission of sinnes, they shall haue Remission of theyr sinnes in heauen? Oftentimes wee see that repentance followeth vpon good preaching, and so doth it sometimes also vpon many mens & womens good counsaile, and aduise: yet were it a straunge speech to say, that euery man and woman that giueth good aduise vnto another forgiueth his sinnes.

Thirdly, this forme of speech here, of remitting of sinnes, is vsuall in the holy scriptures: and signifieth not preaching of forgiuenes of sinnes, but actuall forgiuenes of sinnes. As when Christ said to the man sicke of the palsey, and to Mary Magdalen. *Remittuntur tibi peccata tua*. Thy sinnes are forgiven thee. And in S. Mathew 12. verse 32. And in Saint Lukes. 12. verse 10. *Non remittetur ei, neque in hoc seculo, neque in futuro*. And in S. James Epist. 5. ver. 15. *si in peccatis fuerit remittentur ei*. And in a hundred such like places. By all which it appeareth very plainly, that the new deuised vvrangling euasion of the Hereicks is foolish and peruerse, in that they vwould vyrest the meaning of our Sauour Christs commission, graunted to his apostles, and their successours, to forgive sins, to be nothing els, but only a commission to preach the Gospell vnto sinners: whereas our Sauour meant thereby (according as it hath euer bin since, beleued & practised in all ages in Christs catholike church) that it was a plaine commission giuen by him to his apostles &

30

Luke. 5. 20.

Luke. 7. 48.

Mat. 12. 32

Luk. 12. 10.

Iac. 5. 15.

their successors actually to forgive sins in the sacrament of Penance.

Fourthly, the Prophets preached also to sinners to repent their sinnes, and to beleue, that by the Messias they should haue Remission of theyr sins: and yet the auncient Holy Doctors of Christes church beleued and taught, that Christ gaue to S. Peter, and to the other Apostles, a farre higher power of forgiving, and reteyning sinnes than the prophets had. And it is very straunge, that any wise man can be so farre abused by Heretickes, as to thinke, that only to declare to sinners in a sermon, that theyr sinnes be forgiven them, was that so great and excellent rewarde, which our sauour Christ promised so solemnely before his Passion to S. Peter, for his so notable confessiō of him to be the sonne of God: for which our sauour promised him in recompence, that he would giue vnto him the keyes of the kingdome of heauen: & that whatsoeur he should binde in earth should be bound in heauen, &c. Surely, the auncient Holy Doctors of Christes Church, would neuer haue so highly extolled this power of the keyes of the kingdome of heauen, of binding & loosing in earth, of forgiving and reteyning sinnes, which our sauour gaue to S. Peter, and to the rest of the Apostles, & their successors, neyther would they haue bin in so great admiration of the great office, and high dignity, that christian Priests haue thereby, in case it were no more, but only to declare to sinners in a sermon, that theyr sinnes be forgiven them by beleeuing the Gospell.

Fiftly: In the wordes of Christ in the twentieth chapter of *Saint Iohn* this is further to be noted, that at what time after his Resurrection, and before his Ascension into heauen he gaue vnto his Apostles power, and commission to forgive sinnes in earth,

earth, he breathed vpon his Apostles, & gaue vnto them the Holy Ghost, by an outward signe. Now I demaund what neede was there to giue the Holy Ghost so extraordinarily at that time to all the Apostles for this only effect, to declare in a sermon to a sinner, that his sinnes be forgiuen him: for although our Sauour gaue not then the holy Ghost so fully vnto them for all purposes, as he did afterwards at Whitsontide: yet for the grace of the sacrament of Orders. (as *S. Augustine* saith) and that none hereafter should doubt of the power of christian Priests in forgiuing of sinnes, the Holy Ghost was then purposely giuen vnto them for the exercise of the same power. Wherefore, if any will yet doubt of the Priests power therein, he must needs consequently deny the Holy Ghost to be God, & not to haue power to forgiue sins. *Saint Cirill* saith: *It is not any absurde thing, or any inconuenience at all, that they forgiue sinnes, who haue the holy Ghost: For when they forgiue or retaine sinnes, the Holy Ghost forgiueth or retaineth sinnes in them, and that they doe two waies: first in Baptisme, & afterwards in Penance: S. Chrysostome* also declareth the true meaning of Christs wordes, and of his commission, power, and dignity, giuen to Priests in the Gospell of *S. Iohn. chap. 20.* And because his wordes be notable, I will rehearse them at large. Thus he sayeth. *They that dwell in the earth, and conuerse in it, to them commission is giuen to dispense those thinges that are in heauen. To them it is giuen to haue this power, which almightie God would not to be giuen eyther to Angell, or Arke-angell: For to them it is not said: whatsoeuer yee shall binde in Earth, shall be bound in Heauen: and whatsoeuer yee shall loose in Earth, shall be loosed in Heauen. The earthly Princes indeede haue also power to binde, but the bodies only: but that binding of Priestes which*

Quest. no.
& veter. testamenti.
quest. 93.
contra epist. parmeniani.
lib. 2. ca. 11
S. Cirillus.
lib. 12. cap. 56. in Ioh.

S. Chrysost.
lib. 1. de Sacerdotio.

Iohn. 20.

I speake of, toucheth the very soule it selfe, and reacheth even to the heauens. Inſomuch that whatſoener the Prieſtes ſhall doe beneath. The very ſame doth almighty God above, and the ſentence of the ſeruant our Lord doth confirme. And indeed what is this els, but that the power of heauenly things is graunted by God vnto them. Whoſe ſinnes ſoener (ſaith he) ye ſhall retaine, they are retained. What power I beſeech you can be greater thā this. The father gaue all power to the ſonne: but I ſee the ſame power deliuered altogether by the ſonne vnto them. Theſe be ſaint Chriſtoſtomes owne vvordes, grounded vpon the true ſenſe of Chriſts commiſſion, graunted vnto his apoſtles, and to Biſhops and Prieſts their ſucceſſours in the twentieth chapter of ſaint Iohn. And the ſame ſenſe of Chriſts commiſſion ſignified in thoſe words, hath beene allowed by all the auncient holy Fathers, and practiſed accordingly in Chriſts catholicke church in all chriſtian countries: wherefore the late Holy General Councell of Trent hath confirmed the ſame true ſenſe and meaning of Chriſts commiſſion, and condemneth al other falſe interpretations of them in theſe vvordes. And our Lord did then ſpecially inſtitute the ſacrament of Pennance, when being rayſed from the dead, he breathed vpo his Diſciples, ſaying. Receaue yee the Holy Ghoſt, whoſe ſinnes yee ſhall forgive, they are forgiven: and whoſe ſinnes yee ſhall retaine they are retained: By which ſo notable fact, and plaine wordes, the conſent generally of all the Fathers hath euermore vnderſtood, that a power of forgiving and reteyning of ſinnes, was communicated vnto the Apoſtles, and their lawfull Succeſſours, for reconciling of the faithfull that be fallen after Baptiſme. And the Nouatians (who in times paſt, obſtinately denied the power of forgiving of ſinnes) the Catholicke Church hath with great reaſon reieſted, and condemned as Heretickes.

Iohn. 20. 21
22. & 23.

Council. Tri-
dent. ſeſſ. 14
in doctrina
de ſacramē-
to penitens.
cap. 1.

Wherefore this Holy Councell allowing, and receauing this true meaning of those wordes of our Lord, condemneth the fond interpretations of those men, which against the institution of this sacrament, doe falsely wrest those wordes vnto a power of preaching the word of God, and declaring the Gospell of Christ.

This confirmation of the true sense of Christes vvords by all the learned Fathers in the late holy generall Council of Trent is sufficient for al faithfull obedient catholiks, knowing that our Sauour hath commaunded vs, humbly to obey the Gouvernours of his catholicke church, saying: *Hee that heareth you, heareth mee: and hee that despiseth you, despiseth me.*

Luk. 10. 15.



That in sacramentall confession it is not sufficient for a penitent sinner to confesse to his Ghostly Father in a generall sort, that he is a sinner: but he must also confesse vnto him all his deadly sinnes in particular wise.

S. 3.

THE Hereticks to shift off sacramentall confession of their deadly sins vnto theyr ghostly father, vvill seeme sometimes to graunt, that Priests haue commission and power from our Sauour Christ, both to absolue sinners of theyr sinnes, and also to retaine theyr sinnes. Which COMMISSION and POWVER (say they) the PRIESTS may exercise when all sinners doe in a

common praier according to the new Geneva manner make a common generall confession of theyr finnes with the whole congregation in a generall sort, saying, or singing all aloud these wordes: *I am a sinner*, and that then the priest may absolue all the whole people together in the church of all theyr finnes. And therefore (say they) it is superfluous for euery sinner to confesse vnto hys Ghostly Father his deadly finnes, by specifying them in particular wise vnto him.

I answere, that this generall manner of confession of finnes, in saying *I am a sinner*, is not sufficient to obtaine remission of euery particular offence, but that euery penitent sinner ought to specifie in particular wise in his confession vnto his Ghostly Father all his deadly finnes that hee remembreth. And that for diuers reasons, and for the auoyding of diuers great inconueniences, & absurde errors, whereof some of the most importaunce I will here aledge.

The Ghostly Father knoweth not the secret woundes of our soules, vnlesse wee confesse the particularly vnto him.

For first, the Ghostly Father is appoynted by Christ to be here in earth a spirituall Iudge, surgion, and phisition of the woundes of a sinners soule: and I thinke all men will graunt, that it is not sufficient for one that hath in a battaile receaued ten, or fifteene, or eightene woundes in seuerall parts of hys body, to tell his surgion in a generall sorte, that he is wounded in his body; but hee must shew vnto him all his wounds in particular wise, one by one, in all parts of his body: to the end that the surgion may duellie consider, and iudge of all the vvoundes particularly, vvch be more grieuous, and more hard to be cured, and accordinglie apply seuerall plaisters vnto each of the vvoundes: because no good surgion or phisition vseth one plaister for all kindes of woundes, nor one potion,

or

or purgation for all kindes of diseases. And in our case it is to be noted, that sacramentall confession vnto a Priest ought to be vsed as a iudiciall act, to the end that the Priest being iudge vnder Christ of the sinners conscience, may be able to iudge rightly thereof, vvwhether to absolve or retaine his sins: and vvwhether to apply to him comforts or threatenings: and how to giue him medicinall penances, and counsaile, according as hee shall iudge by intelligence had in sacramentall confession vnto him, of the number, difference, heinoufnes, and continuance of euery sinners deadly sinnes, and of the ieuerrall state and order of their liues, and present disposition of theyr consciences. And forso-much, as none can rightly iudge without knowledge of the cause: because iudgement is an act of prudence, vvwhich cannot be done in due manner, but by knowledge of the things in particular that are to be iudged, (according as Salomon saith. *He that iudgeth what hee knoweth, is a iudge of iustice:*) Therefore I say, that a generall confession only in saying to a Ghostly Father, *I am a sinner*, vvwithout specifying the deadly sinnes in particular, is no sufficient knowledge for the Ghostly Father to iudge rightly of euery sinner, that demaundeth absolution of him, vvwhose sinnes are to be remitted, and vvwhose sinnes are to be retained.

Secondly, if such a generall confession by euery sinner to hys Ghostly Father were sufficient to require thereby absolution of him without specifying vnto him the particular sinfull actes, then this great absurdity vvould follow, that our Sauour Christ did in vaine & to no purpose giue this power of binding and loosing of sinnes to his apostles, & their successours, because the Priest not knowing by the sinners confession, his particular sinfull

None can rightly iudge, but by knowledge of the particulars.
Pro. 12.17.

2.

If a generall confession were sufficient, then the Ghostly Father should be enforced to ab-

acts,

*solue al sins,
and retaine
none.*

actes, whereunto binding or absolving is due, must then of necessitie vse either one maner of absoluti-
on of all sinners, or one maner of binding of al sins.
And then euery blasphemmer, murderer, adulterer,
periurer, theft, vsurer, &c. making one like man-
ner of general confession vnto his ghostly Father
as others did, would require of his ghostlie father
to absolue him also in like sorte as he did others,
without doing any maner of penaunce or restitutiō
at all for any of his secret and most horrible deadly
finnes of blasphemie, murder, adultery, periurie,
theft, vsury, &c. otherwise hee would accuse his
ghostly father of partialitie vsed towardes him: sith
his confession was made as all others were, that is
in a general sort, with these wordes, *I am a sinner.*
And so all Priestes should be inforced to absolue al
sinners of their sins, and to retaine no sinnes: & so
their commissiō and power to retaine sins: should
be in vaine, and could not be exercised: which is
contrarie to our Sauour Christes owne commissiō
giuen to them in the gospell of *Saint Iohn*, where
he maketh mention, as wel of the Priestes power to
binde and retaine sinnes, as of their power to loose
and forgiue sinnes.

Iohn. 20.

21. 22.

23.

3.

Thirdlie wee must note, that this generall ma-
ner of confession in saying *I am a sinner*, is a com-
mon saying as well to all holie men, as to all wick-
ed horrible malefactors. And the more iust and
holie a man is, the more he continuallie consi-
dereth and abhorreth his owne sinnes, and the
greater sinner will hee at all times confesse him-
selfe to be. Now albeit the most iust christians
doe ordinarilie sinne seauen times in the day in
veniall sinnes, which doe not exclude them from
the grace of God, yet all christians doe not alike
committe deadly sinnes. For all christians be not

Prover. 24.

16.

so heinous sinners as wicked *Cain, Iudas, Herod, Simō Magus*, & other blasphemers, murderers, adulterers, common thieues, vsurers, periured persons, &c. Neither yet be all christians of so innocent iuste and holy liues, as our blessed *Ladie the Mother of God*, or as the *Apostles*, and other holy *Sainctes* were. And therefore for euery sinner to confesse in these general wordes only *I am a sinner* is no sufficient notice to the Ghostly Father to be able to iudge, what christians are more heinous sinners than others: and whose finnes to absolue, & whose finnes to retaine, according to Christes commission graunted to him to that end.

Fourthlie, we must also consider, that as it appeareth verie plainlie in the holy scriptures, all sins be not a like before God. As for example, the speaking of an idle word (which is only a veniall sin) is not so heinous before God, as for a mā to speake blasphemy against the Holie Ghost, or to murther his Father, or to committe incest, or adultery, or to robbe a man of all his goodes which bee most horrible deadlie finnes. And certaine it is also, that one kinde of deadly sinne is more heynous before God, than an other kinde of deadlie sinne. As murder is more heynous in his kinde than thefte: and incest more heynous than adulterie: and adultery more heynous than fornicatiō: and heresie, and blasphemie, and to sinne against the Holie Ghost are more heynous before God in their kindes, than all the other kindes of finnes. And euerie kinde of deadlie sinne requireth a seuerall discreet consideration & iudgement in the Ghostlie father, what wholesome penances & counsaile are most fit & conueniēt for curing of the. For as one medicine will not serue for al diseases of the body: so likewise one manner of penance & Ghostly

counsaile

Al Christians doe sin, but some more grievously than others

4.

Note that al finnes be not a like heinous before God.

Mat. 5. 22.

Mat. 11.

15.

Mat. 12.

32.

Iohn 19. 11.

One kinde of deadly sinne is more heynous before God, than another kinde of deadly sin.

couſaile wil not conueniently ſerue for the curing of all kindes of deadly ſins, being ſo different both in malice, ſcandal, infection, and heinouſnes. And withall the ſeueral ſtate of life, and diſpoſition of one ſinners conſciēce, be ſo diuerſe one from another, that a more milde medicine wil ſerue for the curing of one ſinner, than will ſerue for another. Becauſe one ſinner conceaueth more inward griefe and remorse of conſcience for his ſinnes than another. And that ſinner that hath committed either adultery, robbery, vſury, periury, or fornication, but only once or twice in all his life, is ſooner reclaimed, & cured, than another that hath committed thoſe deadly ſinnes very often times, or hath continued in a manner all his vvhole life in them, many yeares together: and therefore as the deadly ſinnes haue bin committed more often, & in more ſeueral kindes, and haue bin more heinous, more ſcandalous, and of longer continuance in ſome penitent ſinners, than in ſome others: ſo the Ghoſtly Father by hearing euery penitent ſinner confeſſing his deadly ſinnes particularly vnto him, & by diſcreet noting of greater compunction & ſorrow for the committing of them in ſome ſinners, than in others, may thereby diſcerne, how to inioyne diuers ſorts of pennances, and how to be more auſtere, and more milde therein to ſome penitents, than to others, according as his wiſedome and diſcretion ſhall iudge moſt fit and conuenient, for euery penitent ſinner. And ſo S. Ierome expounding the vvordes in ſaint Mathew, ſpeaking of the keyes of the kingdome of Heauen, ſayeth: *That then the Biſhop or Prieſt knoweth who is to be bounde, and who is to be looſed, when hee heareth the varietie of ſinnes: Otherwiſe the Ghoſtly Father by hearing only the general maner of confeſſion: I am*
a ſinner:

S. Ierome.
ſuper Mat.
cap. 16.

asinner: without specifying vnto him any particular deadly finnes, shall iudge very blindly, and at Randon, and absolue many sinners that are not to be absolued, and so communicate with other mens sins, and abuse the power vnto destruction, which he hath receaued vnto edification.

Fiftly besides all these great inconueniences, & absurdities, the very sinner himselfe by his general confession to his ghostly father, saying only *I am a sinner*, shall loose a wonderful great benefit, which otherwise he might haue (as by common experience is tried) by the shame he should conceiue, in case he specified in particular wise all his deadly finnes in sacramentall confession to his ghostly father: as his secret adulteries, fornications, theftes, vsuries, periuries, &c. For what shame it is to a man to confesse in general wordes, either to his Ghostly Father or to all others, that he is a sinner, which all holy men will at all times more willingly and earnestly confesse, than the most wicked malefactor that is? and also an other great spiritual profit cometh ordinarily vnto sinners by particular rehearfall in confession of their deadly finnes, which cometh not so ordinarily vnto them by a generall manner of confessing them. And this profite is that the verie shame which commonlie penitent sinners haue of confessing their deadly sins in particular wise to their ghostlie father, procureth thereby greater motions of sorrow, and compunctions of minde in them, especially in hearing their ghostlie fathers godlie counsell, and aduise, against their deadlie finnes, which they haue confessed particularly vnto him, and it prouoketh the to be more afraide, and to make a more firme, and resolute determination not to fall into the same deadly finnes againe, knowing that then they must

1. Tim. 5.

22.

1. Timor. 5.

22.

2. Co. 10. 8.

Sinners co-

ceiue no

shame by

making a

generall co-

ffession of

their finnes

saying onlie

I am a sin-

ner.

of necessitie specifie them againe particularlie and plainly in their next confession to their Ghostly father & that otherwise their very confession is not only voide, but also wicked, & sinfull, in case they doe wittinglie conceale therein any one of their deadly sins frō their Ghostly father. The consideration whereof is a great bridle to withhold all such as haue any sparkle of the feare & loue of God frō committing any deadly sin. But this great spirituall profit with many others begotten and learned only by experience in deuout frequenting of sacramental confession: for want whereof the Heretikes of this our corrupte age are growne altogether so malicious, so wilfull, and so blind herein, that they neither haue any knowledge, sense or feeling, to conceiue, or vnderstande, what inestimable spirituall profit commeth by humble confession of all our deadly sinnes in particular wise to our Ghostly Father.

That it is as necessary to confesse to our ghostly father, as well our secret deadly sins, as our publike notorious deadly sinnes. And that it is both convenient and also necessary, that penitent sinners do ordinarily confesse their secret deadly sins in secret wise to a Priest alone.

§. 4.

IT appeareth by the premisses, that in the sacrament of pennance there is a iudgement: wherein the priest by vertue of our sauiour Christes

commission doth the office of a iudge: and the sinner is the guilty person that is to be iudged by him: and that this is a secret iudgment in the court of conscience, where the sinner hath none other accusers, but only himselfe, and therefore it beho- ueth, that he doe first accuse himselfe particularlie of all his deadly sinnes vnto the Priest his Ghostly Father, that he may afterwarde exercise his office of iudgement, in absolving the sinner from his sins, in case he be capable of absolution, otherwise to retaine his sinnes, if he repent him not of them, & will not promise to leaue hereafter his deadly sins: as his heresies, schismes, adulteries, periuries, flau- ders, thefts, vsuries, fornications, &c. and to make restitution of his euill gotten goods to the right owners, the sinner being then vnworthy to be ab- solved from his sinnes: so that the iudgement in heauen followeth and approueth this iudgement on earth. And as saint Ierome saith, *Priestes hauing the keyes of the kingdome of Heauen iudge after a sort, before the day of iudgement.*

*S. Ierome in
Epist. ad He-
liodorum.*

Now the Heretickes will not seeme to be vn- willing to graunt publike confession, of publike notorious sinnes to the whole church: but they vtterly denie, that confession of sinnes ought to be made in secret wise to a Priest alone, or that wee are bound to confesse our secret deadly sinnes to the church, or to a priest, either publikelie, or se- cretlie. And this secret manner of confession to a priest alone, (commonly called auricular confessi- on,) the heretickes be moued to deny, with a ma- licious wilie intention to make an entrie, thereby to denie afterwarde all manner of confession of secret deadly sins, eyther publikelie to the hearing of the whole church, or secretly to a priest alone. *The Here-*
For in case they might once obtaine this point, that *tickes malit*

is chiefly a-
gainst Con-
fession of se-
cret deadlie
sinnes.

none other confession of deadlie sinnes is either conuenient, or needfull, but onlie publike confession to the open hearing of the whole church, the by the lawe of nature would they easily inferre thereupon, that it is not conuenient to binde vs to confesse publicly abroad vnto a multitude our secrete deadly sinnes. And so would they take away out of the church, as well all publike confession, as secret confession of secrete deadlie sinnes.

Now the catholikes on the other side do first lay their foundation by prouing, that it is as necessary to confesse our secret deadly sinnes to our Ghostlie Father to haue absolution of them, as wel as our pnblike notorious sins. And this foundation being laied, the it easily followeth thereupon by good collection, that it is most seemely and conuenient for penitent sinners to confesse their secret deadly sinnes in very secret wise to a christian priest alone to haue absolution of them.

Wherefore, let vs first proue this principal foundation: *videlicet* that it is as necessary for vs to confesse to our ghostly father, as wel our secret deadly sinnes, as our publike notorious deadly sinnes. And thus I proue it. For we offend Almighty God not only with our publike notorious deadly sins, but euen also with our secret deadlie sinnes committed onlie by consenting thereunto in thought. And so our sauour affirmeth in the Gospell, that *whosoever shall see a woman to lust after her, hath already committed aduoutrie with her in his hart.* And in an other place he saith, that the euill workes proceede from the harte, as euill cogitations, murders, aduoutries, fornications, theftes, false testimonies, blasphemies, and that these are the thinges that defile a man.

Now fifth secrete deadly sinnes doe defile the hart of man, and consequently doe shutte the king-
dome

Note, that
we offend
God, as well
with our se-
crete sinnes,
as with our
publike sins.
Exod. 20.

17.

I say. 1.

16. Mat. 5.

28.

Rom. 7. 7.

Iac. 1. 15.

Mat. 15.

19.

Iohn. 20.

dome of heauen from al that committe them : and sith our Sauour hath in the Gospell of *Saint Iohn* giuen a full ample commission and power to his apostles and their successors to absolue al deadly sins both publike, and secret, without any manner of restraint or limitation to publike notorious finnes only : and sith it appeareth hereby, that it is the will and ordinaunce of our Sauour Christ, that all christians that committe any deadly finnes either publikly or secretly after Baptisme, should haue remission of them by meanes of the iudgemēt and absolution of his Priestes : and sith the ghostly Father must iudge of the euill workes by their originall causes : and sith when the deadly finnes are secret, the Ghostly Father cannot come to the knowledge of them, but only by the sinners owne reueiling, & confession vnto him : therefore I conclude, that al maner of deadly finnes, aswell secret as publike, are of necessitie to be confessed by euery penitent sinner to his Ghostly Father.

For otherwise, how can the ghostly Father know secret deadly finnes, but by the sinners own confession? can he possible discerne only by looking vpon the sinners face, how many kindes of deadlie sins he hath secretly committed in thought, word, and deed and how often times he hath committed them? or can the ghostly Father or any other mortall man know by any other meane, but by the sinners own confession, what horrible malice, of Heresie, blasphemie, pride, enuy, desire of reuenge, and howe many adulterous concupiscences, &c. Haue lien festering in the sinners hart, and how long time they haue continued therein, vnlesse the ghostlie father should haue some reuelation thereof from Heauen?

If then the Ghostlie Father cannot come to the

Q

know-

The Ghostly Father can not know secrete deadly sins, but by the sinners own confession of them.

knowledge of these secret deadly sins, but by the sinners owne confession: and without his confession of them, he cannot be duely absolued of them: and without absolution of the by a christian priest the sinner cannot haue the kingdome of heauen opened againe vnto him, in case by contempt, or wilful negligence he die without absolution: what a madnesse is it then in the Heretickes to denie, that penitent sinners are bound to confesse to their Ghostly Fathers their secret deadly sinnes, the absolution of them being as necessary for them, as the absolution of theyr publike notorious sins.

Certainely, our auncient holy christian forefathers vsed to confesse vnto christian Priestes, not only their publike notorious sinnes, but theyr secret deadly sinnes also: yea euen such secret deadly sinnes, as they offended almighty God onelie in thought: as most plainly appeareth in an ancient Holie Councell, holden in the time of the most christian Emperour, *Carolus Magnus*: wherein it was ordeined, that forsonuch as a man consisteth of two substances: to wit, of the soule, and of the body, and sith he offendeth God, not onely by externall act of his body: but euen also by only consenting vnto the euill motions of his soule, that therefore sinners should confesse vnto the priests, not only such sinnes as they commit by their body, but such sinnes also as they offend God by only thought: and that the priest should make diligent enquiry of their Ghostly children of the sins committed by ech part, *vt ex utrisque plena sit confessio*: That is to say: *To the intent that of them both, there may be a full confession.* And it is also to be noted that complaint is made in this very Canon of that holy councell, for that diuers christians in that time did not make a full confession in this wise to

*Concilium
Cabilonen-
se. 2. Can.
32. tempore
Caroli Mag-
ni.*

the priests: which moued those ancient holy Fathers assembled in that councell to ordeine this Canon for due reformation thereof.

Now as touching the heretickes cōmon malicious rayling against secret auricular confession of deadly sins to a priest: I doe greatly meruaile, why any man of wisdom & grauity should reprehend the same: sith whether the confession of our deadly sins to a Priest is to be made secretly, or publicly, priuily, or openly, it is but *accidentary*, & not of the *substance* of sacramentall confession. And yet I affirme, that for the due maintenance & continuance of a religious obseruation in the church of sacramental confession of all secret deadly sins, it is not only very seemely, and conuenient, but also very necessary: both for the penitent sinner, & also for the priest his ghostly father, that ordinarily it be done in secret wise to a priest alone, & not openly to the hearing of all the people in the church: for sith our nature very much abhorreth to discouer publicly vnto others our most shamefull heinous secret deadly sins, as secret blasphemies, heresies, treasons, murders, incests, adulteries, fornications, robberies, viuries, periuries, &c. which may procure derision, reproch, hatred, reuenge, infamy, and terrible punishment by lawes vnto vs, very few persons or none could be induced but with extreame violence, to make open confession of them to the hearing of al the people in the church: and therefore the prouidence of almighty god disposing all things sweetly, according to euery mans nature and necessity, hath likewise provided, & ordeined in the Gospell for the securitie of all penitent sinners, that they should make secret confession of their secret horribie deadlie sinnes in a secret Court of conscience to a Priest

Dominicus Soto, in 4. senten. dist. 18. quest. 1. Artic. 1. & quest. 2. Artic. 6.

If secret deadlie sins should not be secretlie confessed, few or none would confesse them, and then Christs commissio were in vaine, & to no purpose.

Vide in opus-
culis Caieta-
ni. Tra8. 21.
de Sigillo cō-
fessionis.

Quod con-
fessor tene-
tur occultam
seruare deli-
berationem
confitentis se
omnino oc-
cisurum Sū-
mum pontifi-
cem, & quod
in nullo casu,
etiam infecti-
onis Hæresis,
licet reuelare
peccatum in
confessione
derectum.

Mat. 11. 30.
S. Chris. lib. 3
de Sacerdo-
rio: & In ser-
mone, de pœ-
nitentia.

Leo. 1. Epist.
78. ad viuer-
fos episcopos
per campani-
am, camniū,
& Picenum,
constitutos.

alone, and as it were only to Almighty God him-
selfe: for otherwise this yoke and burden of sacra-
mentall confession were to be intollerable, and
contrary to our sauiours owne saying. *My yoke is
sweet, and my burden light*, in case penitent sinners
should be constrained by any commaundement to
confesse publikely to the open hearing of all theyr
neighbours, & of the whole parish church where
they inhabit, their most horrible secret deadly sins,
to theyr open shame, reproch, & infamy, and to the
great daunger of most grieuous punishment, yea,
and of most terrible death by the lawes for them.

The great inconueniences whereof saint *Chri-
stostome* well considered, when he counsailed peni-
tents not to confesse publikely theyr secret dead-
ly sinnes to theyr companions, that might vpbraide
them of them, but to confesse them secretly to al-
mighty God only, meaning vnto his Priests only,
as his vicars appointed by him for the same: For
so he meaneth, otherwise he should speake contra-
ry to himselfe in diuers other places of hys owne
workes: where he sheweth that penitentes must
confesse their sinnes to christian Priestes, and that
they haue power to purge the leprosie of the
soule.

And the auncient holy learned *Pope Leo the
great* banished also by a decree a like euil custome
practised in some parts of Italy, where the peni-
tents were enforced vnto a publike confession of
theyr sereet deadly sinnes, and to haue them reci-
ted openly out of a Libell, or paper, to the open
hearing of all the whole church. And the reasons
alledged by *Pope Leo* in that Decree for banishing
that euill custome are: for that (saith he) it is suffi-
cient to confesse the guilt of the consciences vnto
the Priestes, by the secret meanes of confessions,

and

and especially least many penitents should be with drawne from vsing the remedies of penance, whilst eyther they be ashamed, or afraide, to publish their secret grieuous sinnes to theyr enimies, by whom they may be troubled therfore by the laws. And he concludeth, that that confession is sufficient, which is made first to God, and afterwards to the Priest, by meanes of secret confession: and he affirmeth also, that more sinners may be prouoked vnto penance, if the conscience of the penitent that is to make confession be not published vnto the eares of the people.

That our Sauour Christ in the Ghospell of saint Iohn Chapter 20. hath bound and commaunded all christians, that commit any deadly sinnes after Baptisme, to confesse the to a christian Priest, to haue Absolution of them.

S. I.

NOW let vs answer vnto a common principall obiection of the Heretikes, affirming that though our Sauour Christ in the Gospell of saint Iohn chap. 20. hath giuen commission and power vnto Bishops, and Priestes, as successours of the Apostles, to forgiue, and retaine all sinnes, both publike, and secret: yet say they, wee cannot shew any place in the Ghospell, vvhether our Sauour Christ commaundeth penitent sinners to confesse their deadly sinnes vnto a priest.

Obiection.

We answer, that euen in that very place of S. Iohns Gospell, all christians are also commaunded by our Sauour Christ to confesse all their deadly

Answer.

sinnes vnto a christian priest, to haue absolution of them. For according to the rule of al law, and reason, who so graunteth any commission or power to any person, graunteth (*inclusively*) therewith vnto him those thinges without which he can not well and duly exercise his commission. And so our Sauiour in graunting to his Apostles and their Successors, commission and power to forgiue and retaine sinnes, hath not only thereby giuen vnto the power to heare the confessions of sinners, and to iudge of their sinnes, whether to absolue or retaine them, but hath also thereby (*implicite*) bound and commaunded al christians, that commit any deadly sinnes after Baptisme, to come and confesse them vnto a christian priest, if they wil haue absolution of them.

For sith it is certaine by that place of the Gospel of Saint Iohn, that our Sauiour Christ hath ordeined, that the priestes iudgement and absolution of sinnes in the Sacrament of Penance must be vied as an ordinary meane for all christians to haue absolution and remission of al their deadly sinnes committed after Baptisme: and sith that Priestes cannot duly absolue sinners of their secret deadly sinnes vlesse the sinners doe discouer & confesse them particularly vnto Priestes, it followeth, that in that our Sauiour hath giuen authoritie to his apostles and their Successors, to absolue sinners of their sinnes, he hath thereby also (*inclusively*) instituted, ordeined, and commaunded, that all christians shall confesse their deadly sinnes vnto them, to haue absolution of them. Because without confession of them by the penitent sinners, there can be no due absolution of them by the priestes & so Christes commission graunted to his apostles, and their successors, to absolue, and re-

taine

taine finnes, should be otherwise ridiculous, void, & to no purpose, in case christians were not bound and commaunded to confesse their deadly sins vnto a christian priest.

For imagin this case, that none would confesse his finnes to the priestes, for that they were perswaded, that they are not bound thereunto by any commaundement of Christ in the Gospell: would not this commission and power of our Sauour Christ, graunted vnto priestes, to absolue, and retaine finnes, seeme ridiculous, and to be giuen the in vaine? This commission I say, which was so solemnly promised by our Sauour before his passion, and performed and giuen by him after his Resurrection, with so great solemnity, with so many circumstances, with alledging first his Fathers commission graunted to him as man to forgiue sins, and with so solempne a ceremony of breathing vpon his Apostles, and giuing vnto them the Holie Ghost.

Wherefore, sith this blasphemous obiection of the Heretickes cannot be defended, but with a most horrible contumelious accusing our Sauour Christ, God and man, of want of due prouidence and wisdom, wee must of force graunt, that hee hath by this commission (*implicite*) bound, & commaunded all christians, of necessity to confesse all their deadly finnes to his priestes, to haue absolution of them: and that otherwise they cannot be absolved of their finnes.

We read, that the *Priests in the old lawe* had commission, & authoritie, to discerne & iudge betwene leapre, & leapre, whe the law saied to the, *iudge of leapers*. But to what purpose had that commissiō bin to the Priests to iudge of leapers, in case the people had not bin bound and commaunded also, by the

Math. 16.

19.

John. 20.

21. 22. 23.

Leuit. 13. 2

2. & 3

the commaundement, to present themselves, & shew their diseases vnto the Priestes? and so the commaundement extended aswell to the people, to discover and shew their diseases vnto the priests as it extended to the Priestes, to discern and iudge betwene leprose, and leprose. So likewise, when our

John 20. 21.

Sauour sayed in the Gospel of *Saint Iohn* to his Apostles, and their successors, in this sence: *Examine and iudge the sinnes of Christian people, and either absolue, or retaine their sinnes:* in the same commission is also contained an other Commaundement of Christ to sinners, that they ought to discover, and confesse their deadly sinnes to the Priestes, to the end the Priestes may discern, whether to absolue or retaine their sinnes.

Math. 28. 16.

Againe, when our Sauour commaunded his apostles, and their successors, to *Baptise*, was it not his wil, and commaundement also vnto others, to come and present themselves to be baptised? likewise when he commaunded his Apostles, and their successors, to *Preach*, was it not his will, and commaundement also vnto others to heare their Sermons? Yes doubtles: for otherwise Christs commaundement to his apostles, and their Successors, to *Baptise*, and *Preach*, were in vaine, and to no purpose. Euen so in our case, when our Sauour Christ commaunded the apostles, and Bishops, & priests, their Successors, to absolue and retaine sins, it had bin a very vaine commaundement, if in the same an other commaundement and bond vnto sinners had not beene included, and that is, that in those wordes, sinners are commaunded by our Sauour Christ to discover & confesse their deadly sins to a christian priest, whereby they may be absolved of them.

Marc. 16. 15.

And it cannot be said, that those wordes of Christ
are

are only spoken by way of counsaile vnto sinners: for the wordes following, *quorum retinueritis, retenta sunt. Whose sins ye shall retaine, are retained*, doe plainly proue, that they be wordes of Commaundement vnto sinners, to confesse their deadly sins to a Priest, to be absolued of the. For what other thing is it for priestes to retaine sinnes, but for priestes not to Remitte and absolue sinners of their sinnes. And so the most probable sence of those wordes of Christ to the apostles, and their Successors is, *whose sinnes ye shall not remitt, and absolue, according to the commission and power I haue giuen vnto you, they be not remitted, and absolued.* And then sith without a sinners confession of his secret deadly sins to a priest, he cannot iudge whether to absolue, or retaine his sins, it is manifest vnto all that be not wilfullie blinded with malice against Christian Priestes, that in these wordes of our Sauour Christ in the 20. chapter of the Gospell of Saint Iohn a commission is not only giuen therein to Priestes to absolue, and Retaine sinnes, but also a commaundement is further included therein vnto al sinners, that wil be absolued from their deadly sins, that they must of necessitie discouer and confesse them in particular wise vnto a Priest, their Ghostly Father. And therefore the auncient Holy Father Saint Basill saith very notable. *Necessarium est confiteri peccata ijs, quibus administratio misteriorum dei concredita est.* That is to say. It is necessary to confesse sinnes vnto them, to whome the dispensation of the misteries of God is committed. In which words the discreet reader may note that S. Basil saith, *necessarium est* &c. that it is necessary to cōfesse our sins vnto a priest, & if it be necessary, as S. Basil affirmeth agreeable to the approved iudgement, & continual practise of it in Christs church, the are we bound of necessity to do it & not

Iohn. 20. 23.

Siant Basill.
In quest.
Compend.
288.

to giue credit to any caluinist, or any other hereticke, that shall say it is not necessary.

That no Hereticke could ever yet shew, or can possiblie name any Ecclesiasticall Canon, Constitution, or Decree, made by any of the Popes, or by any General or Prouinciall Councell, since the Apostles time, whereby it may be prooued that secret confession of deadly sinnes to a Priest, had his first originall institution thereby. And here it is declared, that the generall councell of Lateran, holden vnder Pope Innocentius the third, did not first institute it: but only ordeyned for the circumstance of the time of comming to confession, at the least once euery year.

§. 6.

AND for a further manifest prooffe that sacramentall confession to a Priest of all deadlie sinnes committed after Baptisme, was instituted and commaunded by our Sauour Christ, it appeareth very plainly by the continuall vse and practise of it in the whole Catholicke Church of Christ, in all christian churches, and countries in the world, and in all ages since the Apostles time. Insomuch that no Lutheran, Zuingliā, Calvinist, Puritane, or any other hereticke in the world, is able to name any one Ecclesiastical canon, constitution, or decree, made by any of the Popes, or by any generall or Prouinciall Councell, whereby it may be prooued, that secret confession of deadly sins to a Priest had his first originall institution, & practise thereby.

And though some Hereticke either of malice,

or

or ignorance, doe commonly alledge in their fond lying bookes, and sermons, that sacramentall confession to a priest, was not practised before the generall Councell of *Lateran*, holden in the time of *Pope Innocentius the third*: wherein was Decreed, that all christians should confesse theyr sinnes at the least once in the yeare to their own Pastor, or by his licence to some other Priest: vpon which words the heretickes doe very lewdly inferre, that confession of sinnes to a Priest was then first instituted: wee and all others that haue any regard vnto sincere dealing in treating of matters of religion, cannot but greatly marueile at this their most shamefull wicked impudency: For that generall Councell of *Lateran* Decreed only for the circumstance of the time of coming to confession: because christians had waxen then very negligent, and carelesse, in frequenting confession of their sinnes to their Ghostly Fathers. As also that generall councell of *Lateran* in the very same Decree, ordeined for the like cause, that all christians should receaue the blessed sacrament of the Eucharist once at the least every yeare, and that at Easter. And the heretickes may with like impudent lying as well affirme, that the receauing of the Blessed Sacrament of the Eucharist was then first instituted by the same generall councell of *Lateran*, as to say, that confession of sins to a Priest was first instituted by that councell: whereas that generall councell of *Lateran*, Decreed onely (as I haue said) for the time of receauing the Eucharist euery yeare at Easter, as it did only for the time of confession of sins at the least once euery yeare.

And the hereticks cannot deny, but that before that generall councell of *Lateran*, very many Decrees were made in diuers more auncient councils concerning confession of sins to a priest, as by the

Concilium
Lateran. Ge-
nerale, sub
Innocentio.
3. Can. 21.

Note that
the generall
councell of
Lateran de-
creed as wel
for the time
of recea-
uing the
most blessed
Sacrament
of the Aul-
tar, as for
the time of
confession.

Concil. wor-
mac. Can. 25
Concill. Ca-
bilon-

Can. 8. Con-
cill. Cabilo-
nen. 2. Can.
32. 33. 34.
Concil. Tu-
ron. Can. 22.
Concil. Rhe-
men. Can. 12.
& 16.
Concil Con-
stantinop. 6.
Generale.
Can. 102.
Concili An-
cyranū. Can.
23. Concill.
Laodicen.
Can. 1. Con-
cil. Turonen-
se primum,
Can. 7. Con-
cil. Toletanū
primum.
Can. 6.

Concil A-
quisgrane.
Can. 1.

Concil. Ca-
bilonen.
2. Can. 45.

cell of wormes: and before that, by *four* other Coun-
cels holden in Fraunce: and also by the *sixt* generall
Councell holden at Constantinople: All which holy
Councils prescribed, and ordained, what great
care Priestes should take in examining duely the
causes and differences of finnes, and in applying
spirituall medicines vnto penitent sinners after
theyr confession for the curing of them, accord-
ing to the qualitie and grieuousnes of the finnes,
and the earnest sorrow and compunction of the
sinners; and long before all those Councils were
the three auncient Councils of *Ancyranum*, *Laodicense*, and *Turonense*, wherein mention is made of
confession, and of pennance to be appointed vnto
penitent sinners for certaine grieuous finnes. And
withall, in the first *Toletane Councell* it was ordey-
ned, that no Religious woman should haue any fa-
miliarity with her Ghostly Father, whom that aun-
cient Councell calleth her Confessor: Whereby
it appeareth, that at that time Religious vvomen
had a peculiar Confessor, to whome they confessed
theyr finnes. And likewise in a Councell holden
at *Aquisgrane*, in the yeare of our Lord. 742. wher-
at the Emperour *Charles the great* was present. It
was Decreed, that euery captaine in warre might
haue one priest with him, that might iudge in con-
fession of finnes, and enioyne pennance for them:
which Decree is yet very religiouslie obserued at
this day by the mighty King Catholicke of Spaine:
who appointeth for euery band of souldiers one
priest to heare the souldiers confessions. And it is
also affirmed in another auncient Councell, holdē
likewise in the time of the said *most christian Empe-
rour Charles the great*, that confessions of sins both to
God, & to Priestes, were both vsed in the church in
his time, and the heretickes if they had any feare of
God,

God, would confesse this most manifest truth, the which such of them as be learned doe well know, that besides al theie auncient approued Councels, euen *Gratian*, (who collected the decrees, & liued in the time of the Emperour *Lotharius*) was before the time of *Pope Innocentius the third*, & consequently before the Generall Councell of *Lateran*, and so was *Petrus Lombardus*, *Hugo de sancto victore*, *S. Bernard*, & diuers other excellent learned writers in diuinitie, & that all these make as plaine mention in theyr bookes of sacramentall confession of all deadly sins to a priest, as the generall Councell of *Lateran* doth: and that it was generally practised, and allowed by all the Bishops, Pastours, and Governours of Christs church, in theyr times: & that none but infamous condemned hereticks, did then mislike with it: & also *Anonius*, or as some call him *Amonius*, an auncient Historiographer, affirmeth in his historie, that when the Emperour *Lodwicke* the first called *Ludonicus Pius* was sicke, he confessed himselfe euery day: and this godly Christian Emperour was almost 400. yeares before *Pope Innocentius the third*, or the generall councell of *Lateran*. And *S. Ierome* likewise saith, that Priestes doe loose or binde, (*audita peccatorum varietate*) hauing heard the variety and differences of sins. And withall it appeareth most plainely in the life of the ancient holy Doctor saint *Ambrose*, written by *Paulinus Nola Episcopus*, that auricular confession (I meane secret confession of sinnes to a priest) vvas vsed in the church in his time: vvhich is aboue twelue hundreth yeares agoe: for *Paulinus* writeth, that vvhenever any came to saint *Ambrose* to confession, to receaue pennance of him for his sins, he vsed to weepe so earnestly, whilest he heard the penitent sinner confessing his sins, that he caused the

sinner

Gratian. in distinct. de penitentia. Petrus Lombardus, lib. 4. sent. dist. 18.

Hugo de sancto victore. lib. 2. de sacramentis. P.

14. Cap. 8.

S. Bernard.

Sermone 2.

in die Petri, & Pauli, & in Sermone ad milites Templi.

Saint Ierome super Mat. cap. 16.

Saint Ambrose heard confessions aboue 1200. yeares agoe.

sinner himselfe thereby to weepe : & that he told our Lord only such sinnes as were confessed vnto him, vnto whome he praied for them that came to confession vnto him. In which words it appeareth very plainly to all readers that be not wilfullie blind, that penitent sinners vsed to confesse their sinnes in secret wise to *Saint Ambrose* alone.

Hereticall
Preachers
doe preach
many impu-
dent lies in
their Ser-
mons.

See in D.
whitgiftes
booke of de-
fence against
the puritans
Reply. pag.
103. 104. 351
352. 539.
that the Cal-
uinistes doe
allow and
vrge this
Rule of Saint
Augustine,
against the
puritans to
mainteine
that the of-
fice of an
Archbishops
and that the
Feastes of
Christmas,
Easter, and
Pentecost,

Wherefore, it is apparant, that those lewde preachers doe most wickedly deceaue the ignorant simple people, that preach vnto them at *Powlescrosse* in London, and in other places, that secret confession of sinnes to a priest was first instituted by Pope Innocentius the third, in the General council of Lateran. But this most impudent refuge the Heretikes are now enforced to catch hold of, because (as I haue said) they are not able to name any one Canon, decree, or constitution, of any of the Popes, or of any general or prouincial council to proue when secret, confession of sins to a priest was first ordeined, commaunded, and practised in the church since the Apostles time. And because the Heretikes, cannot name any canon, decree, or constitution of the first beginning, Institution, and practise thereof since the Apostles time, the catholikes doe inferre hereupon, to the great grieve of al Heretikes, but especially of the *Puritans*, that it came from age to age, by Tradition from Christ, and the Apostles: according to *Saint Augustines* approved Rule in his. 113. *Epistle ad Iannarium*. Whereof it followeth, that sith confession of sinnes to a priest hath beene vniuersallie practised in al christian churches throughout al countries in christendome, and the original institution, beginning and first practise of it doth not appeare to be commaunded in anie age since the Apostles time, that therefore according to *Saint Augustines* rule

it came from age to age, by tradition, from Christ and his apostles.

And for the better clearing of this poynt I request the *Lutherans, Zwinglians, Calvinistes, puritans, &c.* for the honour of God, and for the saluation of their own soules, to lay away all their malice against Christes Priestes, and to consider aduisedly of this one argument following: which is, that sith no humane power was able to commaund and enforce sinners to make confession of their inward secret deadly sinnes to a priest, therefore they must needs graunt, that it was donne by diuine power, and commaundement.

And thus I proue it. For (as *Saint Thomas* very well affirmeth) a man cannot make a lawe but of those things only, whereof he can iudge: but the iudgement of a man cannot extend vnto the inward motions, and actes, that be secret, but onlie vnto the outwarde actes that doe appeare: according as our Lord saied vnto Samuell. *A man seeth those things that doe appeare, but God looketh into the hart*: Wherefore as no humane power is able to commaund such a confession of sinnes, the transgression whereof it is not able to punish, so no lawe of man can punish a sinner for not confessing to a priest his inward secreete deadly sinnes, which are not outwardly discovered, and knowne by word writing, or deede: because no mortall man is able to see them within the sinners harte, and consequentlie no man is able to accuse a sinner of concealing his secreete deadly sinnes in his confession from his Ghostlie Father. And therefore it were absurd to imagin, that any lawe of man would commaund sinners to confesse their secret deadly sinnes to a priest, being not otherwise bound thereunto by the law of God.

And

came by tradition from the Apostles sith they haue bin generally in vse in al Christian Churches, & their first institution is otherwise vnknown.

Summa S. Thom. 1. 2. que. 91. ar. 4. Et plaud. in 4. Sentent. di. 7. que. 2.

1. Regū. 16. 7
1. Cor. 4. 5.

The generall
practise of se-
cret Confes-
sion of sinnes
to a Priest in
all Christian
Churches,
must needs
proceede at
the first of a
Commande-
ment.

We may not
imagine that
all our Holie
Christian
Forefathers
so many ages
together
were starke
fooles, and
that a few
late vpstart
Apostata he-

And yet the hereticks cannot deny, but that the Originall practise of confession of secret sins to a priest in the catholik church proceeded at the first of a cōmandement: forsomuch as all christians generally in all churches throughout all countries in christendome, haue heretofore vniuersally vsed, to make confession of their secret deadly sinnes to a priest, and do still at this day vse it in all catholicke countries. And it is apparent, that of all things that the christians doe, this confession of our most shamefull secret deadly sinnes to a priest is of most difficulty: For nothing is more contrary to our corrupt & prowd nature, than to accuse our selues euen of small faults, but especially of most horrible secret sins, which by all meanes possible we seeke to hide, and excuse, that we may not be found faulty in them. Againe, experience teacheth vs, that such thinges as are of difficulty to be done, wee be hardly induced to doe them, euen when they are commaunded: for though some few persons doe them, yet will not all generally agree by any vni-forme consent thereunto, vnlesse they be perswaded with diuine authority. Now who is of so litle wit, and iudgement, as once to imagine that so many popes, cardinals, archbishops, bishops, pastours, & religious perions, with all other of the learned cleargie, and vvithall so many christian Emperours, Kinges, Dukes, Earles, Barons, with all the Magistrates, and common people, throughout all *Italie, Germanie, Fraunce, Spaine, England, Scotland, Ireland, Polonia, Hungarie, Sweneland, Denmarke*, and in all other countries in christendome, would haue vsed in all christian churches, at the least euery yeare at Easter, by a vniforme generall consent, so many ages together, this secret confession to a priest, of all theyr secret deadly sinnes, as of theyr secret blasphemies,

phemies, murders, aduowtries, fornications, thefts, periuries, &c. vnlesse they had firmly beleueed, that they were commaunded therunto by our Sauiour Christ himselfe.

Moreouer, I wish that such as be wise & graue men among our aduerſaries, would duly consider alio of the foresaid decree that was made for prescribing the time of comming to confession, commaunding all Christians to confesse their sinnes, at the least once euery yeare to their own Pastor &c. Let them duely consider I say, how this decree was made by the only Gouvernours of Christes Church assembled in the fore-said famous great Generall Councell of Lateran, holden in the time of Pope Innocentius the third, in the yeare of our Lord, 1215. being the most notable General councell for number of Bishops, and other learned diuines, that euer was in all Europe. Where were present the two patriarkes of Constantinople and Ierusalem, lxx. Archbishops, aswell of the Greeke Church as of the Latine Church, and 400. Bishops, twelue Abbots, 800. Priors, besides, many other great learned Diuines: & alio the Ambassadors of both the Empires of Rome, and of Grece, and of the Kings of England Fraunce, Spaine, Ierusalem, Ciprus, &c. Which Decree those so godly and learned Fathers (being the only Gouvernours then of Christes Church, and consequently according to his owne solemne faithful promise euermore enspired, assisted, and directed with his Holy spirit in their decrees,) would neuer haue made, and so straitly commaunded vnto all christians, vnlesse they had beleueed for most certaine, that before that Generall Councell of Lateran all christians were commaunded, and bounde thereunto. For whereas Satan vntill that time had bin bound for a thousand yeares, and be-

retikes, as Frier Luther frier Buzer, Caluin, & Beza, were the only wise men and had only the spirit of God.

Of the generall Councell of Lateran holden anno domini. 1215.

Math. 28.

20.

Iohn 14. 16.

Iohn. 16. 13.

1. Tim. 3.

15.

ganne then to be loosed, and permitted to trouble more and more Christes Catholike Church: with many horrible Heresies of *Berengarius*, *Waldenses*, &c. who were the first fathers in some errors of the caluinistes new deuiled religion: and the loue and seruice of God waxing then generally cold and the manners of christians declining to worie, and worse, insomuch as it appeareth by the said Decree, that the christians beganne to neglect to come either to confession, or to receaue the most Blessed Sacrament of the Aultar, those godly learned Fathers would neuer haue laied at that time such a burden vpon al christians by any new commaundement, in case they had not beene commaunded, and bound thereunto before that Decree: neither would it otherwise haue bin receaued consented vnto, & put in practise, by so vniforme and general consent, of all Archbishops, Bishops, Pastors, Preachers, Doctors, and all other christians, both of the spiritualty, and temporaltie, throughout all Churches, Vniuersities, and countries, in christendome.

Wherefore, sith the original practise in al churches, and countries throughout christendome, of secret confession of secret deadlie finnes to a Priest, came at the first by a commaundement, and it could not be commaunded by anie humaine power, it is most certaine, that the commaundement thereof was made at the first by a diuine power, and lawe. I meane, by commaundement of our Sauour Christ himselfe after his Resurrection, as appeareth in the 20. chapter of saint Iohn.

Insomuch, that (as the learned Diuines *Saint Thomas*, *Durandus*, & *Dominicus Soto* doe affirme) the Church cannot by any meanes dispence with

any

Secret Confession of secret deadlie finnes to a Priest would not haue bin practised in all Churches & Countries throughout Christendome if it had not bin commaunded S. Thomas in 4. Senzen dist. 17. que 3. Art. 1. quest. 5. Summa S. Thom. 3. P.

any christian touching the *substance* of the commandement of sacramentall confession, but that euery sinner is bound of necessity to confesse his deadly sinnes to a priest, if he will haue Absolution of them. But as touching the *circumstance* of the time of confession: I meane of coming to confession once euerie yeare because that time is prescribed onely by a decree of the Generall Council of Lateran, the Church may vpon good consideration dispence therein with some christians for a longer time. As for example: The Church maie dispence with a holy Hermit that liueth in wilderness, far from al company, and conuersation of men that he nede not come to sacramentall Confession, but once in two or three yeares. But the Church can not dispence with hym or any other christian neuer to confesse his deadly sins to a Priest, no more thā the Church can dispence with any neuer to be Baptised. For such a dispensation were directly contrary to our Sauours will and commandement, reuealed and declared vnto his Church in the holy Scriptures.

An answer to the Heretickes common Obiection, that King David made no sacramentall confession of his sinnes: And that saint Peter, Mary Magdalen, and diuers others had their deadly sinnes forgiven them by our Saviour Christ, without sacramentall confession of them to any of the Apostles: with a declaration why no mention is made in the Actes of the Apostles, that the Apostles themselves made sacramentall confession of their sinnes after Christs Ascension. And here also it is prooued, that the christians vsed in the Primitive Church to confesse their sins to Christes Apostles, and other christian priests, to haue absolution of them.

in addit. que.
6. art. 6. Du
randus. in 4.
Sent. dist. 17.
quest 9. Do-
minicus So-
to in 4. Sen-
ten. dist. 18.
quest. 4. art.
5.

Iohn. 20.

*Obiection.**Answer.*

Concil Tri-
dent. Sess. 14.
Chap. 1. &
Can. 3.

Christ might
giue vnto
sinners the
effect of the
Sacraments,
without the
Sacraments:
but Bishops,
and Priestes
cannot so do

Why no mē-
tion is made
in the Actes
of the Apo-
stles, that

AND as touching theyr other fond obiection, that King Dauid, saint Peter, Mary Magdalen, & the adulterous woman, had theyr deadly sinnes forgien them without sacramentall confession of them to any priest, or apostle: This I may well tearme a fond obiection, because theyr sinnes were committed and forgien them before Christs Passion, and before hee had eyther instituted or commaunded sacramentall confession: For it was instituted and commaunded by him after his Resurrection, as appeareth in the 20. chapter of saint Iohns Gospell.

And with all it is to be considered, that such thinges as were done by our Sauour Christ himselfe vnto those persons by speciall priuiledge, ought not to be drawn in consequence for others. For Mary Magdalen, and the adulterous woman, and saint Peter, & the these vpon the Crosse, & diuers others, had their sinnes forgien them by our Sauour Christ himselfe, who by the high excellent power which hee had, being both God and man, might conferre and giue vnto sinners the effect of his sacrament without the sacraments. But his apostles, and their successours haue their commission and power herein limited, and restrained, to be exercised only in ministring of Christs sacraments: I meane hereby, in washing of sinners of originall sin by the sacrament of baptisme, & in absolving of sinners of all their deadly sinnes committed after baptisme by the sacrament of penance.

And whereas some doe meruaile, vwhy in the acts of the apostles no mention is made, that the apostles vied sacramentall confession of their sins after Christs ascention into heauen: I answer, that

as manie other thinges that they did be there also omitted: so might this also be omitted vpon this good consideration: because the Apostles after that they were once confirmed in grace, by comming of the Holy Ghost vpon them, committed no deadly sins, but only veniall sins: which are not of necessitie to be confessed in sacramentall confession.

And yet it is plainly recorded in the Actes of the apostles, that S. Paule heard the confessions of very many penitent sinners at Ephesus that vvere christians, and beleueed in Christ: whereof expresse mention is there made in these words: *Multique credentium veniebant confitentes & annunciantes actus suos*. That is to say, *Many of them that beleueed came confessing & declaring their deeds*. Which was not only a generall manner of confession, as to say to S. Paule, *I confesse vnto you that I am a sinner*: but the text mentioneth, that they confessed moreouer, yea, and declared euery one of them to S. Paule their owne proper sinfull deedes: as it is very well noted, by M. Doctor Allen against the caluinists, in his marginall annotation vpon this place, in the acts of the apostles.

Now S. Paule heard the confessions of manie sinners at Ephesus, as an apostle of Christ, & as one of them to whom it was said by our Sauour Christ after his resurrection: *Whose sinnes yee shall forgive, they are forgiven: and whose sinnes ye shall retaine, they are retained*. And in consideration of Christs institution & commandement of confession of our sins vnto his apostles, and their successours, S. Paule signified to the Corinthians, that euery one of the must first prooue himselfe, before hee receaue the most blessed Sacrament of the Aultar. The which prouing of a mans selfe, the continuall custome & practise of it, aboue fifteene hundreth yeres in the

the Apostles
vse of Sacra-
mentall Cō-
fession of
their sinnes.

Act. 19. 18

Saint Paule
heard the
confessions
of manie
Christians at
Ephesus.
See in the
new Testa-
ment publi-
shed in Eng-
lish, & prin-
ted in Rhe-
mes.

1ohn. 20. 23

1. Cor. 11

28. 29.

Probet autē
seipsum ho-
mo: & sic de
pane illo e-
dat, & de ca-
lice bibet.

Qui enim
manducat &
bibit indig-
ne, iudicium
sibi mandu-
cat, & bibit
non diiudi-
cans Corpus
Domini.

1. Cor. II.

8. 29.

1. Iohn. I. 9.

Iac. 5. 14.

16.

S. James re-
quireth Chri-
stians vhen
they be sicke
to call for
the priests of
the Church,
and to make
Confession
of their sins
vnto them.

catholicke church of Christ, hath ever interpre-
ted, so be by meanes of examination of a mans own
conscience, vvhether he be in any deadly sinne: &
afterwardes to confesse all his deadly sinnes vnto a
Priest, to be absolued of them, before hee come to
receaue the most blessed sacrament: and that who
so presumeth to communicate vvithout such pro-
uving of himselfe, hath beene accounted by the
vvhole consent, and generall practise, of all chri-
stians in former ages, since Christs time, to commu-
nicate vnnorthily, and to be guilty of the body &
blood of our Lord, yea, and to *eate and drinke* (as S.
Paule saith) *iudgement to himselfe, for not discerning
the Body of our Lord.* And saint Iohn also saith in his
first Epistle, that *if we confesse our sinnes, God is faith-
full and iust, to forgive vs our sinnes.* And saint Iames
sheweth likewise very plainly, that the practise of
sacramentall confession of sins in the time of sick-
nesse vnto Priestes, was among christians in the a-
postles time: for after he had said in his Epistle: *If
any be sicke among you, bring in the Priestes of the
Church, &c.* then he saith. *Confesse your selues one to
another:* meaning thereby, that the Christians when
they fall sicke, should confesse their sinnes to the
Priests of the Church, whome hee required they
should call for, in the time of sickenes. And Saint
Iames meaning was not, that they should openly
confesse all their publike and secret sinnes to eue-
ry one of their neighbours, when they were sicke,
as the Caluinists doe vainely imagine: as theyr se-
cret blasphemies, murders, robberies, adulteries,
periuries, &c. For that were very vnseemely, and
very dangerous, and vnconuenient to be required
ordinarily of all Christians, eyther in theyr sick-
nesse, or health. And it were contrary to the vvise
counsaile of Ecclesiasticus, vvhere he saith. *N^o*

confundaris confiteri peccata tua, & ne subiicias te omni homini pro peccato. That is to say: Be not ashamed to confesse thy sinnes, and doe not submit thy selfe to every man for thy sinnes.

Ecccl. 4. 25.

That in the Catholicke Church no more is required of penitent sinners in sacramentall confession, but onlie to confesse the number of their deadly sins, and the circumstances that doe greatly aggravate them, so farre forth as they can with diligent examination call the to their remembrance. And that this is not impossible to be done, as the heretickes affirme, to disswade Christians from sacramentall confession of their sins.

§. 8.

THE last and most principall Obiection of the heretickes is, that it is impossible to number all our sinnes, in confession, becaule the Prophet Dauid saith, *Delicta quis intelligit.* That is, *who knoweth his faults?* And therefore they say, that confession of all our sinnes being impossible, is neyther needfull, nor required of vs. I answere that the Prophet Dauid in those wordes speaketh only of the malice, profunditie, and incertainty of mans heart, falling oftentimes into many sinnes through carelesnes, and negligence, that he is vncertaine whether in the iudgement of Almighty God he be worthy of loue, or of hatred. And also in those wordes Dauid speaketh only of faults, meaning thereby *remall sins*, & not deadly sins, vnlesse they be of mere ignorance committed. Neither doth he precisely signifie therein an impossibilitie; but onelie a difficultie. And withall those words be no

Obiection

Psa. 18. 13

Answer.

Ecccl. 9. 1.

more againſt confeſſion of finnes that is to be made to a Prielt, than they be againſt confeſſion of ſins that is to be made vnto Almighty God. Becauſe in both caſes it is requiſite, that the ſinner doe conceaue an earneſt ſorrow and compunction in his harte for euery one of his deadly finnes that hee hath committed, and can by due examination of his conſcience call to his remembrance, otherwiſe he hath not true contrition.

Now moſt of the Heretikes being ignorant of the doctrine of the Catholike Church concerning confeſſion of finnes that is to be made to a Prielt, doe falſly ſlaunder it among the ſimple and vnlearned people, as though the Church required of penitent ſinners to confeſſe to their Ghoſtly Fathers the number of al their venial finnes, which ordinarily cannot be donne. Becauſe ordinarily *the iuſt man ſinneth ſeauen times in the day*, to witte in venial finnes. Whereas in truth, the Churches doctrine is, that though it be well done to confeſſe our veniall finnes, yet forſomuch as they doe not extinguiſh charity, and conſequently doe not cauſe vs to looſe the grace of God, wee are not bound of neceſſity to confeſſe them to a Prielt to haue abſolution of them. And the Church hath diuerſe other remedies, whereby we may be purged of them. But we are bound of neceſſity to confeſſe al our deadly finnes in Sacramentall confeſſion to our Ghoſtly Father, ſo far forth as after due examination of our conſciences we can call them to minde. And if vvee forgette any of them, they be then included in our confeſſion, and forgiven in the abſolution, in caſe our forgetfulnes, proceedeth not of wilful negligence: & our minde is determined to confeſſe them when they come againe to our remembrance.

*Prouer. 24.
16.*

Wee are not bound of neceſſity to confeſſe our venial ſins in Sacramentall Confeſſion, but only our deadly ſins
Summa. 5.
Thomæ. 3.
parte. quaſt.
87. artic. 3.

And let no man thinke, that either Almighty God, or the Church doe require vs to performe this or any other commaundement that is impossible to be fulfilled. For sith this commaundement is giuen to men, and of humane actions, which be subiect to our own power, and hability, it were absurd to imagin, that we should be bound by precept to confesse such sinnes, as either wee cannot remember, or els a good conscience after due examination of him selfe is fully perswaded to be no sinnes at al.

So that the catholike church requireth no other confession of sins, but such as is possible to humane hability, and frailty: neither yet doth it reiect any other confession of sinnes, but such as is donne by hipocrisie, malice, or negligence: & accordingly the late holy Generall counsell of Trent hath determined in these words. *It is also a wicked thing to say, that confession, which is commaunded to be made in this maner is impossible, or to call it a butchery of Conscience. For it is well known, that there is nothing else required of Penitentes in the Church, but that euery one when he hath diligently examined him selfe, & searched all the creekes and secret corners of his conscience, doe confesse those sins, whereby he remembreth he hath offended deadlie his Lord, and God. And the rest of his sins, that come not to his mind, thinking diligently of the matter, are understood to be all generally included in the same confession. For which we may faithfullie say with the Prophet. O Lord cleanse me from my hidden sins.* Thus far be the wordes of the Holie Generall Councell of Trent.

Now for Conclusion of this discourse of Sacramentall confession, I desire all christians to be carefull of the saluation of their soules: & sith our Sauour Christ hath giueful power & commission

Neither God nor the Church doe commaund vs things that be impossible to be fulfilled.

Concil. Trid. Sess. 14. in doctr. de peniten. cap. 5.

Psal. 18.

13.

The Conclusion.

to his priestes in the twentieth chapter of Saint Iohns Gospell, to absolue penitent sinners of all theyr sinnes committed after Baptisme, and hath thereby instituted and commaunded confession of sinnes vnto his priestes, as a part of the Sacrament of Pennance, whereby the vertue of the merits of his bitter Passion and death, are imparted to all penitent sinners for remission of their sins, that doe humbly obey his holy will, and ordinance herein, let not the heretickes malicious dispitfull railing withdraw any christian frō confessing hys sins vnto Chriltes priestes, vnder a fained pretence that it is a dishonouring of God: whereas it is in very deed a great honour vnto God, when wee doe humbly obey his holy will and ordinance herein. And it cannot be any dishonour or iniurie at all to God, when the sinnes of sinners are either washed away or remitted by priestes, that are called and appointed thereunto by God, and when the same is done in administering vnto sinners the Sacramentes of Baptisme, and Pennance, which are instituted and ordeined by God himselfe to that end.

Iohn. 1. 33.

Mark. 2. 5.

10.

Luke. 5. 24

Ioh. 20. 22.

As the holie Scriptures affirme that Christ Baptiseth & forgiveth sins: So they affirme that Chriltes Apostles and

And let them diligently note and consider, that as the holy scriptures doe affirme that it is Christ that baptiseth, and yet the Apostles and Priests doe also baptize (and the Calvinisticall Ministers cannot denie, but that in baptizing a childe, they themselves vse to say: *I baptize thee*, & doe account that saying of theirs no dishonour at all vnto Christ,) so the Holy Scriptures doe affirme also, that both Christ forgiveth sinnes, and that the Apostles, Bishops, and Priestes their successors doe also forgive sinnes, as the Ministers of Christ, and dispensators of his misteries, according to his owne commission plainly specified in the twentieth chapter of Saint Iohns Gospell.

And

And so the Priests when they absolue penitent sinners of their sinnes in the Sacrament of Pen-
 nance doe vse to say: *Dominus noster Iesus Christus*
te absoluat, & ego autoritate ipsius te absoluo ab om-
nibus peccatis tuis, In nomine Patris, & Filij, & Spiritus
Sancti. That is to say: Our Lord Iesus Christ ab-
 solue thee, And I by his authority doe absolue thee from
 all thy sinnes, in the name of the Father, & of the Sonne,
 and of the Holy Ghost. And this ministeriall power
 of Christes priestes is insinuated by saint Paule in
 these wordes. *Sic nos aſſimulat homo vs Ministros Chri-*
ſti, & dispensatores Misteriorum Dei. That is to say:
 So let a man esteeme vs as the Ministers of Christ, and
 dispensators of the Misteries of God. And in an other
 place he sayeth: *Dedit nobis Ministerium reconcilia-*
tionis. That is to say: He hath giuen vs the Ministerie
 of reconciliation. And likewise when Saint Paule
 absolved the Corinthian after hee had enioyned
 him a long time Pennance for a grieuous deadlie
 sin which hee had committed, hee saith, that hee
 forgaue him his grieuous sinne in the perion of
 Christ.

We see that Almighty God doth manie thinges
 by second causes, which he vseth as his instruments
 to fulfill his holy will, and ordinance, in diuer re-
 spects towards his creatures. As for example To
 exercise his iustice, and to punish the wicked, hee
 vseth the ministerie of the diuels, and wicked spi-
 rits: And againe to exercise his mercie, and to com-
 municate his graces, and remission of sinnes vnto
 penitent sinners, hee doth it by meanes of hys Bi-
 shoppes, and Priestes, the successors of the apo-
 stles. And as in heauen he is serued by angels: so
 in earth hee vseth the seruice of Priestes to mi-
 nister his Sacramentes vnto all Christians.

their succes-
 sors haue
 commission
 from Christ
 to baptise &
 forgiue sins
 also. The
 words of ab-
 solution v-
 sed by priests
 in absolving
 penitent sin-
 ners of their
 sinnes in sa-
 cramentall
 Confession.

1. Cor. 4. 1.

2. Cor. 5. 18.

2. Cor. 12. 10.

God vseth
 the ministe-
 rie of the
 diuels to ex-
 ecute hys
 iustice vpon
 sinners, and
 vseth Bi-
 shoppes and
 Priestes as his
 instrumentes
 and meanes
 to exercise
 his mercy, &
 to Commu-
 nicate his
 graces, & re-
 mission of
 sins vnto pe-
 nitent sin-
 ners.

And all tendeth vnto his honour, and glorie, being all ordeined by himselfe for his owne seruice, and to accomplish his holy will, and ordinance: & to signifie the greatnesse of his incomprehensible mercy, and goodnesse: and withall the wonderfull Maiestie, and omnipotencie of his mightie power.

But because the diuell knoweth what great spirituall profit commeth vnto christians by meanes of humble confession of their sinnes vnto Christs Priestes, hee maliciously enuying their saluation, hath stirred vp many heretickes in this our corrupt age to bring Christs Priestes and his holy sacraments into great contempt among the common ignorant people, to the intent they should neglect and contemne those meanes, vvhich our Sauour Christ hath ordained for remission of their sinnes, and for their saluation.

Wherefore, let vs that be catholickes blesse our selues daylie from harkening vnto the diuels wily deceites, vttered by his crafty malicious ministers. And let vs not neglect to frequent most humbly confession of our deadly sins vnto Christs prieistes, that we may haue theyr absolution of them, according to Christs owne commission graunted verie amply vnto his apostles and their successors, in the twentieth chapter of saint Iohns Gospell. And let vs euer honour and glorifie Almighty God, (*qui dedit potestatem talem hominibus.*) Who hath giuen such power vnto men.



*Of the second parte of the Sacrament of Penauce:
which is confession.*

*Of seauen things that are to be obserued
in Confession.*

THE I. CHAPTER.

NOW that wee haue treated of the first part of Pennance, which is Contrition for our sinnes, let vs speak of the second part, which is Confession of our sins. Hee then that mindeth to make a full and perfect confession of hys sins as he ought to doe, (which is a thing that very fewe know how to doe,) after that he hath provided for that which we declared heretofore as touching Contrition, hee must obserue also these rules following.

*Here the
author him-
selfe begin-
neth to
treat of
Confession.*

*The first Aduertisement, that hee ought to
examine his conscience very diligently
before he come to Confession.*

§. I.

THE first is, that hee take a time before he come to Confession to examine his conscience, and to call to his remembrance

*Confession
is of verie
great im-
portance.*

*Diligent ex-
amination
is necessarie
before con-
fession.*

*No deadlie
sinne is to
be omitted
wittingly
in confes-
sion.*

membrance all his deadlie sinnes past: espe-
ciallie if he haue discontinued any long
time from confession. In which examinati-
on (as a holie Father writeth) he ought to
attend with the like diligence, and care as
he would doe in a right graue and weigh-
ty matter, and of great importance: For so-
much as this is certainly a matter most
weightie, & of greatest importance, of all
other affaires, and businesles in the world
And this diligence in examination of his
conscience before he come to Confession
is so necessarie, that when it wanteth (in
case the ghostly Father supplie not this
want) the Confession so made shall be no
Confession and to no purpose, or effect: e-
uen in like sort, as that Confession should
be, wherein the sinner doth willinglie, and
of set purpose leaue out of his Confession
some deadly sinne vnconfessed. For as the
Holy Doctors affirme: *All commeth to one
end, eyther of set purpose to leaue out some deadlie
sinne vnconfessed: or to make his Confession so neg-
ligently, and with so slender examination before
hand, that it were not possible, but that some one
deadly sinne, or rather many deadlie sinnes must
of force be left out vnconfessed.* This is a thing
that should be preached abroad, and cried
out with lowde voice in the open streetes:

for-

forſomuch as very manie perſons are ſo ſlowly deceaued herein, that they accuſtome themſelues to come to confeſſion vnto their Ghoſtly Father vvithout anie manner of examination, or premeditation of their ſinful life before hand. The which perſons (beſides the ſacriledge which they commit,) are bound to make their Confeſſion againe, as if they had of ſet purpoſe concealed ſome deadlie ſin; forſomuch as in this caſe forgetfulneſſe of their deadlie ſins excuſeth not, but doth rather accuſe ſuch a one, becauſe it commeth not of any defect of nature, but of manifeſt negligence of the ſame perſon.

Wherefore to auoide theſe inconueniencies, a man ought (as wee haue ſaid,) before he come to Confeſſion, firſt to prepare himſelfe, and to examine his conſcience diligently. And the manner & order of this examination may be by peruſing the ten Commaundements, and the deadly finnes, the which he ought to conſider euery one, how oftentimes hee hath ſinned in each of them, by thought, word, or deede, with all the other circumſtances that happened in the ſin: I meane, vvhen the circumſtances be ſuch, as of neceſſity they ought to be confeſſed, whereof wee will treat particularly hereafter.

S. Bonauenture in 4. Sent. diſt. 15. ſuper liſeram.

The manner of examining our conſciences before confeſſion.

The

The second Aduertisement, that he ought to Confesse the number of his deadlie sinnes.

§. 2.

It is requisite to confesse the number of the deadly sins, and it is not sufficient to say, I haue committed such a deadly sin oftentimes, or very many times, but he must tell how often if he remember them.

TH E second aduise is, to remember when he commeth to Confession, to declare the number of hys deadly sinnes: to wit, how oftentimes he hath committed such, or such a deadly sin: For if this number be not declared by him to hys Ghostly FATHER, the CONFESSION is not full and perfect. And in case hee doe not well remember the number of them distinctly, yet at the least let him giue a gesse thereof, as neare as he can possibly, more, or lesse, according as he shal be able to remember himselfe of the. And if it so happen also, that hee cannot remember himselfe neare to any certaine number of the, as if it were a deadly sinne that continued a long time, as enmity, or a sinne of the flesh: let him then declare vnto his ghostly Father, how long time he hath continued in the same deadly sin: for hereby the ghostly father may giue a coniecture with in little, more or lesse, of the number of the deadly sins, that he might commit in such a time.

But in case it be a deadlie sinne that hath not this continuance, but was committed oftentimes, (as perirrie, flaundering, speaking euill of his neighbors, cursing, or such like,) and he cannot call to minde, how oftentimes he hath offended therein, let him declare to his Ghostly Father at the least whither he hath accustomed to offend in that kinde of deadlie sinne, so often as occasion and opportunitie was offered vnto him to commit the same: or if he did at any time vppon remorse of conscience re-fraine himselfe, & make resistance against it: for by this meanes, at leastwise his ghostly Father (beeing his spirituall phisition) may come to vnderstand the disposition of his patient, and so giue him medicines to cure and help him accordingly.

The third aduertisement: Of the circumstances of the deadly sinnes that are necessarily required to be confessed.

¶ 3.

AND it is not sufficient to confesse the kinde and number of the sinnes onlie, but it is necessarie also to confesse and specifie the circumstances of them, when

The circumstances of sinnes are to be confessed when they

S

they

*doe greatlie
aggrauate
or chaunge
the kinde of
sinne.*

they are such as haue a speciall repugnancie against some of the Commandements of Almighty God, or of his Catholicke Church: or els when they doe very greatly aggrauate the sinne, although the kind thereof be not thereby chaunged: for albeit that the act of deadly sinne is but one thing, yet notwithstanding, it may be accompanied with some wickednes of such qualitie, that of very necessitie the same ought also to be Confessed. As for example: If one had stolen Armour, with intent to kill another man, to take away his wife from him: here it is manifest, that although this be but one only act, which is to robbe, and consequently but one only sinne, (because it is no more but one act) yet neuertheless this act hath two other wicked offences annexed vnto it, which be, that he had a will & intent to commit murther, and adulterie: the which are contrarie to those two Commandements: *thou shalt not kill: & thou shalt not desire another mans wife:* wherefore these kinde of circumstances, vvhich doe so aggrauate the sinne, must of necessitie be confessed.

*Exod. 20.
verse. 17.
Mat. 5. 28.*

*What circumstances are
not to be
Confessed of
necessitie.*

But as for other kinde of circumstances that be of this qualitie, as speaking euill of others in the Church, or committing a sin

vpon

vpon a Fasting daie, or vpon a Holy daie, these circumstances of the place or time, are not of necessitie to be confessed: although by way of counsaile they shall doe very wel to confesse them also, as they doe Confesse their veniall sins. And forsomuch as it is a matter of some difficulty to know the difference betweene the one kinde of circumstances, & the others, I will therefore set forth such circumstances, as most commonly we are bound to declare in confession. First, in sins of the flesh it is necessarie to declare in Confession the circumstances of the person with whom thou hast offended: for as the qualities of the persons be diuerse, so be the sinnes also diuerse: as for example, to sinne with a single woman is simple fornication: with a Virgin it is whoredome: with a married wife, it is adulterie: with thy neare kinswoman, it is incest: with a person that is religious, & consecrated vnto God by vow of chastitie, as Nunnes, &c. it is Sacriledge, or spirituall adulterie. And therefore such circumstances ought alwaies to be declared in this sin of the flesh, not only when it is committed in act, but also when it is by only thought, and desire: forsomuch as before almighty God all is one manner of sinne,

what circumstances ought to be confessed. Though all these be deadly sins, yet some of them be more grievous and more horrible before God than others. The desire to commit a deadly sin is to be expressed in Confession.

What scandal or offence ought to be Confessed.

Scandalum est dictum, vel factum minus rectum occasione spiritualis ruinae prebens, vide Summam Sancti Thomae. 22. quae. 43. Artic. 1. He giueth Scandall to others, that prouoketh an other to goe to Schismaticall prayers or Sermons: or to breake any of the Fasting daies: or to read anie Hereticall booke.

Likewise, both in this kinde of sinne of the flesh, and in all others, the circumstances of giuing of Scandall, or offence to others ought to be declared. And by this word *Scandall*, we vnderstand in this place, in case he haue giuen occasiō by anie wicked deed, or word, wherby an other might fall into deadly sinne: as he that solliciteth a woman to sinne, or a man to play at vnlawfull games, or putteth another in minde to be reuenged vpon his aduersarie: wherfore, in all sinnes of the flesh, besides that we haue here said, he ought also to declare in his Confession, if hee haue laboured to induce the other partie to sin, or els if shee did willingly offer her selfe thereunto: for in the first there is a scandal, (which is a grievous sin,) but in the second there is no scandal. He ought also to consider, if whē he committed a deadly sin, it were done in such a place, & before such persons, as that by the euill example which hee gaue, it might be a vehement occasiō vnto others to doe the like. As if a man of authoritie should eate flesh without any necessitie in the holie time of lent, or vpon any other fasting daies cōmanded by the church, or els should commit some other offence in the presence of such persons as might thereby

thinke

thinke themselves licensed to doe the like. For in this case it shalbe necessary for him to confesse this circumstance of the scandall, & euil example, which he hath giuen. This point ought verie much to be noted of all Noblemen, and Gentlemen, & such as be householders, & doe keepe seruants, and vse gameing in their houses: likewise of all Fathers, & Mothers, (whose workes and wordes their children doe commonly obserue as lawes:) for the children & seruants doe take those things to be lawfull, yea and commendable for them to doe, which they haue seene before practised by their Parents, & Maisters. King Saule slew himselfe with his owne sword, the vvhich thing whē his Page that carried his speare after him perceaued, he drew out his own sword also, & slew himselfe likewise therewith, perswading himselfe, that he did not euill in doing the same act, which hee saw the King his Maister doe before him, although it were thereby to kill himselfe.

The circumstance also of the holy place is needfull sometimes to be declared in confession, & chieflie in three cases: which be theft in a holy place: effusiō of mans seed, or of mans blood: when either the one or the other is done there with sinne: because

*A good note
for all su-
perious,
parentes, &
maisters.*

1. Reg. 13.

*The circū-
stance of
the Holie
place.*

*It is a heinous
sin to make
any wicked
vow, or oath,
or to per-
forme them,
being con-
trarie to a-
ny of the
commande-
mentes of
God, or of
his Catho-
like church.*

each one of these by reason of the place, changeth the kind of the sin, & causeth it to be sacrilege, which is a more heinous sin.

Likewise, if a mā haue promised by vow or oath to doe, or not to doe some thing, being bound to the contrarie of his fore-said wicked vow, or oath, by the expresse Commaundement of Almighty God: (as he is bound not to kill, not to commit fornication, not to continue in Schisme, or Heresie,) if he shall afterwarde doe contrarie to God his Commaundement herein, in fulfilling of his wicked vow, or oath, he is bound to declare in his confession the circumstance of his wicked vowe, or oath which went before: for this circumstance maketh that which was one sin in one respect to be another sin also in another respect.

The fourth aduertisement: That we are bound to confesse but onely the kinde of the deadly sinne

¶ 4.

THE fourth aduise is, that hauing performed so much as I haue declared concerning the number, and other circumstances of the deadly sins, there remaineth nothing els to be Confessed, but onlie the kinde of the deadlie sinne: that is,

the

the name of the deadly sinne: as theft, fornication, adulterie, or such like. Whereupon may be inferred: first, that it is not necessarie in the Confessing of a deadlie sinne, to make rehearfall of the whole Historie: but it is sufficient to declare the name of the sinne, and how oftentimes hee hath committed the same, without any declaration of the whole historie, as it passed. The which point if the Penitentes would diligently marke, they might very easilie, and brieflie make their Confession of a great number of deadly sins, by reducing them al to their kinds, or names. As to say, I haue fiftene times robbed, killed, committed fornication, adulterie, periurie, &c. And for the better vnderstanding how to doe this, let a man consider, whē he intendeth in his Confession to declare vnto his ghostly Father a history of such sins as he hath committed, what the cause or causes be that moueth him to make so long a rehearfall: which is to accuse himself of some sinful wicked deedes that hapned therein: and let him cull and plucke these out of the whole corps of the Historie, and accuse himselfe of them: and thus dooing, hee shall accuse himselfe in his Confession as hee ought to doe. But if for vvant of

How to confesse a deadly sinne.

knowledge he cannot so doe, let him then accuse himselfe as orderly as hee can : For almighty God requireth no more of anie man, than he knoweth, and is able to doe.

Note.

Whereupon may likewise be inferred, that it is not necessarie to specifie in Confession particularly in what manner or order the sinne was committed, especiallie when it is a sinne of the flesh, but it shall suffice to declare (as we haue said) the kind or name only of the said sinne : and albeit this matter be verie loathsome, and filthie, yet intreating of the remedie of our filthines, it shall be needfull to put vs a little in remembrance of our filth, & thereby somewhat to offend the cleane & chaste eares of the gentle Christian readers, by declaring this point more particularly at large.

How to confesse sinnes of the flesh.

Act.

For the better vnderstanding whercof it is to be noted, that a dishonest sin may be committed either by thought, or by wordes, or by touching, or els by the very deed doing. If the act be done indeed, it is sufficient to tell the name of the act: as to say, I haue committed adulterie, or incest, or simple fornication so many times, without any farther declaration of those particularities, which are vnderstood, when the kinde or name of the act is declared. If it

were

were by touching, it is sufficient to say, I haue touched dishonestly so many times, such a kinde of person, (as a single woman, or a virgin, or a married wife, &c.) without adding other particularities, vnles by the touching there followed some thing that might change the kinde of the deadly sin. If it were by wordes, it shall suffice to say, I haue spoken filthie wordes, and such as prouoked to sinne, or to delight my selfe therein, and not to say, I haue spoken these and these wordes. If it were by thought, it is sufficient to say, I haue had a dishonest thought, and I haue consented, or I haue taken delight, or haue stayed or continued a long time in the same, without any speciall declaration, as to say, I haue thought vpon such and such a thing, as some do vse in Confession, to their own great shame, & without any necessitie of the Sacrament of Penance.

All these things are so cleare & manifest, that it were but superfluous to treat of the, if we saw not the contrarie vsed by so manie: but there be some persons so rude, and giue so much to stumbling, that they haue neede of a Candle to see the way at noone daie. Neither ought such as are scrupulous to seeke any other order in declaring their

fins:

*Touching.
Note, that
the penitent
must not in
any wise
name the
person with
whome hee
sinned.*

Wordes.

Thought.

sinnes : because it is sufficient to declare them in that order , which the Holie Doctors doe affirme to be sufficient: & therewith they ought to content themselves, sith they are bound to no more.

The first aduertisement, In what manner we ought to confesse such sinnes as we commit in thought.

¶ 5.

*How to
iudge of e-
uill thoughts
when they
be sinns, and
when not.*

1.

2.

3.

4.

1.

*An euill
thought spee-
delie repel-
led is no sin.*

AN D because it is a speciall great difficultie to Confesse sinnes of the thought, I will likewise brieflie declare, how this should be done: For the better vnderstanding whereof it is to be knowne, that in an euill thought a man may behaue himselfe after one of these foure waies: to wit, either by endeuoring speedely to repell it away from him: or by staying himselfe in the same for a short time: or by determining to put it in practise: or at the least by continuing willingly, & of purpose in taking delight therein. As touching the first manner: that is, when he endeuoureth speedily to repell away the euill thought from him, it is a cleare case, that therein is no sin, but a merite, & reward: and therefore it requireth no confession. And albeit this resisting and striuing against the euill thought should continue all a whole daie,

so that a man do strive & resist manfullie against it, therein is no sin, but euen a reward and merite.

2 As touching the second maner, that is, when he staieth himself in the euil thought for a short time, it is a veniall sin: which is more or lesse grievous, according as the continuance or staying in the same thought was more, or lesse. The manner of confessing this sin is to say: I accuse my selfe, that I haue had a dishonest thought either of anger, or of hatred, or of lechery, &c. & I haue not put the same euil thought away from me with such speed as I ought to haue done but haue staid my selfe in it for a time.

3 As concerning the third manner, that is, when he giueth his consent vnto the euil thought, and determineth to put it in practise, & execution, although afterwards he do it not indeede, it is cleare, that it is a deadly sin, & of the same kinde, as if it had bin perfourmed & executed in act. For (as the learned diuines affirme) *the outward act addeth nothing essentially vnto the inward.*

4. As concerning the fourth maner, that is, when one continueth willingly, or suffereth himselfe to continue in thinking & taking delite in an euil thought: as how to be reuenged, or vpon some other filthie & dishonest

thought,

Gening consent to an euil thought is a deadly sinne. Summa S.

Thome 1.2. quest. 20. art 3. & 4. Et pue. 2. de malo. arrie. 2. ad 8.

Continuing willingly in an euil thought and taking delight therein is a deadly sinne.

thought, although he intend not to put it in execution, yet it is likewise a deadlie sinne, which by the learned diuines is called (*delectatio morosa*, a lingring delight: which is, as they are wont to say: *Though I drink not in the tauerne, yet I take delight therein*. This is a kind of sinne, wherein for the most parte those are wonte to fal, that are vicious, & dissolute persons and such as take greate pleasure in their own sensual delights. For although this be not a consenting vnto the act of the sinne, yet is it a consenting vnto the delight therof: & a man putteth himselfe thereby in manifest daunger to giue his consent vnto the act of the sinne. This is to be vnderstood, when a mā perceiueth his euil thought, and yet doth, not endeuor to driue it away from him. For in case when he perceaueth it, he do forthwith labour to roote out this firebrand from his minde, then shal it be no deadlie sinne: because he cōsidered not what he thought: but yet it is a veniall sin, because he ought to haue bene more carefull & circumspect in taking heed to his thoughts. And this manner of sinne may happen in al kind of deadlie finnes, though it do chaunce more ordinarilie in finnes of the flesh, of hatred, & of desire of reuengmēt, which be com-

monly

To giue full
consent vnto
the delight
of an euil
thought is a
deadlie sin.

Note.

monlie more fierie, more sticking, & more hardlie to be remoued awaie, than other finnes be.

Into this sinne are al vicious and dishonest persons wont to fall, who when they knowe no waie how to accomplish their filthy desires, yet do they so much as their power is able to extend: that is, they turne & wallow theselues in thinking vpon the filthines of the delight, especiallie when either in respect of their credit, & estimation, or by reason of restraints of their liberty, they are past all hope euer to put their filthy desires in execution.

Those persons also are in great daunger of falling into this sinne, that are intangled with the dishonest affection of other persons, by reason of the great force that this affection hath to subdue and conquer the hart, and to bring it in subiection to the thing which it loueth. And therefore their is nothing more dangerous than to suffer such an affectiō to haue any entrie into our minds: because it is as much as to entertain in our house a most cruell tyrant, a destroyer of innocencie, and a stirrer & prouoker of infinite sins.

Such *woers* also are in verie great daunger of falling into this sin, as be too vehem

ment

*Anoto for
woers.*

ment and feruent in their wooing, & dealing for Mariage: for although the delits of them that are married be lawfull after that they are married, yet are they not so before mariage. Because the delight is present, & the mariage is to come, the which may manie waies be letted, & therefore such delight is not lawful as is taken at that time: I meane before the mariage.

Now that we haue vnderstood theise foure differences of thoughts, it shalbe an easie matter to know how to confesse the: by declaring, whether the penitent staied himselfe in the euil thought, or consented therunto, or whether he had any lingring delight therein, by continuing willinglie in taking delighte in the same euill thought.

Nauarr. in
Manuali, de
Oratione, &
Moris Cano-
nicis. Cap. 7.
num. 11.
page. 122.

Note, that manie persons there be, that purpose not to heare Masse vpon some Sondray, or Hollie day: or not to doe some other thing which they are commanded to do vnder paine of deadly sinne: And yet if such persons afterwards chaunge their euill purpose, and doe heare Masse, or fulfill other things that they be commanded, they haue the no care to Confesse vnto their Ghostlie Father their former euil deliberate purposes. As also verie many therebe, that purpose to go to Hereticall seruice, to

fight,

fight, to commit adoultterie, or fornication, or theft
 &c. or doe purpose not to fast, when they be bound
 there vnto, not to pay their detts, &c. the which
 persons in case they change their minds, and do not
 goe to hereticall seruice, nor fight, nor commit adul-
 terie, nor fornication, nor theft, nor omitt to fast, to
 paie their debts, &c. they haue no care afterwards
 to Confesse those euill purposes vnto their Ghostly Fa-
 ther. Such persōs be in a miserable case, as doctor
 Nauarr tearmeth them. First, because it is certaine
 that al those former inward euil purposes be dead-
 lie sinnes, and doe make vs the children of wrath,
 & the enemies of God: forsomuch as they be of the
 same kind as the external euil workes that proceed
 of them: & therefore (cæteris paribus) they be as
 euill as the externall euil workes are. And second
 lie, for that it is certaine also, that wee are bound
 to Confesse to our Ghostly Father all our deadlie
 sinnes, that we can call to our remembrance, yea,
 though they be but purposed and consented vnto
 onlie inwardlie in thought, and were neuer exe-
 cuted outwardlie in act.

Exod. 20.
 verse. 17.
 Esay. 1. 16.
 Mat. 5. 28.
 Mat. 15. 19
 Rom. 7. 7.
 Iac. 1. 15.
 Concil. Tri-
 dent. Sess.
 14. Cap. 5.
 & Can. 7.

The sixt aduertisement: that we ought to preserue
 the fame of our neighbour in Confession.

¶ 6.

The penitēt
must take
heede that
he disclof
not the sinns
or names of
others in his
Confession.

TH E sixt aduise shalbe, that the penitent do take diligēt heed to preserue the good name and fame of his neighbour, confessing his owne sinnes in such order, that in nowise he do discouer the sinnes of others, or speak of any one persō by name. But let him only say: *I haue sinned with a married wife, or with a single woman, &c.* And in case the circumstance of the person shalbe such as the Ghostlie Father may thereby vnderstād whome he meaneth, then ought he to seek for that time some other ghostly Father, that knoweth not the person, and so he may auoide this inconuenience. And if he cannot possible so do, thē (the ghostly father being such a person) he may well confesse vnto him this circumstance: because this is not properlie a diffamatiō, but a declaration of his own sinne.

The penitēt
ought to excuse
his own
sinnes.

Let him beware likewise, that in his Confession he excuse not his owne sinnes: nor yet charge himselfe with more than is true: neither yet vtter that which is doubtful for certaine, nor such things as are certaine for doubtfull: but let him declare each thing in his place as it was indeed, without either adding or diminishing.

The seauenth and last Aduertisement: That the Penitent ought to be very carefull to haue a good Ghostly Father.

§. 7.

THE last aduise shall be, that for the better fulfilling of the premisses, he be as carefull and diligent to seeke out a good Phisition for his soule, as hee would if he were sicke for his body: sith this is a matter of farre greater importance: for to seeke out an ignorant Ghostly Father, is as much to say, as to seek for a certaine guide to bring one to hell: Forsomuch as if the blind lead the blind (as our Sauour saith) both shall fall into the ditch. And those that be careles, and negligent herein, are in great perill, and daunger. For as Saint Chrysostome saith: *Ignorance excuseth not them, that had opportunity and meanes to finde, in case they had had a will to seeke* For if truth be saluation and life vnto them that know it, it is not meete that truth should seeke for any man, but that it should be sought for of all persons.

Of certaine cases, wherein the Confession is of no value, or effect, & that then it ought to be iterated, & a new confession made againe.

The penitēt ought to be carefull to haue a good Ghostly Father.

An ignorant Ghostly Father is a guide to lead one to hell.

*Mat. 15. 14
S. Chrysost.*

T

THE

THE II. CHAPTER.

*Six cases
wherein the
confession
made is to
be iterated.*

*The confes-
sion is of no
value when
the penitent
doth of pur-
pose hide
from his
Ghostly fa-
ther any
deadly sin.*

AN D to the end that it may more clearly appeare of what importance each one of these things before declared is, it shall doe well to make mention here briefly of the most common cases, in which the Confession is of none effect, & therefore must of necessity be iterated, & made againe.

The first is, when the penitent maketh a lye in his Confession in a matter of deadly sinne.

The second is, if in hys Confession hee did willingly conceale and hide from hys Ghostly Father any deadly sinne: as murder, adultery, theft, fornication, periurie, or any other deadly sinne. This is to be vnderstood, when the penitent is perswaded, that the sinne which he hath so concealed is a deadly sinne: for if hee tooke it not for a deadly sinne, but afterwarde it commeth to his knowledge that it is one in deed, then it is sufficient for him to accuse himselfe thereof, without any further repeating of the whole Confession againe. And albeit that the ignorance were such that it could not excuse the penitent from sinne at the time of hys concealement, yet

notwithstanding it sufficeth to excuse him from this new bond.

The third case is, if hauing bin a long time from Confession he hath not examined his conscience before hee commeth thereunto: for in this case forgetfulnes excuseth not the penitent, but doth rather accuse him the more, as wee haue before declared.

The fourth case is, when the penitent mindeth not to leaue or forsake the deadly sin wherein he hath offended: as to forsake Heresie, Schisme, adultery, fornication, theft, vsury, enmity, reuenge, or any other deadly sin wherein he liueth: or whē hee intendeth not to make restitution of such goods or lands, as he ought to restore.

The fift case is, when the penitent is excommunicated, and procureth not to be first absolued from the Excommunication.

The sixt case is, when the Ghostlie Father being ignorant, and the penitent himselfe also is not learned, there are notwithstanding great and weighty matters to be discussed in his confession: for in this case it can not be, but that some errours vwill happen that haue need of a further cure, as we haue before declared.

And it is to be noted, that in euery one

of these cases wherein it is necessarie to iterate the Confession, if it be done with the selfesame Ghostly Father it is not needfull to repeate all those sins afresh, which he Confessed at such a time, in case the Ghostly father be mindefull of them: but it shalbe sufficient to say, I accuse my selfe of all those sins, which at such a time I confessed vnto you my Ghostly Father: and besides those finnes, I accuse my selfe of such & such a deadly sin, for vvhich I am now bound to iterate this Confession.

*Note this
counsaile.*

And because many for good cause may feare, least they haue had peradventure some of these foresaid defects in their former Confessions, therefore it seemeth to me very good counsaile, that euerie one doe once in his life make a Generall Confession in a very exact and diligent manner, that therewith he may reforme, and put away all these defectes, and negligences, and haue from that time forwardes greater diligence, and care of himselfe, than he had before.

Now it shall doe wel for help of memory, that we set forth a brieve Memoriall of deadly finnes, to the intent that thereby the penitent may more easily examin his conscience, and prepare himselfe for this

Sacrament of Penance, which is the first of the aduises, that we haue before specified. Howbeit this we will doe, not by discovering infinite kindes of exquisite sins, (as many vse to doe,) but by rehearsing the most common and ordinary sins that are wont to happen.

Sanctus Vincentius, in Dominic. 19.

Post Trinitat.

Aliqui dicunt, Interrogate me: quia non recordor de aliquo peccato: vel habeo malam memoriã: & mentiuntur primo statim loco. Sed si Confessor interrogaret: quid scitis de tali vicina vestra, &c. non solum dicerent peccata ipsius mortalia, sed etiam quantumuis venialia. That is to say: Some persons doe say to theyr Ghostly Father, I pray you aske me some questions of my sins: for I doe not remember any sinne, or els I haue an euill memorie, and they make a lie euen at theyr first beginning: But if their Ghostly Father should demaund, and say vnto them, what know you of such a woman your neighbour, &c. then would they tell, not only her deadly sins, but her Veniall sinnes also.

A MEMORIAL OF SINNES

to help the memory of such persons especially, as doe seldome times in the year make Confession of their sinnes to their Ghostly Father. y



Accipite spiritum sanctum., quorum remiseritis peccata remittuntur eis, & quorum retinueritis retenta sunt. Iohn. 20. 22. Multi credentium veniebant confitentes, & annunciantes actus suos. Act. 19. 18.

Accusations in the beginning of Confession.

- I. **F**IRST of all let the Penitent accuse himselfe, that hee commeth not with such preparation vnto this Sacrament of Penance as he ought to doe, that is to say: for that hee hath not such sorrow and repentance

repentance for his sins, neyther yet such a firme and determinate purpose, vtterly to forsake them as he ought to haue.

And for that he hath not vsed such diligence in examining of his conscience, & in calling to his minde such sins as he hath committed, as he ought to haue done.

And for that he hath not had his minde so closly recollected vpon the day that he receaued the most blessed Sacrament of the Aultar, aswell before as after receauing, as he ought to haue had.

And for that hee hath not fulfilled hys penuance enioyned him with such expedition and deuotion, as hee ought to haue done.

And for that he hath not performed altogether so fully such things as his ghostly Father commaunded him to doe. And here it shall do wel to declare if his ghostly Father gaue him particularly in charge to make restitution of any thing, or to performe any vow, or to forsake some special sinne, or to auoide any dangerous occasion of falling thereinto, which hee hath not done. These thinges ought to be declared, to the end, that the Ghostly father may thereby better vnderstand, how to behaue himselfe herein with the penitent.

This done, let him begin to confesse his finnes in such order as followeth.

THE I. COMMAVNDEMENT.

Then shalt thou honour Almighty God above all thinges.

S. August.

CONSIDERING (as S. Augustine saith) that almighty God is to be honoured with the three Theologicall vertues: which are *Faith*, *Hope*, and *Charity*: it shall be expedient to treat here of such sinfull acts as wee may comit against these three vertues.

*Accusations
touching
Faith.*

And conformably hereunto, let the penitent accuse himselfe: First as concerning *Faith*. If he haue doubted in any article of the Catholicke Faith: for he that doubteth in any point of the Catholicke Faith, is an Infidel: yea, & though he doubted not, yet if at leastwise he haue wauered or staggered neuer so litle in any doctrine of the Catholicke Religion, it is a veniall sinne.

If hee haue gone about to search curiously in any matter apperteyning to the Catholike Faith. *As if hee would beleue such thinges only as might be proued by reason.*

*Against
Witches, &
Witchcraftes
Newarr. in
Manuali.*

If he haue beleued in dreames, diuinations, south-sayings, lottes, or witchcrafts: or if he haue vsed, or counsailed others to vse any of these thinges.

Note,

Note, that it is a deadlie sinne, to aske any Egipcians (as they tearme them) or any others, what fortune they shal haue, in case they demaund it with a minde to beleue what they answere therein.

Note that it is a deadly sinne also, to ask or cause others to aske of such as they tearme Diuiners, southsayers, wise-men, or wisewomen, for the finding out of any things stolne, or for any other secret or to seke to knowe the same with lots, dice, cards, or with a siue, or astrolabe.

Note that it is a deadly sinne likewise to consult with any Witches: to exercise their witchcraft, about any thing. And note also, that it is not lawfull to seke to vndoe, or dissolue one witchcraft with an other witchcraft, albeit the witch of herselfe doe offer to dissolue or vndoe it. Because witchcraft is in his owne nature euill, and therefore ought not to be admitted, though it would dissolue the former witchcraft. Forsomuch as euill thinges ought not to be done, to the end that anie good thing should come thereof. And the Diuelles doe neuer kepe promise with any man, or woman, but to their destruction. And note, that *Franciscus Pegna* in his learned commentaries vpon the treatise of Heresie made by *Ambrosius de Vignate*, affirmeth, that it was condemned as an error by all the learned diuines of Paris, *An. Dom. 1318.* to holde, that it is lawfull to dissolue one witchcraft with another witchcraft. And so it is generally condemned by all learned Diuines. Howbeit it is lawfull to dissolue witchcraft by lawfull meanes. And the best remedie is by true penance: by deuout receauing the most blessed Sacrament by earnest prayers both by him-self, and by other godlie deuout persons: by Almes-deeds, and fasting: by holy-water and by the allowed Exorcismes of the catholicke Church.

*Confessari-
um. cap. 11.
Numer. 31.
Dent. 18.
10. & 11.
Leuit. 19.
31.
Nauarr. 16.
Numer. 30.
Exod. 22.
18.
Leuit. 19.
31.
Leuit. 10.
6. 27.
Franciscus
Pegna in su-
is Commen-
tariis in Am-
brosium de
vignate su-
per tractat:
de heresi. qu.
13. art. 1. Nu.
115. foll. 41
S. Thom. in
4. Sent. dist.
34. quæst. 1.
artic 3. Soto
in 4. Sent.
dist. 34. quæ.
1. artic. 3.
Sebastianus
Medices in
Summa pec-
catorum
part. 1. quæst.
24. Tit In-
cantatores.
& quæst. 37*

And

Tit. Malefici.
Et Nauarr: in
Manuali
Confessario-
rum. Cap. 11,
Numer. 29.
Siluester. Tit.
Maleficium.
Numer. 8. in
opusculis Ca-
ietani. Tomo
2. Traſt. 12.
de malificiis.
& vide Sum-
mulam Ca-
ietani. Tit.
Maleficium.

And (as the learned diuine *Caietan* affirmeth) it is lawfull al o to desire an other to dissolue witch-
craſte by any one ſimple vnloofing or diſſoluing of
the knotte of haires, or other thinges, wherewith
the inchauntment or witchcraſte is conteyned: ſo
that a due foreſight be had therein beforehand, to
giue a ſpeciall charge to ſuch as ſhall vnloofe the
knotte of inchauntment, and be withall ſuſpected
to uſe any witchcraſte or inchauntment at other
times, that in no wiſe they doe diſſolue it with any
inuocation of diuelles, or by any manner of
witchcraſte, but ſimply and onlie to vnloofe or
diſſolue the ſaid knotte. And note well, *that*
this perticular act, to witte, onlie to vnloofe or diſſolue
the ſaid knotte, or other ſigne of witchcraſte, muſt be
precisely ſpecified, and ought not to be leſte at
Randon to the free choyce of the party that is
requeſted to diſſolue the witchcraſte: I meane
hereby: that whe I or any others are bewitched, &
I doe vnderſtand, that ſuch a man or womā know-
eth how to diſſolue the witchcraft, I may not re-
queſt ſuch a one with theſe Generall wordes only:
I pray you helpe to diſſolue the witchcraſte. for
that were to requeſt a witch to diſſolue the witch-
craft by al ſuch waies and meanes as pleaſeth the
witch. But if any doe knowe that the witch-craſte
done alreadie vpon anie man, or beaſt, conſiſt-
eth in any knotte bound in ſome parte about
them, it is no ſinne to deſire ſuch a perſon
that knoweth the ſame to vndoe or diſſolue
the ſaid knotte. For herein is not exerciſed anie
inuocation of diuelles, or other diueliſh opera-
tion, but onlie an humane act, which any other
perſon could doe, in caſe they knew in what
place that knotte were.

And moreouer note, that it is a deadlie ſin to be-
leeue

beleue that the effect which proceedeth of the operation of Witches, inchauners, or southsaiers, doth come by vertue or force of the words, or things which they applie to bring them to passe: yea although health of body be procured: I meane, when the things they applie thereunto doe of their owne nature want such vertue to produce such an effect for the diuell in that case procureth such an effect by other naturall causes, which he applieth for the same end, vppon some wicked couenant agreed vppon betwene the witch, and him, either in expresse wordes, or by priuy & secret insinuation. And the witches are fowly deceiued, in that they be periwaded, that they are able to compell the diuels in exercising of their witchcraft. For no man, or woman, (vnles they be assisted with diuine power) are able with anie art to call vp, or holde the diuels against their wills, or to compell them to do any worke. But the diuels, to the end they may allure men and women to credit them, & deale with them, doe feine that they be addicted to obey their wills, and constrained to doe as they commaunde them: which is but a malicious wilie deceit of them, to bring them more and more into his most wicked snares.

If he haue giuen credit vnto, or caried about him any writing, conteyning any superstitious names, with obscure vknown characters, names, & figures. Note, that he that putteth his confidence in caring about him any names in writing, firmly beleeuing: that by meanes thereof hee shall neuer be hurt in wars, nor in fighting, nor die a sodaine death, nor perish by water, or fire, sinneth deadlie, vnlesse hee or shee be so simple, as ignorance may excuse them. For such names haue no force by any naturall vertue, or by anie diuine or Ecclesiasticall

The allowed exorcistes in the Catholicke Church be assisted with Diuine power, in enforcing, and coniuring diuels out of such as are possessed with them. Against carrying of any vknown Characters names, or figures. Siluest. Tit. Superstitio. num. 10. 4. Nauarr. in Manuali confessoriorum. Ca. 11. Num. 34. Armilla. Tit. Sortilegiū. Num. 3. Sebastianus

medices in
Summa pec-
catorū. part.
1. que. 16.
Tit. breuia.
Martinus
Arles: tract.
de Supersti-
tionibus:
Nūmer. 4.
Ambrosius
de uignate:
in tract. de
Hæresi. que.
4. Nūmer, 47
& 49. &
Franciscus
pegna, in su-
is Commen-
tarjis in eun-
dem tracta-
tum.

ordinance to produce such effects. And as cōcer-
ning figures, and characters, they doe not worke
naturallie vnto any thing: forsomuch as a figure
is not the beginning of any naturall action. In like
manner it is vnlawfull to carrie superstitiously any
praiers, wherein it is written, that who so carrieth
about him this prayer, or place of Scripture, or
shall say it thrise, or seauen times, shall not perishe
by water, or fire, nor by any sodaine death. For
these be Idle inuentions of some greedy coue-
tous printers, or of other priuat superstitious per-
sons, and not grounded vpon anie ordinaunce of
the Catholike Church. But it is lawfull to say ac-
cording to the deuout vſe of Catholike Christi-
ans, siue, tenne, or fifteene times, or more, or
lesse. the *Pater noster*, & *Aue Maria*, and the *Creeds*
of the *Apostles*, to the seruice, reuerence, and ho-
nour of Almighty God, hoping thereby to moue
his goodnes, & mercie to grant me, or my friends
such or such a lawfull request, either spirituall, or
temporall: or to deliuer me or them from some
trouble, if it be his Holie will. And it is also law-
full to carry anie Holy Relique of a Saint, or any
diuine praiers, or wordes: so that respect be had
therein onlie to the reuerence, and honor of
God, and of a deuotion to honour the Saint whose
Holy Relique I reuerence, and whose praiers and
protection I hope in God to haue against the diuel
and his members, and all their wicked deuises. And
it is lawfull also to cary crucifixes, & other Blessed
Holy things, for such godly deuout endes, & pur-
poses, as the Church hath instituted and ordeined
them, to witte: for increase of deuotion and of
the seruice of God.

But note diligently, that *S. Thomas*, & other lear-
ned Diuines doe affirme, that it is vnlawfull to
carrie

carrie any writing conteining any names, vnlesse these foure conditions following be obserued, and doe concurre therein.

1. First, the names must be known, intelligible, & holy: I meane, taken out of the holy Scriptures, or the name of some Saint.

2. Secōdly, there must be none other character or signe contained therein, but the signe of the crosse.

3. Thirdly there must not be any falshod, or vanitie contained in the writing, or any thing appertaining to the inuocation of diuels: as the names of *Belzebub* *Satanas*, and such like, which Nigromancers and witches doe vse.

4. Fourthlie, they must put no māner of confidēce in the manner of writing of them, neither yet in the matter wherein they be written: as in virgines parchment (as they tearme it) nor yet in the time of writng it, as when the Sun riseth, or whilest the Ghospell is red, or vpon such a festiual day: nor in the manner of binding or folding of it, as with so manie thredes, and by a virgin, or such like follies, which neither tend to the honor of God, nor serue to any naturall effect.

In like manner it is vnlawfull to beleue that hearbs gathered vpon the Ascension day, or Saint Iohn Baptists day, or before the Sun-rising, haue more vertue, than if they were gathered the next day, or weeke following: or when the Sun goeth downe: or to obserue one day in the weke or yeare more than an other in taking of a iourney: sauing that it is good not to trauail vpon Sondaies: and holie daies, vnlesse it be vpon necessitie, & after that we haue heard Masse: but all these other be superstitious abuses, and ought to be sharplie reprehended by the Bishoppes, Pastours, Preachers and Ghostlie Fathers, sith the Diuell desea-

ucth

Quest. 96.
Art. 4. Nauarr. in Manuali Confessoriorum. cap. 11. Num. 34. Siluester Tit. Superstitio. Num. 10.
4. Sebastianus medicus in Summa peccat. part. 1. Quest. 16. Tit. Breuia.

Against Superstitious obseruation of dayes. Siluest. Tit. Superstitio. Numer. 10. 4. Nauarr. in Manuali Confessoriorum. cap. 11. Num. 36.

ueth very manie, and especially simple vvomen with these superstitious follies.

If he haue done any deuotion, to any euill or vaine end: as for example, that one might die, or to such like effect, &c.

Of Blasphemie.

As concerning *Blasphemie* in matters of Faith, let him accuse himselfe, if hee haue blasphemed Almighty God, or any of his Saints.

If hee haue bin angry with Almighty God, or hath murmured or complained of him for such aduersities, and troubles, as he hath sent vnto him, as though he were not iust, or mercifull.

If in his rage hee haue desired his owne death, or wished that Almighty GOD would take him out of this life.

Of Hope.

As concerning *Hope*, let him bethinke himselfe, if in his troubles, and aduersities, that haue happened vnto him, he haue had such a confidence and trust in Almighty God, as hee ought to haue had, together with such a strength, and consolation, as ordinarily a liuely confidence, bringeth with it.

If he haue contrariwise put all his confidence in creatures, or in the fauours, helps, and succours of the world.

If he haue mistrusted to obtaine pardō for his sins, or amendment of his life.

If

If he haue persecuted such Catholickes as do come to Confession, heare Masse, receaue the most blessed Sacrament of the Aultar, and be deuout in their praers, or if he haue mocked, scorned, or grudged at them: or if he haue encouraged others to doe the same.

If he haue hindered the conuersion of any others from Heresie, or Schisme, or from reconciling themselves to the due obedience of the Catholike Church.

If he haue communicated, or haue bin present with any Heretikes, or Schismatikes, or any of their praers, sacraments or preachings: or haue compelled, counsaied, or encouraged any others therunto: or if for feare, or any other cause, he haue consented vnto any outward act of Schisme, Heresie, or other Infidelitie, albeit in his minde he beleeued the contrarie.

Note, that not only by the holy Scriptures, but also by the holy Canons of the Apostles, and by the auncient holie Councils of Laodice, Carthage, and diuers others, all Christians are straitlie prohibited from comming to the assemblies of heretikes, where they exercise their Schismaticall Praers, Sacramentes, or Preachings. And whosoever cometh vnto such Schismaticall and Hereticall assemblies, seeming in apparence for feare of penal laws, imprisonment, or other worldly respectes, yea, or for any cause whatsoever, to be there as one of the, & to pray among them, committeth thereby a grievous deadlie sinne. And note, that by no humane dispensation it can be made lawfull, to pray in anie assemblie of heretickes, or schismatikes, or to be present at their praers, or sacraments, as one of the.

*Against com-
ming to any
Schismatical
praers,
Sacramentes,
or preachings.*
Num. 16.
vers. 29.
Psal. 25. 5.
Mat 18. 17.
Rom. 10. 7.
1. Cor. 11.
19.
2. Cor. 6.
17.
Ephe. 5. 11.
2. The. 3. 6.
Tit. 3. 10.
2. Iohn. 1.
vers. 10.
11. 14.

Canō. Apost.
63 Concil
Laodicen. Ca
non, 33. Cō
cil. Carthag.
Canon. 72. vi
de Ambrosi
um de vigna
te, in tracta
tu de Heresi.
que 15. de
Schismaticis
Num. 177. &
Franciscum
Fegna, in suis
commentari
is. et Simali
cas. in Ca
thol. Institut.
Tit. 58. de
Schismaticis
Num. 6. Et
Paulum ghir
landum in
tract. de He
reticis, & eo
rum peni..

A confuta
tion of the co
mon excuses
of Shisma
tikes.

And note diligently also, that though such dis
semblers as come to Schismaticall seruice doe ie
cretly protest among many Catholickes, that not
withstanding their dissimulation they belecue in
wardly in their hearts as other Catholickes doe,
yet in very deede they giue great scandale and of
fence to many Catholickes: and doe openly signi
fie by their continuance in going to Schismaticall
Seruice, (which includeth in it diuers wicked actes
tending directly against the Catholicke faith) that
either they be atheists, or els do belecue many wic
ked Hertical opinions, tēding directly to Atheisme,
and to the vtter defacing, and ouerthrowe of the
Catholicke Religion. *As that saluation may be ob
tained out of the Catholicke Church among Hereticks, &
Schismatickes: That Christians are not bound to obey
their chiefe Bishop, &c. That there may be a society, par
ticipation, and agreement, betweene the faithfull, & vn
faithfull: light and darckenesse: Christ, & Beliall: which
is directly contrary to Saint Pauls Doctrine. 2. Cor.
vers. 14. 15. That there is more than one holy Catholicke
Church: which is directly contrary to the very article of
our Creede. That out of the Catholicke Church the Sacra
mentes be lawfully and duely ministred: And also that
they doe allowe, and beleue the Hereticall opinion of
the olde condemned Heretickes called Helchesaite: who
taught that it is lawfull for a christian in time of perse
cution to deny his faith with his mouth, so that inward
ly in his heart he doe beleue as the catholike church doth.
These and diuers other like Hereticall opinions
doe these dissemblers seeme openly to protest and
beleue, to the great scandall of many Christians.*

But these dissemblers doe commonly excuse the
selues, for that the newe deuised Schismaticall Ser
uice consisteth for the most part of Psalmes, and
chapters, collected out of the Holie Scriptures: &

for

for that they omitte such Hereticall Praiers as be in that newe Seruice, contrary to the Catholicke faith. I aunswere that though the newe Schismaticall Seruice contained no Heresie at all in it, (as it is full stüffed therewith, and with manifolde Hereticall translations, & Rymes,) yet in that it is Schismaticall, I may no more be present at the same, than at the Seruice and Praiers of the *Iewes*, and of the *Arrian* Hereticke: the *Iewes* vsing none other Praiers in their Seruice, but only the *Psalmes*, or other praiers taken out of the *Olde Testament*, and saide in their *Hebrue* tongue: and the *Arrians*, *Puritanes*, *Anabaptists*, and al other Hereticke, praying also in their assemblies with singing of *Psalmes*, take out of the holy Scriptures. Howbeit it is not sufficient, that the *Psalmes* and Praiers which either the *Iewes*, Hereticke, or Schismaticke doe vse, be good in themselves, to cause other Christians to commend their use of them, and to participate with them therein: but the praiers must be accompanied with all their due circumstances. Among which, the chiefe be, that the Praiers be made in charitie, in vnity of christians, & in the Catholicke Church, out of which all particular Assemblies are the Synagogues of Sathan: and all workes good of themselves donne by them, whether it be Almes-deeds, Fasting, suffering of Martyrdome for the Faith of *CHRIST*, or praying with the tongue of Angels, doe profite them nothing at all, according as Saint Paule affirmeth.

And as touching their other common excuse of comming to schismaticall seruice only for feare of loosing otherwise their Offices, Landes, and Goods, and vndoing their Wiues, and Children: this excuse will not serue before Almighty God, but is vtterly condemned in the Gospel of S. Iohn:

Note well.

1. cor. 13.
vers. 12. &
13.

Iohn. 12.
vers. 42. 43

John. 12.
ver. 43.

where certaine principall personages of the Iewes^s are grieuouſſie reprehended, for that though they beleeued in Chriſt, yet they durſt not confeſſe Chriſt openlie for feare of the Iewes, leaſt they ſhould be put out of the Sinagoue. And S. Iohn giueth this terrible ſentence of their wicked diſſimulation, that *they loued the glorie of men, more than the glorie of God*: whereas both they and we all ought to loue God aboue all thinges, and to preferre the glorie of God, before our liues, landes, goodes, offices, wife, children, and all other glorie of the world.

Mat. 10.
ver. 28.
Luke. 14.
ver. 26.

Luke. 14.
ver. 33.

Mat. 10.
v. 32. 33.

And forſomuch as our Sauour Chriſt commandeth vs in the Ghoſpell, *not to feare them that kill the bodie*: muchleſſe may we feare them that take away our goodes, offices, and landes. And in another place he ſaieth: *If any come to me, and hateth not his Father, and Mother, and Wife, and Children, & brethren, and Sisters, yea, and his owne life beſides, he cannot be my diſciple*. And hee concludeth in the ſame chapter with theſe wordes: *So therefore euery one of you that doth not renounce all that he poſſeſſeth, cannot be my diſciple*. For this croſſe is laide now vpon vs by Almighty God to proue vs, whether we will preferre our worldly goodes, wife, and children, before the keeping of his commandements. And in S. Mathew hee proteſteth, that *who ſo ſhall confeſſe him before men, hee will confeſſe him before his Father which is in heauen*. And that *who ſo ſhall denie him before men, hee will denie him alſo before his father which is in beauen*. In which words it is to be noted, that our Sauour affirmeth it to be a denying of him before men, not to confeſſe him before men, when the neceſſitie of our neighbour, and the glorie of God requireth it.

And in our caſe, all diſſembling Catholickes
that

that come to the Schismaticall seruice of heretikes, do not only not confesse Christ before me, but doe openly denie him before men: for so much as the whole world at this day, both Catholickes and Heretickes, especially in all such countries as any Heresies be permitted, do account the abstaining from comming to Schismaticall seruice to be the most principall externall signe and protestation of a true faithfull Catholicke: and the comming to the same, to be in common iudgement, either an apparant conforming of the dissemblers conscience vnto the Heretickes wicked proceedinges: or els an euident externall signe, that the dissembler in going thither contrarie to his owne conscience hath no true loue, or zeale to the auncient Catholicke religion.

And if such dissemblers notwithstanding their wicked dissimulation can be partakers with our Sauiour Christ of his euerlasting glorie in the Kingdome of heauen, then were Christs Apostles, Martyrs and Confessors farre deceaued, that were willingly content to indure so many vile reproches, contumelies, imprisonmentes, whippings, confiscations of landes and goodes, and most cruell torments, and death, rather than they would once yeeld their consents to dissemble with any of the Pagan Emperours, or with any Iewes, Turkes, Heretickes, or other Infidelles, in any one point that might sound against the glorie of Christ, or of his deare Spouse the Catholike Church.

Note also, that the learned diuines affirme, that if a Catholike doe marrie with an Heretike, though the mariage doe hold, yet the Catholicke committeth thereby a deadlie sinne, by reason of the great daunger of infection with either Schisme, or Heresie, that may come thereby vnto him. And the Pa-

*Against
marrying
with an he-
reticke.*

*S. Hier. cont.
Iouiniã. li. i.
Soto. in 4.*

sent. dist. 39.
 50. in
 quest. 1. art. 2.
 & 4. Siluest.
 Tit. Matrimo-
 nium Num
 10 Nauarr. in
 manuali Co-
 fessoriorum.
 Cap. 22. Num
 49. Feuardé-
 tius. in Ruth.
 Cap. fol. 61.
 Concil. Fli-
 bert. can. 16.
 Concil. Lao-
 dice. can. 10.
 & 31. Concil.
 Constant. 6.
 Gener. Cap.
 72. Tit. 3.
 vers. 10. 2.
 Thefl. 3. 6. 1.
 Cor. 11. 19. 2.
 Cor. 6. 17. 2.
 Iohn. 1. vers.
 10. 11. 14.
 Math. 18. 17.

rents, Gardians, Tutors, Executors, and all others that be anie furtherers thereof, or might haue let it by lawfull meanes, and did not, but consented thereunto, doe also sinne deadly. For such mariages be prohibited by diuers auncient Holie Councils: And sithence in the Holie Scriptures wee be very earnestly commaunded to auoide the company of Heretikes, & neyther to eate with them, nor to receaue them into our house, nor yet to say *Aue* vnto them: but to account them as Ethnikes, and Publicanes: muchlesse is it lawfull for a Catholike to haue, or promise to haue such a continuall conuersation, familiaritie, dwelling, eating, and lying in bed together with an Heretike, as man and wife by mariage doe solemnly promise to haue during their lues: Whereby the Catholike should be in great daunger with all his children and household to be infected with Schisme, and Heresie: or els (in case both the husband and his wife be zealous each of them in the profession of their own Religion) there will then ensue great contention, quarrels, enmity, yea, perhaps fighting, & murdering also betweene them and their children, seruantes, kindred, and friendes, for diuersitie of Religion, and manifold other quarrelles, that will incidentlic growe therevpon.

If he haue endangered himself to offend Almighty God, by doing, or counsailling anie thing, whereof he doubted whether it were a deadlie sinne, or no.

THE II. COMMANDMENT.

*Thou shalt not take the name of thy Lord
God in vaine.*

If he haue sworne falslie, knowing that it was false in deed, or doubting whether it were so, or no; or els if he tooke no great care, whether that which he sware were either, trew, or false. *Of swearing.*

If by swearing he hath promised anie thing that is lawful, and hath not fulfilled his promise, or had not any intention to performe it at the time when he sware.

If he sware threatening his Children, or seruants, not minding to do as hee sware: that is also a deadlie sinne. Neuertheles if afterwardes it shall be thought better to pardon, and shew mercie to them, than rigour, and seueritie, he is not bound to fulfill his oath.

If in swearing he hath threatned such as were not his seruants, to doe any thing against them that was a deadlie sin: this is a deadlie sinne.

If he haue sworne neuer to doe some good deed: (as neuer to lend, neuer to trust, neuer to say or heare Masse, neuer to preach, neuer to receaue a Priest into his house, & such like :) this oath bindeth not.

more doth this that followeth, to wit, if he sweare to commit some euill fact.

Note that (as it appeareth in *Jeremy. cap. 4. vers. 2.*) three things be required in euery oath to haue it lawfull: to wit, *Trueth: Iudgement and Iustice:* And in case any of these three doe want in an oath, it is a sinne.

And note likewise, that by daily experience we see, that many simple ignorant persons are foulie deceiued with the like absurde erroneous opinion as wicked *King Herod* was, who (as it appeareth in the Gospell) was per.waded, that it is lawfull to performe an vniust oath: and that a man is as well bound to performe an vniust oath, as a lawfull oath, whereas all Learned Diuines doe vniformely agree, according to the Holy Scriptures, and the iudgement of the auncient Councils and Fathers, *That an oath ought neither to be any impediment to hinder any veruous Act, nor any bond to furdur any wicked Act.* And therefore if in the heretical country of Germany, an oath be ministred vnto me, to present truely the names of all Catholickes within such a parishe, towne, or sheire, and the intention of ministring this oath, is to know therby those Catholickes, & so to punishe them, by imprisonment, or banishment, or by execution of some penalty or forfeiture vpon them for their Religion: First if I take this oath to doe so vniust an Act, the verie taking of the same wicked oath beeing contrarie to Iustice (as the learned Schoolemen tearme it) *Secundum quid periurie in me:* Albeit I haue a purposed minde to present truely the names of al the Catholickes. And the reason why it is thus tearmed periury, is for that the oath beeing taken to doe an Act against Iustice is applied vnto an euill matter,

which

Indic. 11.
vers. 30.
Math. 14. 7.
9.
Act. 23. 12.
Concil. iller-
den. Can. 7.
Concl. To-
letanum. 8.
Can. 2.
S. Ambros.
lib. 1. de
officiis.
Vide Sum-
mam. S. Tho-
me. 2. 2.
quest. 89.
artic. 7. &
quest. 98.
art. 2. in re-
sponsione ad
primum ar-
gumentum.
Quod ille
qui iurat se
facturum ali-
quid illicitū,
iurando in-
currit periur-
iū, propter
defectum ius-
titie: sed si
non impleat
quod iura-
uit, in hoc
periuriū non
incurrit: quia
hoc non erat
tale quid,
quod sub in-
iuramento ca-

which I am bound by the Lawe of Charity vnder paine of incurring a deadly sinne vtterly to detest, withstand, and falsifie. And therefore, sith by the Lawe of Charity I am bound to doe contrary to my saide oath, and in no wise to performe it, but to make it a false oath, it is all one, as if I had iworne falsly: I meane heereby, it is as heinous a deadlie sinne, as if I had sworne with a mind not purposing to performe my oath.

Secondly, I am not bound to performe that vniust oath, but I am bound to breake it: sith by performing that vniust oath I should also committe another deadly sin, by beeing an occasion and meane that Catholikes should be vniustly punished by heretickes: which is against Charity.

Thirdly I am not bound to performe that vniust oath: because I should thereby shewe my selfe to be a fauorer and aider of heretickes, in furthering of their heresies.

Let him in like manner accuse himselfe, of the oaths of cursing, & banning, (which are verie common:) As, a vengeance take me, or such a kinde of death chaunce vnto me: of these must he accuse himselfe, if he be faultie therein.

If he be accustomed to sweare oftentimes: the which is a verie perillous thing, by reason of the great danger wherein he liueth to sweare sometimes falslie.

If he haue omitted to rebuke or correct his Children, or seruants, when he vnderstood that they were accustomed to sweare, or to lie.

dere posset.
Et Siluester.
Tit. de iuramento quarto. Numer. 1.
Quod iurans de mortali, peccat mortaliter, iurando, & seruando. Et vide Summulam Caietani, de peccatis. Tit. periurium.
Et Soto, de iustitia, & iure: lib. 2. qu. 4. artic. 3. Et Naua, in Manuali confessoriorum, Cap. 12. Na. 3.

If

If he were the cause that others should sweare falslie, (*as in suborning false witnesses, or any of the Iurie to giue a false verdict:*) or that an other should not fulfill the lawfull oath which he hath sworne.

Note, that in this our wicked age generallie throughout England, and especially among Freeholders, that be empaneled vpon enquestes, periurie is accounted a light offence, and is commonly required by one friend of another in Iutes of Law. wheras *S. Thomas*, & this godly author *F. L. de Granada*, and other learned Diuines doe affirme, that if we haue regard only to the kinde of the sinne of periurie, and to the object of it, it is a more grievous deadly sinne than murder. Because the sinne of murder is directed against men, but the sinne of periurie is directed against Almighty God, whome the periured person calleth to be a witnesse of his falshood. In consideration whereof, the holy auncient Pope *Eutychianus* required, that the very same penance should be enioyned for periurie, as was for wilfull murder. And withall, that vice of periurie was accounted so horrible, and so greatlie detested by all our Auncient holy christian forefathers, that in an Auncient Councell it was ordained, that who so solicited any other to giue false witnesse, or to be periured, should neuer be afterwarde admitted to communicate, and receiue the most blessed sacrament of the Aultar, vntill the very ende of his life. And *Saint Chrysostome* was so careful that none of his flock should fall into periury, that he vsed to expell all such out of his Church, and to forbid them all communicating therein, as vsed to sweare vpon light occasions. And would to God, that all Catholicke Bishops and Pastours

would

Lodouicus
Granatenfis
in 3. Concio
ne de penite
tia. S. Thom.
Quodlibet.
1. quest. 9.
artic. 18. So
to, de Iustiti
a, & iure. lib.
8. que. 2. art.
3. in 4. con
clusionem. Sil
vester. Tit.
Periurium.
num. 2.

Concil. Ma
risco. can. 2.

S. Chri
st. Homil.
9. in acta.

would followe his Godlie example, and then would there not bee so much swearing and forswearing by euery lewd fellow, as we see so vniuersallie vsed in this our corrupt time. And moreouer note, that (as *S. Thomas* affirmeth) the periured person doth thereby giue to vnderstand, either that almighty God will be a witnes of lyes, and falshood, or that Almighty God knoweth not the truth, & therefore periurie is a great irreuerence, and contempt of Almighty God, and contrarie to the vertue of Religion, whole office is to giue reuerence vnto him. See against periurie, and the wicked custome of swearing. *Exod.* 20. verse. 7. *Leuit.* 19. 12. *Deuter.* 5. 11. 2. *Reg.* 21. 1. *Psal.* 14. 4. *Psal.* 23. 4. *Sapien.* 14. 25. *Ecclesia.* 23. 9. & 12. *Ieremie.* 7. 9. *Zachar.* 5. 3. *Zachar.* 8. 17. *Malach.* 3. 5. *Mat.* 5. 33. 34. 1. *Timoth.* 1. 10. *Iac.* 5. 12.

As touching vowes, if he haue broken any vow.

And note that in this corrupt age manie dissolute Priestes, Monkes, Friers, and Nunnes, haue most horribly broken their vowes by perswasion of Heretickes, in cloking their sacrilegious adulterie, & incest, with the holy name of mariage: whereas they had vowed before freely, and voluntarily, vnto Almighty God perpetuall Chastitie during their liues, and had married themselues vnto our Sauiour Christ by that solemne vow: by reason of which mariage they are as well barred from all other mariage, as hee that is alreadie married to one wife, which can not ioyne in mariage during her life with an other.

And in case the holy auncient Ecclesiastical Ordinances might haue bin executed in this our corrupt time, that were made for due obseruation of perpetuall continencie in all the Cleargie, to the intent they should (as good Spirituall Pastours

ought

Summa. S. Thom. 2. 2. quest. 98. artic. 2. Sebastianus Medicus. in Summa peccatorum part. 1. que. 31. Tit. periurium.

Of vowes.

Deuter. 23. vers. 21. 22. & 23. *Psal.* 75. 12. *Ecclesia.* 5. vers. 3. & 4. *Sap.* 8. 21. *Mat.* 19. 12. *Luc.* 11. vers. 9. 10. *Iohn.* 16. 23. *1. Cor.* 7. vers. 7. 32. 33. 34. 37. 38. & 40. *1. Cor.* 10. & 13.

2Cor. 3.

ver. 5. & 6

Phili. 2. 13.

Phili. 4. 13.

1. Timoth.

5. & 12.

Concil. To-

let. 3. can. 5.

Concil. His-

palense.

Can. 3.

Concil. To-

let. 9. cau.

10.

ought to doe) giue holy example to al their flocke, of mortefying the lustes of their fleshe, and contemning the transitorie earthly riches of this world, & so attend wholly to the seruice of God, by employing their whole mindes, studie, trauell, & time, in continuall Praier, Meditation, Contemplation, Fasting, Watching, Preaching, Ministring the holie sacraments, & in other holy spiritual exercises, without any hinderance therin by the common worldly impediments of Wife, Children, Midwives, Nurces, Cradelles, Wenches, and so manifolde other worldly appurtenances as be incidently required for the continuall carefull maintenance, and prouision of them, (not conuenient, nor seemlie for Spirituall Pastours,) I am fully perswaded, that our dissolute licentious Bishops and Priests, should not so easily haue beguiled Women to marry with the, contrary to the Lawes of the Church, as they haue donne. For so much as all such Women were accounted by our auncient Holy Christians Forefathers so vile, and infamous, that it was ordained in diuers auncient *Holy Councils*, that they shoulde be solde for *Bondslaves*, and that the price gotten for the shuld be bestowed vpon the poore. And by another *Holy Council* it was also ordained, that their children should neuer inherit any thing that appertained to their parentes, but remaine *Bondslaves* for euer vnto the same Church, where the Priest their lewd Father committed that scandalous ignominy.

If he haue deferred the fulfilling of his vowe any long time.

If he haue vowed to doe any wicked act or not to doe anie good deed: neither of these two wicked voves doe bind vs to the performance of them.

Let him also consider well, if his vow be such as may lawfully be chaunged, that it be done with great prudencie: taking aduise therein of his ghostly Father: and that it be chaunged into some other thing, which is at the least as great as the former, or rather greater: for otherwise the changing of it were not well done, when it may be done in this manner.

THE III. COMMANDEMENT.

Thou shalt keepe Holy the Saboath day.

IF HE haue not kept the Sondaies, and Holie-daies, but haue done, or commanded to be done any seruile worke vpon the same dayes, vnlesse it were some little thing.

If hee haue omitted to heare Masse throughout vpon euerie Sondaie, & Holiedaie, being not letted by any lawfull cause: *it is a deadly sinne.*

If he haue not bin at the time of Masse, & other diuine Catholick Seruice, & in Holie places, with such deuotion, and reuerence, as he ought to haue bene. Or if he haue bene there talking, gasing, or laughing: which was otherwise than became him.

*Euerie
Christian
is bound to
heare Masse
euerie Son-
daie, & Ho-
liedaie in
the yeare.*

If

If hee haue not prouided that his Children and seruants should heare Masse vpon euery Sondaie, and Holie daie.

If he haue spent all the whole Sondaie or Holie daie, in pastimes, gaming, & vanities.

Note, that it is very lamentable to consider the corrupt manner that most Christians doe vse in this wicked age in sanctifying the holy Festiuall dayes: for whereas they be instituted by Almighty God to this end, not so much that men should sanctifie the Festiuall dayes, as that they themselues should be sanctified vpon these holy dayes, they be so farre off from procuring sanctification vpon these holie dayes, that ordinarily they are worse occupied vpon holy daies, than in other common worke daies; consuming most part of the holy daies in playing at dice, tables, cardes, bowles, &c. and so doe offend Almighty God more vpon holy dayes, than vpon other dayes.

If he haue bin negligent in hearing of sermons: *The Author meaneth such sermons as are preached by Catholickes, and not by Schismaticks or Heretickes.*

If being excommunicated he haue bin present at Catholike diuine seruice, or haue receaued any sacrament during that time.

THE IIII. COMMANDEMENT.

i.

Thou shalt honour thy Father and thy Mother.

IN this Commandement is treated: first, of the dutie, care, and diligence, which Children

Children ought to vse towardes their Parents, and Parents towards their Children.

Secondly, of the dutie, which seruantes doe owe to their Maisters, & Maisters towardes their seruants.

Thirdly, of the charge, which Prelates & Pastors ought to haue ouer their flock, and parish: and of the dutie which the parishners do owe to their prelates, & pastours.

Fourthly, of the dutie of the wife towards her Husbände: and of the Husband towards his wife.

Fiftlie, of the Sonnes in law towardes their Fathers in law: and of the Fathers in law towardes thier sonns in law. For al this runneth (as it were) by one rule. And here likewise the penitent must examine himself, how he hath behaued himself towards his Elders, and Benefactors.

*Of the dutie
of children.*

Now according hereunto, let the Sonne first examine himself: If he haue despised, or not honoured, or haue spoken anie euill wordes by his Father, or Mother.

If hee haue disobeyed them in matters that were iust.

But note, that I am not bound to obey my Parents, or Superiours, when they commaund to doe any thing that is vniust, and vngodlie: as to goe to any schismatical seruice, &c. because I ought chiefly to obey almighty God, and his Lawes & Commandements.

*Act. 5.
ver. 29.*

If

If he haue not succoured his Parents, in their necessitie.

If he haue bene ashamed of his parents, by reason of the basenes of their familie, or poore estate.

If he haue not performed the last wil, & Testament of his Father and Mother.

If he haue wished their deaths, to enioy either their lands, or goods.

Likewise, let the Parents consider: If they haue bene carefull ouer their chidre to wit, whether they haue taught the Catholick praiers, and instructed them in the Catholick doctrine. *And especiallie to knowe the Apostles Creed: the tenne Commaundements: our Lords praier: & the Salutatiō of the most blessed Virgin: and whether they haue vsed such diligence and carefull circumspection as they ought to preserue them in this wicked corrupt time from all infection of schisme, and Heresie.*

If they haue reprehended, and chastised them whē they did such things as they ought not to haue done: or whē they haue kepte vnthrifitie and lewd companie.

If they haue kept them occupied in some kind of exercise, to the end, they should not become idle loyterers, and vagabonds.

If they haue brought them vp with ouermuch delicacie, and pleasure, suffering

them

Of the duty
of Parents.

them to haue their owne willes, & to fulfill all their appetites.

In like manner the Maisters must obserue the same towardes their seruants, & al others that be vnder their gouernment: especiallie in vsing great diligence, & carefull circumpection, to prelerue them from al infection of Schisme and Heresie, & to haue them instructed in al necessarie Catholicke doctrine.

Let them consider also: if they haue provided competentlie for al things necessarie for them.

If they haue bene carefull to see them cured of their diseases, and haue caused them in their sicknesse to receaue the holie Sacraments.

If they haue suffered them to vse the companie of dishonest men, or women: or to liue in any other deadlie sin, being able otherwise to haue remedied it.

As touching Godfathers, and Godmothers, it is diligently to be noted, that according to the iudgement of diuers Councils, and of S. *Augustine*, & S. *Thomas*, that who so is Godfather, or Godmother vnto any in Baptisme, taketh vpon them the office of an instructor, that is to instruct their Godchildren in necessarie doctrine of the Catholicke religion. And therefore they be bound to haue a care of their instruction therein, especially if necessitie doe vrge it: As it doth in time and place, where the childe baptised is brought vp among Heretikes, or Schismatickes: but where the Children be brought vp

*Of the dutie
of Maisters
towardes
their ser-
uantes.*

*Of Godfa-
thers, and
Godmo-
thers.*

*Council. Arc-
latens. sub
Carolo Mag-
no. Can. 19.
Council.
Magunt.
sub Carolo
Magno.
Can. 47.
Council,*

Collinien.
cap. 4.
S. Aug. in
quodam ser.
Pasch.
Summa S.
Thom. 3.
part. quæst.
67. artic. 8.

among Catholickes, then may the Godfathers and Godmothers be wel excused of this care, presuming that their Godchildren are then diligently instructed by their christian Catholike Parents. Howbeit, in case at any time they perceiue the contrary, & that their Godchildren doe want a good Catholicke instructor, thā are they bound to their power to take care, and to provide for the saluation of their spirituall children: for they must remember that they be spirituall Parents vnto their Godchildren, and are bound as suerties for thē in their Baptisme, that they shalbe wel instructed in al necessary doctrine of the Catholicke religion. Many Godfathers, and Godmothers be verie negligent in performing their bounden dutie herein, especially in such places as are infected with Schisme and Heresie, and therefore Preachers, and Ghostly Fathers, ought to admonish them thereof.

Of Gardi-
ans.
Of Wardes.

As touching *Gardians of Wardes, &c.* it is to be noted, that who so compelleth any of his children or Wardes to marrie with another person against their owne free will committeth a deadly sinne. S. Antoninus. part. 3. Tit. 3. Cap. 4. §. 5. & Nauarr. in *Manuali Confessariorum*. cap. 25. Num. 8.

Conc. Trid.
Sessi. 24. de
refor. matri-
monii. cap. 9.
Sebast. Med.
in Summ.
peccat. par. 2.
p. 133.
& 300.
Nauarr.
Manuali
Conf. cap.
27. num. 150

And note likewise very diligently, that by the Holie Generall Councell of Trent, all such persons are Excommunicated *ipso facto*, as doe vse any manner of compulsion vnto anie vnder their gouernment, (as to their Wardes, or any other,) eyther by threatning, or by exacting anie manner of penaltie, or by any other meanes, directlie, or indirectly, vwhereby to compell them to marrie vvith some certaine person, whome they prescribe vnto them. For such couetous Gardians, &c. doe violate and infringe the free libertie that ought to be in the Holie Sacrament of *Matrimonie*, and doe moste

horrible abuse it for their owne priuate luere, and, commoditie, to the vtter vndooing of their Wardes and of them that be married in such forcible manner vnto them: whereof there be very many lamentable experiences in euery sheire of England.

Betweene Stepfathers, or Stepmothers, and Sonnes in law, or Daughters in law, let them consider, if there haue beene betweene any of them any malice, enuie, or euill wordes: or if they haue desired one anothers death, to haue their goods or lands.

Betweene married folke, let the Husband consider, if he haue euill treated his wife, by word or deed, and if he haue provided her of all necessaries.

Likewise the wife, if shee haue misused her Husband, by disobeying him, or by giuing him any occasion to breake his patience, and to bee moued to Anger. *Howbeit in case the Husband commaund his wife to goe to any Hereticall seruice, or to commit any other deadly sin, she ought not to obey him therein.*

If she haue bin iealous ouer him without any iust cause. The subiect must consider, if he haue disobeyed his Magistratess or any of their lawes and Commaundements, being not repugnant vnto any of the commandments of God or of his Catholicke Church.

If he haue despised the Magistrates in his heart.

The Husband.

The Wife.

Of the obedience of subiects. Acts. 5. vers 29.

If he haue murmured or complained of them. If he haue iudged rashly of their do-
 inges to some euill purpose, by saying that
 they did their things vpo passiōs, or sought
 their owne lucre, and game, or some other
 worldly respect.

If he haue dishonoured either by word
 or deed, such persons as are placed in go-
 uernment, and office.

If he haue contemned, or not vsed due
 reuerence vnto aged persons: & if he haue
 mocked, and iested at them.

If he haue bene ingratul vnto his Bene-
 factors, by forgetting their benefits: or
 (which is worse) if he haue rendered vnto
 them euell for good.

THE V. COMMANDEMENT.

Thou shalt not kill.

*Of spiritu-
 all murder.*

AS touching the Soule: let him first ex-
 amine himselfe, if he haue spiritually
 slaine his neighbour, by perswading him
 to Schisme or Herisie, or by prouoking
 him, or giuing him anie counsaile, or oc-
 casion, to sinne deadlie: which is a sinne of
 Scandall, or offence.

If he haue accompanied him, or fauou-
 red him, or helped him in doing anie wic-
 ked act.

As

*Of bodilie
murder.*

As touching the bodie: if he haue killed, or procured, or desired the death of his neighbour: and if he haue praied vnto God that he might die.

If he haue borne anie deliberate purposed hatred against any man, hauing a desire to be reuenged of him: and how long time he hath continued in this malicious mind.

If he haue refused to speake to any person, to whome he was wont to speake, and hath thereby giuen Scandal, or offence to his neighbour.

If he haue bin any occasion of factions, or haue fauored them.

If he haue threatned any with euil speeches, not being vnder his gouernment.

If he haue forgiuen such persons (at least wise in the Court of Conscience,) as haue humbly desired pardon of him.

If hauing offended others by word, or deed, he haue desired forgiuenes of them, either by himselfe, or by some other: And if he haue made sufficiēt amendes for such iniuries, and offences, as he hath done vnto them.

Howbeit note, that if I haue borne hatred secretly in my minde against another, and haue not made any show thereof by any outward signe, in this case I need not to aske forgiuenesse of him, &

Ludouicus.
Granatenus,
in concione.
de peni-
tentia, in 5.
precept. de-
calogi. pag.
71.

it is better to conceale it from him, least by disco-
uering it vnto him, he be mooued thereby to con-
ceiue the worse of me, and to suspect at an other
time that I doe secretly beare the like hatred to-
wardes him.

THE VI. COMMANDEMENT.

Thou shalt not commit Fornication.

Albeit that in all finnes offence may
be committed by Thought, Worde,
or Deede, yet in this sinne of the fleshie, it
doth more vsually happen than in any o-
ther. And in what manner soeuer of these
three kindes he shall offend, the quality &
circumstance of the person with whom he
offended ought to be expressed. (As whe-
ther it were with a Virgin, or a single loose
Woman: or with another mans Wife: or
with his neere Kinse-Woman, &c.) ac-
cording as we haue before declared.

Now according vnto this order: First as
concerning *Thoughts*, let him confesse, If he
haue bin negligent in resisting forthwith
his dishonest thoughts.

If he haue consented vnto his dishonest
thoughtes, desiring to put them in execu-
tion, in case he had opportunitie therunto.

How we
may sin by
thought.

If

If he haue continued any time in taking a lingering delight in his dishonest thoughts being well aduised what he did.

As concerning words: If he haue spoken any filthie & dishonest words, taking pleasure and delight in such kinde of talke.

*Of dishonest
Words.*

If he haue solicited others vnto sinne, either by wordes, or letters, or by meanes of some third person.

As concerning Deedes, and Actes: If hee haue offended in this sinne of the flesh by the actuall doing of the acte indeede.

Of Deedes.

If he haue sinned by kissing wantonly, or by dishonest touching, either of himselfe, or of any other person.

If he haue willingly procured any pollution. And if the pollution happened vnto him in his sleepe, then the iudgement thereof (to wit, when it is a sinne) must be according to the cause that went before, & according to the griefe, or pleasure, which he had after the same.

Of Pollution.

If he, or shee haue donne any thing to prouoke others vnto sinne: as by tricking and trimming themselues wantonly in apparell, by painting their faces, by ietting vp and downe in open places, or by gazing in the streetes, or at windowes, to allure others to beholde them.

If he haue solicited to violate the chastitie of others, by giftes, or by promises, true, or false, or by any other meanes.

If he haue not shunned and avoided the occasions of this sinne of the flesh: as dangerous companie, and conuersation, and dwelling together within one house: which is the greatest of al other occasions.

If he haue read any dishonest bookes, that might prouoke him to this sin of the flesh.

If he haue not armed himself with Fasting, praier, going to Confession, & receiuing the most Blessed Sacrament of the Aultar, and with other spiritual remedies, when he perceaued himselfe verie much tempted with this sinne of the flesh.

*If Married
folke.*

Let married folke also Confesse, if they haue not paied the one to the other the debt of matrimoniall Iustice.

If they haue sought by any meanes to hinder the fruite of generation.

If they haue kept the order, & naturall vse, in the act of Matrimonie

If they haue procured any pollution otherwise out of the naturall vse.

If he haue had any carnall knowledge with his wifes kinswoman within degrees prohibited: which is an impediment, that

letteth

letteth the Matrimony, if it happened before the Mariage. But in case it were afterwards, then he cannot require the debt of Matrimonie, without dispensation of his Prelate.

THE VII. COMMAVNDEMENT.

Thou shalt not steale.

IF he haue taken any thing appertaining vnto others, either by deceit, violence, vsurie, or Simonie, &c.

If he haue withholden other folks goods or landes, against the wil of the owners, & hath not made restitution of the same. And it is not sufficient to haue a mind to make restitution in time to come, but he must restore out of hand with effect: yea, though he shalbe constrained by reason of the restitution to diminish and abate his countenance, and state: And this must be done out of hand especiallie when the right owner himselfe is in necessitie thereof.

*Restitution
must be
made out of
hand.*

If he haue deteined the wages, which was due vnto his seruants, workfolkes, or other hired persons, against their wills.

If he haue not made restitution of such things as he hath found, or of such things as came to his hands without knowledge of the owner.

*Leuitic. 19
vers. 13.*

If

If in buying or selling he haue wrought any subtiltie or deceit, eyther in the wares, or in the prices, or els in the weight, or measure.

If he haue bought any thing of such as could not sell it, as of Bondmen, Infants, &c.

Also if he haue taken of them any thing of gift, which they could not giue.

*Selling of
wares vpon
credit aboue
the iust
price.*

If in respect only of selling vpon credit he haue sold his wares aboue the iust price, hauing none other lawfull cause to mooue him to doe it, which must be referred to the iudgement of his discret Ghostly Father.

If he haue occupied together in societie with others as partaker both of losse, and and gaine, reseruing not withstanding his principall stocke to be saued wholly & securely vnto himselfe.

As touching Hunting &c. it is to be noted, that who so entreth into another mans priuiledged Parke or Warren, and killeth therein, and taketh away from thence any Decree, or Conies, against the will of the owner, committeth a kinde of thefte, and is bound to restitution. And the like is of taking away of Doves out of another mans Doue-house, and of Fishe out of another mans

Fishe-pond, &c. in case it be done against the will of the owners.

AND NOTE also, that who so layeth artificially any corne, or seedes, or other meates in his doue-house, or doe vse any other arte, with an intent to allure thither the Doves out of other mens Dove-houses, and to cause them to frequent his Dove-house, it is also a kinde of thefte, and he is bound to restitution,

If in gaming he haue vsed deceit, & gained thereby.

Of gaming

If hee haue plaied for more than was convenient for his estate.

If he haue plaied with his inferiours for greater summes of monie than they vvere able to play for.

If in gaming he haue sworne, quarrelled, or fought vvith others, or haue giuen anie reprochfull or euill language.

If he be an Officer, let him Confesse if he haue not exercised his office diligently, & faithfully, for which he receaueth fee, or wages, whether he be a Labourer, Butler, Cooke, Ouerseer, or Steward, &c. forso-much as euery one of these is bound to susteine such losses as shall happen in his office through his negligence.

Of Officers

If he haue the appointing or distribution

of

of publike Offices, or Benefices, or of anie other thing, let him Confesse, if hee haue had any respect of persons, by giuing them for worldlie respects, & not according as the lawes of distributiue iustice do require.

If at his suite, or request any Office, or Benefice, haue beene bestowed vpon anie person that was vnworthie of the same.

If hee haue not truely paid his Tithes vnto the Church.

And note diligentlie here these terrible wordes of an auncient Councell against such as will not pay duely their Tithes vnto their Catholicke Pastours, and Curates. *Timendum est, vt quisquis Deo debitum suum abstrahit, ne forte Deus per peccatum suum auferat ei necessaria.* That is to say: It is to be feared, that who so withholdeth from God his due, least perhaps God will for his sinne, take from him those verie thinges that be necessarie vnto him. And by an other more auncient Councell it was ordeined: that who so obstinatelie refuseth to pay his Tithes to the Church should be separated for euer from the members of the Church. And in like manner it is ordeined by the late Holy Generall Councell of Trent: that who so withholdeth or hindreth the payment of Tythes, should be excommunicated, & not be absolved of that sinne, vntill he make full restitution.

And note, that euen in this our present corrupt time with Schisme, and Heresies, all Catholickes want not good meanes to pay their Tithes duely vnto God, being such a number of poore Catholicke Priestes now in a manner in extreame necessitie, both at home, and abroad, without any manner of maintenance of the landes or liuinges of the Church,

of Tithes.

Concil. Ma-
unt. Can.
8 de deci
his. Concill.
atisconem:
cundum
an. 5. Con-
1. Trident.
ess. cap. 12.
e. Refor-
atione. Na-
rr. in Ma-
iali Confes-
sionum.
p. 21. au-
er. 32.

Church, which were ordeined, not for any Calu-
nisticall Ministers, but for the prouision of Catho-
licke Bishops, and Priests, to whom in case they doe
now pay their Tithes, doubtlesse Almighty God
will not only accept it, but aboundantly reward it,
with inestimable graces and blessings both to them,
and their posterity. And as for such couetous per-
sons, as haue no due consideration of the present
most lamentable extreame case, and necessitie, of
poore Catholicke Priestes, I meruaile that they
can haue any manner of hope to finde any mercie
at Gods hand at the dreadfull houre of their death:
sith he promisseth his mercy in his holy Scriptures
only vnto such as be mercifull vnto others, saying.
Blessed are the mercifull, for they shall obtaine mercy:
And in another place. *Amen. I say vnto you, as long
as you did it not to one of these lesser, neyther did you it
to me.* And in S. Luke he saith also: *With the same
measure that you doe meate, it shall be measured vnto
you againe.* And see also. Mat. 18. ver. 23. Deuter. 5.
ver. 10. Deuter. 7. ver. 9. Tob. 4. ver. 7. & 12. Eccle.
4. ver. 10. 11. Prouerbs. 11. ver. 23. Prouerbs. 19.
verle. 17.

Math. 5.
vers. 7.
Math. 25
45. Luke. 6
38.

THE VIII. COMMANDEMENT.

Thou shalt not beare false witnes

THIS Commaundement conteineth
two great braunches. In the one are
the sins which are comitted in iudgments
by the Iudges, Counsaillours, Attourneis,
Proctors, Witnesses, Iurors in enquestes,
and by the plaintiffe and defendant. And

in the other branch are contained slaunders, detractions, grudgings, mockeries, rash Iudgements, suspitions, lies, and flatteries.

As touching the first part, let the penitent cōsider, if he be a Iudge, Counsaillour, Attourney, Proctour, wiernes, or a Iuror in enquests, and according thereunto let him accuse himselfe of such thinges, as apperteine vnto his office.

As cōcerning the second branch, let him first of all consider, if he haue borne anie false witnes.

Let a woman also confesse, if she being moued with ielosie, or anger, haue spoken any vnsemelie words against an other woman, by saying, that she is an harlot, bawd, witch, or theefe, when she wanteth some things takē out of her house: for this is likewise a false witnes, when such words are rashly vttered, hauing no sure foundation.

If he or she haue spoken euil of any of their neighbours of euil will, & with an intent to doe them thereby any hurt, or displeasure: which is commonly called detraction.

Note, that he that hath defamed an other by any false report is bound to restore his fame againe vnto him: by saying vnto them, to whome he made

that

f detractions

*to, de iusti-
& iure. li.
quest. 6.
c. 3. Ma-*

that false report, that he reported vnto him. And if need require, he ought to sweare, yea, & bring witnes, wherby to diswade the from concealing euil of the party, who he had falsly defamed.

If he haue vttered any grieuous and secret fault of his neighbour, whereby he is defamed: yea, though he spake it not with anie intent to do him any hurt. And albeit that the secret fault which he published of his neighbour were true, yet is he bound to restore vnto him his good name again, which he hath taken away by his vncharitable discovering it to an other.

But note, that in restoring to him his good name againe, he may not say, that he spake falsly of him, when the secret fault was true: but that hee spake euil of him: & let him commend him for some vertues that be in him, & talk no more of his secret fault.

Moreouer note, that although the detractor do repent him of his detraction neuer so much, & punish himselfe for the same with neuer so great Fastings, and other austere penances yet vnlesse he doe his endeouour to restore to the partie whome he hath defamed his good name and fame againe, and withall make him sufficient recompence for the damages, and losses, he hath thereby sustiened, or at least wile content him therein, in case the detractor be able to restore & recompence the same, he shal neuer obtaine Pardon of Almighty God of his sin of detraction.

The due consideration whereof is able to make

euery

nuali. Nauar.
cap. 18. nu-
mer. 44. &
45.

we may not
discouer to o-
thers any se-
cret fault of
our neigh-
bour though
it be true be-
cause his
good name
and fame is
thereby hurt
vnles Wedis-
couer it of
charitie
to such as
may correct
him. or els do
it by due or-
der of lawe.

Note, that
a detractor
is as well
bound to
make restitu-
tion, as a
theefe.

S. Chrysostome.

Ludouicus
Granarenfis
in 2. Tom.
concionum:
dominic. 3.
in quad.
concio. 3. pa.
418. 422.
423.

euena stonie heart to burst out in teares, especially if a mā haue any taste or feeling in spiritual things, to consider, how this pestilent vice of detraction is so generall among all states in the world: insomuch that (as S. Chrysostome saith) ye shall rarely finde eyther Layman or Monke wholly free from this vice. And whereas commonly at euery table, and in euery company, little other talke is heard, but backbiting, and lewde reporting of other mens and womens faults, yet it is a wonder to heare of any restitution made by any detractor vnto any person of their good name and fame againe: wherefore this godly learned Author F. Lewis de Granada lamenteth verie grieuously in one of his Latine Sermons with the consideration thereof: And affirmeth that he feareth that the greatest number of men & women are damned euerlastingly in hell fire for this sinne of detraction, though they had no other deadlie sinnes besides. And therefore I wish, that the Preachers and Ghostlie Fathers would zealouslie endeouour to perswade all persons to detest and eschew this foule vice of detractiō, especially sithence the infection thereof is so common, & so tew make any conscience of defaming their neighbours, and in a manner none at all of restoring afterwarde vnto them their good name and fame againe.

If hee haue hearkened willinglie vnto such persons as haue made any slanderous reports of their neighbours, or haue provoked them thereunto, or maintained the therein.

S. Bernard li.
2. de Consideratione.

And note that S. Bernard saith, that to defame, or to give eare to another whilcs hee defameth his neighbour, whether of the two is more damnable, hee cannot easilie

affirme.

affirme. Wherefore when any defameth his neighbour by any euill report, all that heare the backebiter shall doe well to giue apparant signification, either by words, or signes, or at least wise, by holding downe their heads, and by their sad countenances, that they doe greatly mislike with such lewde backebiting talke. And let them ende uour to interrupt or stay the backebiter at the first entry into his backebiting if they can, and to talke of some other new matter. Otherwise, in case they giue any willing eare to the detraction, the hearers seeme to consent to the detractor, & are thereby made partakers of his sinne.

And in regard of these inconueniencies, it is also to be noted, that (as the Holy Father *Cassianus* reporteth) the auncient Religious Monkes of Capadocia deuised the reading of Holie bookes at the time of their refection, not so much for the profit that commeth then by the reading, as for the eschewing of idle talke, which commonly is more rife at that time, than at any other time. And for the same respect the auncient holy learned Doctor *S. Augustine* prescribeth in his rule to his Monkes, that they should giue good eare vnto the reading of some holy booke so long as they did sit at their refection, vntill they rose vp from thence, and that during all that time they should make no noise, nor haue any talke one with another: the which godlie rule is at this day duely obserued in all Religious Monasteries. And in like manner the auncient Holie Councils of Toledo, and Maguntia ordeined, that Priestes should euer haue reading of the holy Scriptures at their tables. And would to God, that Bishops who ought to be a spectacle of obseruing holy Discipline to all the Priestes, and laytie, would not forget their dutie herein: sith the Holie

*Rom. 1.
verse 32.*

*Cassianus
Lib. 4.
cap. 7.*

*Conc. Tolet.
3. can. 7.
Conc. Magunt.
Can. 9.*

Con. Remēs.
Can. 17.

Pope Eusebius, and the auncient Holie Council of Reimes haue so speciallic charged them in this behalfe.

If he haue reported such euill speaches again as he hath heard but lightlie & vauilie reported of others.

If he haue defended the good name & fame of his neighbour, being flaundered by others, when he knew him indeed to be innocent.

Psal. 81.
vers. 4.
Pro. 24. 11.
Summ. S.
Thome 2. r.
quest. 70.
art. 1 & nota
Caietanum
in suis Com-
mentariis.

Note, that if a witnesse may with his testimony deliuer one from an vniust death, or from any infamie, or other great damage, he is bound to giue his testimonie therein, though he be not commaunded by a Iudge to do it. For albeit none is bound to offer him selfe to giue testimony for the condemnation of any person, (vnlesse it be in the crimes of Heresy and Treason) yet is he bound to offer himselfe to giue testimonie for the absolving, and discharging of an other that is falsely accused, and in daunger to be vniustlie condemned, for want of some testimonie to discover the truth: or at leastwise he is bound to endeuour what he can that the truth of the matter may be signified to such as may helpe to discharge the Innocent from the false accusation.

If he haue murmured, or grudged, at other mens liues.

If he haue mocked or scoffed, at the natural morall defects of his neighbours.

If.

If he haue iudged rashlie of the sayings and doings of his neighbours, taking that in euill part, which he might haue taken in goood part: and (which is worse) if he haue reported vnto others such things for certaine as he rashlie iudged in his hart.

*Of rashe
iudgment.*

If he haue bene suspitious, taking occasion of euerie light cause to suspect the worse of others.

Of suspitiō.

If he haue sowed discord, & debate, betwene his neighbours, making the one angrie with the other, and vitering vnto the one the faults of the other, wherevpō doth commonlie arise great dissention, hatred, and mischeife.

*Of making
debate. Le-
uitic. 19.
ver. 16.
Prou. 6. 19.*

If he haue told any lie, either to the prejudice or profit of his neighbour, or in any other respect.

Of lying.

If he haue obtained any thing by false information, which he could neuer haue obtained in case he had disclosed the truth.

If he haue reuealed any secrets to others which were giuen him in charge not to reueale.

If he haue opened other mens letters without their consent.

The ninth and tenth commaundements are comprehended in the sixth, & seuenth, which are declared here before.

Of the seauen deadly sinnes.

I. OF PRIDE.

*What Pride
is.**Summa 5.**Thom. 22.**qu. 162.**artic. 1.**Of vaine
glory.*

PRide is an inordinate appetite or desire of a mans own proper excellencie. Out of this sinne many other sins do proceede.

Among which, the chiefeſt are vaine glorie, ambition, presumption, vaunting, and hypocrisie. Now according hereunto a man may accuse himſelfe of euerie one of theſe kinds in manner and forme following.

As touching vaine glorie: let him conſider wel of himſelfe, if he haue bin vaine glorious in naughty matters: as for that he hath bene reuenged, or hath beaten, or diſhored others. &c.

If he haue taken any glorie in thinges that are vaine, and vnworthy of glorie: as of bewtie in the face, comlineſſe of body, behauiour of his perſon, great retinewe of ſeruants, riches, great poſſeſſions, ſtatelie howſes, kinred, or of ſuch other like matters which are of litle accompt.

If he haue gloried vainly in thinges that are good, and are worthie of glorie: As of vertue knowledge, & wiſdome. The glorie whereof he ought to haue giuen to Almighty God

If

If he haue gloried in flatterie, or in worldly praises, taking ouer much contentation, and delight therein, and not giuing the glorie of all to Almighty God.

As touching *Ambition*: let him consider if he haue bin Ambitious, or haue greedily desired or gaped after honor, promotiō, & glorie: or haue done such things to attaine vnto the same, as he ought not to haue done.

Of Ambition.

If he haue bene so timorous of worldly shame, or infamie, or of the euill will and displeasure of others, that to auoid these inconueniences he hath done such things as he ought not to haue done, or left such things vndone as he ought to haue done.

Of feare of persecution for Religion

If for feare of euill speeches he haue omitted to do any good thing: as to confesse his sinnes: to heare Masse: to receaue the most blessed Sacrament; to come vnto Catholicke Sermons: to succow, defend, and honour Catholicke Preists, and religious persons: and to keepe companie with good and vertuous Catholicks, &c.

As touching *Presumption*: If hee haue presumed vaine lie of him selfe, and taken that vpon him which he is not, reputing himselfe more vertuous, better learned, and of greater witte, and parentage, than he is indeede.

Of Presumption.

If hee haue presumed much of those giftes, and other thinges which hee hath, and hath not giuen the glorie thereof vnto Almighty God.

If he haue had too great a confidence in his own iudgement, knowledge, or vertue.

If in that respect he would not receaue counsel, correctiō, or chastisemēt of others.

If in the same respect he haue defended his owne manifest faultes, by going about to excuse his sinnes.

If, for that he would not seeme to be overcome, he haue obstinately argued and resisted against that which hee knew to be true and reasonable.

If he haue despised, and contemned others, making little account of them, or speaking wordes in contempt of them.

If vpon this presumptiō he haue iested, and scorned at other mens ignorance and defectes.

Of Hipocrisie.

As concerning *Hipocrisie*: let him consider, if he haue laboured to seeme to be that which he is not, or haue fained himselfe to be more holie than he is indeed, to procure vanelie vnto him selfe the name and estimation of holines amongst men.

Of bragging and boasting.

Concerning *bragging, raunting, & boasting*, let him consider, if hee haue after a vaine

manner

manner vaunted or praised himselfe, or his owne doinges.

If he haue praised himselfe for any sin he hath committed: as for that he hath dishonoured any woman, or done any iniurie vnto others.

If he haue cōmended himself for a thing which he neuer did, (especially being a sin,) that therby he might seeme a valiant and hardie man, or be the more esteemed.

II. OF COVETOUSNES.

LET him consider, if he haue bin couetous, & nigardlie, or if he haue hoorded vp goods together without a reasonable cause.

Of Couetousnes.

If contrariwise he haue bin prodigal, & wasteful.

If hee haue spent more than his abilitie was able to maintaine, whereby hee is fallen into great necessity, & wāteth meanes to prouide thinges necessarie for his wife, children, and seruants.

Of Prodigalitie.

If he haue had a great and inordinate loue towarde money, whereby he hath forgotten almighty God, and such thinges as be requisite for the behoofe of his soule, & hath imployed his whole studie to the increasing of his worldly substance.

If he haue desired another mans death to be his heire, or executor, or to enioy some office, or other cōmodity, after his death.

3. *Of Leacherie:* Of this sinne we haue treated alreadie in the Sixt Commandement.

IIII. OF ANGER.

*Of Anger
towards
himselfe.*

AS touching Anger: Let him consider first, if he haue bin so angrie with himselfe, as to wish or desire his owne death.

If being in any rage or furie, hee haue hurt himselfe.

If in his anger he haue giuen himselfe to the Diuell, or cursed himselfe.

*Of Anger
towards
his neigh-
bour.*

As touching his Neighbour: If he haue bin angrie with his Neighbour, or disdained him without cause.

If he haue spoken any wordes of anger against him, or giuen him discourteous language.

If hee haue reuiled him with iniurious wordes: as calling him theefe, drunkard, or foole, &c. not being his seruant, or bondman. This is a deadly sinne.

If in his choller and anger hee haue vpbraided him with his faults, and offences, which he hath committed, therby to make him ashamed.

If he haue in his anger vttered the same words, or discovered vnto others the same faults in his neighbours absence.

If hee haue cursed or offered vnto the diuel the creatures of God, or wished vengeance vpon them, whether they were his

seruants

seruants or not: though there be some difference betweene the one offence, and the other.

If he haue beene obstinate, chollericke, wayward, or quarrelling: or haue vsed any vnciuile tearmes in his wordes, and reasonings.

If hee haue executed the anger of his minde against any man, by striking him.

V. OF GLUTTONIE.

AS touching gluttonie: let him consider, if he haue broken any of the Fasting dayes prescribed by the Catholicke Church.

If hee haue eaten flesh vppon any daie prohibited without sufficient cause.

If he haue bin occasion that any other hath broken anye Fasting daye, which they were bound to keepe. This also is a deadly sinne.

If he haue eaten so excesssiuely, or such meates, as were hurtfull vnto his health.

If he haue eaten or drunken ouermuch, or oftentimes, or with ouermuch appetite, or gluttonous desire.

If hee haue beene a great louer of such meates as are delicate, and curiously dref-

fed,

fed, and haue bestowed very much there-
vpon.

If hee haue willinglie made himselfe
druncke, or any other, it is a deadlie sinne.

Here let such take heed, as v^e that abhominable
drunken custome of Germany, lately come vp, &
practised now in many places of England, to ca-
rouse & drinke vnmeasurably one to another. The
which beastlie sinne of drunkennesse (being a vo-
luntary madnes,) is also an occasion of many other
deadlie finnes, that doe consequently follow the
same. In consideration whereof, it was ordeined by
an auncient Councell, that who so is oftentimes
drunken & will not amend, after that he is repre-
hended for it, should be excommunicated.

VI. OF ENVIE.

AS touching Enuie: let him consider,
if hee haue with a deliberate aduise
bin griued at the prosperitie of others, or
because others excelled him in any thing.
As if a Courtier should enuie that another
should be in greater credit, or fauour than
he, or be better preferred, or obtaine his
suites with more expedition.

If hee haue reioyced at his Neighbours
hurt, or aduersitie, or to see him fallen from
his wonted credit, and estimation.

If hee haue spoken euill wordes of his
neighbour to discredit his person, or his
good name, & fame, or to aduance himself,

by

Against
drunkennes.
Prouer. 20.
vers. 1. Pron.
31. 4. Eccles.
19. 2. Eccles.
31. 38. Esaie.
5. 11. Osee. 4.
1. Joel 1. 5.
Luc. 21. vers.
14. Rom. 13.
3. 1. Cor. 5.
10. Galath.
3. 21. Ephes.
5. 18. Concl
Augunt. Can
6.

f Enuie.

by disclosing the faults & defects of others

If he haue discovered any secret fault of his neighbour, to the end, that his defects being published his credit might be diminished.

If it hath grieued him, when he heard his neighbour well reported of.

VII. OF SLOTH.

AS touching Slouth: let him consider, if for slouthfulnesse he haue omitted to doe good workes: as to heare Masse, to say his prayers, especially, when of dutie he is bound vnto them.

Of Slouth.

If in his praiers, and other good exercises appertaining vnto the seruice of Almighty god, he hath done the same coldly or faintly, & after a light & negligent sort.

If he haue beene inconstant, giuing ouer such good purposes as he intended to do, and leauing of his deuotions, and other holy Exercises, vpon euery light occasion.

Of Inconstancy.

If he haue deferred the same from day to day.

If he haue slept more than is necessarie.

If he haue spent his time lewdlie in vaine fantasticall and wandring thoughts, in idle talke, and vnfruitfull exercises.

If in his troubles & aduersities he haue taken ouermuch griefe thereof.

If on the contrarie part hee haue waxen

proude

proud, and haughtie aboue measure, with prosperitie, estimation, and good successe, not giuing the glorie therof vnto almighty God.

Of the workes of mercy.

*of spirituall
workes of
mercie.*

AS concerning the *Workes of Mercy*: let him first accuse himselfe, if hee haue beene negligent in the spirituall workes of mercie: especially if hee haue omitted to counsaile, aduise, or reprehend such persons, as hee might haue holpen by some of these meanes, chieflie if they were such, as of dutie he was bound to haue care of.

If when he hath eyther counsailed, or reprehended them, he did it in such anger, and with so little modestie, that hee did more harme than good.

*Brotherly
rection.
cle. 17.
se. 12.
it. 22. 39.
th. 18.
r. 15. 16. 17.
mma. S.
oma. 22.
est. 33. ar.
& 3. &
od lib. 11.
e. 10. arti.
& 13. &
e Sum-
lam.*

Note, that the precept of brotherly correction, is a precept of charity, and spirituall almes, & is therefore called a brotherly correction, or admonition, because it tendeth to amend our brother of his sin in a charitable manner: and the order thou must vse herein, is prescribed in the gospell, to wit. First to admonish thy brother secretly of his sin. Secondly, if he amend not, then to take with thee one or two witnesses. Thirdly, if that notwithstanding hee amend not, then to declare it to the Church: to wit, to the Prelates, or Gouvernours of the Church, as *S. Chrysostome* interpreteth it: But note, that so long as thou hast any probable hope of amending thy brother by secret admonition of him, thou must vse it

more

more oftē than once, for preſeruing his good name and fame: Becauſe wheras the ſinner incurreth two euils by his ſinne, the one is hurt of his conſcience, and the other is hurt of his fame, if thou canſt re-
 paire the hurt of his conſcience without hurting his fame thou oughteſt ſo to doe: But in caſe thy ſe-
 cret admonition doth not preuaile with him, then ſith the hurt of his conſcience is the greater euill, the ſame ought to be preferred, and holpen, al-
 though it be with the hurt of his fame. But note alſo firſt, that thou muſt not uſe this brotherly corre-
 ction, or admonition vnto any, vnleſſe thou be verie certaine, that they are guiltie, & thou art not bound to uſe it, when thou haſte but a ſuſpition therof, al-
 beit it be with coniectures. Secondlie note, that the ſinne of thy brother which is to be thus bro-
 therlie corrected, muſt be a ſinne, whereby he is in danger to periſh, I meane a deadly ſinne: for in ve-
 niall ſinnes, (as S. Iames ſaith) vve doe all offend. Thirdly note, that a publike ſinner is publikelie to
 be corrected, and reprehended for his ſinne, as S. Paule affirmeth. Fourthly note, that thou art not
 bound to correct the ſins of ſuch perſons, as thou haſte no hope that they will be reformed & amen-
 ded thereby: as the ſinnes of ſuch vvith vvhome thou haſte no conuerſation: for it is likely, that
 they vvill giue no care vnto thee. Neyther yet art thou bound to correct or admoniſh ſuch perſons
 of their ſins, as in thy opinion are carefull of their conſciences, and be therefore likely to repent and
 amend of themſelues. Fifthly note, that thou muſt ſeeke good opportunitie of time and place to uſe
 this brotherly correction. and in any wiſe to admo-
 niſh him charitably as thy brother, and not as an e-
 nimie: otherwiſe doing it vvithout diſcretion, thou ſhalt doe more hurt than good.

Caietan, de
 peccatis. tit
 Correctio
 Fratrum. 8
 Paulum
 de Palacio
 in Math.
 cap 18. &
 Stellam in
 Luc. cap. 17.
 Et Nauarr. in
 Manuali
 Confessario
 Cap. 24.
 Numer. 12.
 13. 14. & cap
 18. Num. 56
 Proue. 24. 1
 Eccle. 11. 7.
 Iac. 3. 2.
 Prou. 24. 10
 1-Tim. 5. 20
 Prouer. 9.
 verſ. 7. 8.
 Prou. 15. 1
 Prou. 17. 1
 Prou. 29. 2
 Eccle. 1. 1
 Eccle. 3.
 Eccle. 20.
 Prou. 31. 4
 2. Theſ. 5. 1
 Pſa. 140. 5
 1. Cor. 4. 1
 Gal. 6. 1.
 1. Tim. 5. 1
 2. Tim. 2. 2

Sixtly note, that if another hauing knowledge of that sinne be more apt and likely to admonish him of the same sinne, than thou art, and is disposed therunto, thou maiest then omit this brotherly correction, and admonition.

If he haue not had compassion of so many miseries, calamities, rebellions, sects, & heresies, as do at this day trouble all Christendome: And if he haue not praied vnto Almighty God for redresse of them.

Corporall
workes of
mercie.

As touching the corporall works of mercie: let him consider, if he haue holpen his Neighbours in their troubles, and necessities. And if hee haue giuen Almes to the poore, according to his abilitie.

If he haue bin cholericke with them, or murmured against them, or giuen them euill answeres, as being too much molested by their importunitie: or if he haue disdained, or mocked them.

Of other Accusations more particular.

AFTER these Accusations, which are common to all kind of persons, there be other speciall Accusations, which apperteine vnto diuers kindes of States, or persons: as to Bishops, Curats, Priests, Religious Munkes, Friers, & Nuns, Lawiers, Iudges, Sergeants, Counsaillers, Officers, Attorneys, Proctors, witnelles, Iurors, gouernours of Cities, Stewards of copy holds,

or

or other segniories, Phisitions, Marchants, House-houlders, or such like: the which kinds of persons ought to accuse themselves, after these general accusations, of such matters also, as do appertaine particularly vnto the charge of their estates, & Offices.

The Prelates, (to vvit Bishops, Pastours, & Curates) that haue charge of soules, ought to accuse themselves, if they haue not bene resident, and of the little regard and care, they haue had to instruct and profit their flocke, with Catholicke doctrine, prayers, and good example of life.

See the godly decrees in the late holy Generall Councell of Trent, how all Curates are bound to preach themselves, or hauing lawfull impediment to cause others that are meete for the same to preach the word of God to their flocke, at the least all Sondaies, and Solemne Festiuall dayes. And note there also, how all Bishoppes are bound to preach themselves, or hauing lawfull impediment to appoint other meete Preachers, to Preach the word of God to the people in their Diocesse, at the least all Sondaies, and Solemne Festiuall dayes, and in the Holy times of Lent, and Aduent every day: or at the least three dayes every vveeke. And see the like Decree ordeined in auncient time, in the Holy Generall Councell of Lateran, holden vnder Pope *Innocentius* the third.

The Priests, if they haue not said Masse, and other diuine seruice: or haue saide the same negligently, with little reuerence, attention, and deuotion.

The *religious persons*: if they haue broken

anie

*Bishops and
Curates.*

Concilium
Generale
Trident.
Sess. 5. de
Reformatio-
ne. cap. 2. &
Sess. 24. de
Reformatio-
ne. Cap. 4.
Concil. Ge-
nerale Late-
ran. Can. 10.

Priests.

*Religious
persons.*

any of their vowes, or any ordinaunces of their Order.

Conc. gener. Trid. Sess. 25 cap 18. de regular. & Monial.

Note, that by the late *Holy generall Councell of Trent*, al such are excommunicated, as doe by any meanes enforce any virgin, or other woman, against their wils to enter into any *Monastery*, or to put on the habit of a *Religious Nunne*, or to be professed.

And likewise all such are excommunicated by the saide *Generall Councell*, as doe by any meanes hinder without iust cause, the Holy will of any Virgin, or other Woman, from being a *Religious Nunne*, or from making any vowe for the same.

Sebast. Med. in summa peccat. part. 2. pag. 113. Concil. Trid. Sess. 25. cap. 5. de regular. & Monial lib.

Note also, that if any doe enter without necessary cause within the inclosure of *Nunnes*, albeit it be done vnder pretence of licence graunted by the Ordinarie, and not reuoked, they be Excommunicated. *Greg. 13. Extr. de anno. 1575. anno 4.* And the Abbesses and Nunnes are likewise Excommunicated by the same Decree, that permitte them to enter. And note, that by the *Councell of Trent*, the licence of the Bishop or Superior for the same must be obtained in writing: which they may not graunt, but onlie in necessary cases.

Indg's.

The *Iudges*: If for any worldly respect, as friendship, hatred, kindred, feare, subornation, or bribery, they haue not ministred Iustice syncerely, and rightly, or haue prolonged the same, without cause.

Lawiers.

The *Lawiers*, as Sergeants, Counsaillours, Officers, Attourneis, solicitors, or Proctours, if for want of sufficient learning, or in other respectes, they be vnmeet to discharge their duties: or if they haue deceined their clients, by fauoring publickely or secretly their aduersaries: or haue willingly lost or hindered the iust and rightfull cause of the

the

the other aduersarie, by vouching false lawes, knowing them to be false, or by friuolous argumētts cauills, and reasonings, to obscure the same, or by procuring superfluous delaies.

If they haue not bene carefull to examin whether their Clientes cause were iust or no.

If they haue gone forwardes, and prosecuted their Clientes vniust cause, knowing it to be vniust, yea, and though at the begining of the suite they know it not to be vniust, but afterwards whē it appeared vnto thē to be so, if they did then defend the same, it is to be confessed as a deadly sin. For albeit they ought not to discover the iniustice, of their Clientes causes to their aduersaries, yet are they bound to giue ouer the defence of them, and to declare to their clientes their opinion therein, and to endeouour to perswade them vnto an honest agreement.

If they haue concealed from their clientes, and not vttered to them the vniustice, and naughtines of their causes.

If they haue taught their clientes to lie, or to vse deceites, & vniust meanes, against their aduersaries: as to bribe the Iudge or vndersherife: to procure the impanell to be made at their particular denomination: to corrupt any of the lury: to counterfeit false writings: to bring false witnesses, or such like.

If they haue not holpen whē they might the iust causes of the poore, being in extreme necessitie: I meane, at what time the poore mans life, or vtter vndoing depended vpon the defence of his iust cause, and he wanted helpe therein.

If they haue taken litle care for their Clientes causes, & haue not studied to giue them their best counsaile: or if by their default their clients, haue

Manuale
Confessorio-
rum Nauarr.
cap. 25. nu-
mer. 28.

Summa. 5.

Thom. 22.

quest. 71.

artic. 1. &

Manuale

Confess.

Nauarr. cap.

25. numer.

taken any prejudice or damage in their causes.

If they haue taken vpon them moe matters than they were well able to dispatch.

*A good note
for Attor-
nies.*

If they haue laboured, procured, or consented, to prolong and delay their Clients suites contrary to the due order of iustice: or haue not endeouored to bring them quicklie to an end.

If they haue taken too great fees of their Clients: or haue deceaued them in the accompts of their charges.

If when their clients were willing to fall to a agreement, they haue hindered the same: or haue perswaded them to continue still in suites of law.

The *Plaintifes*, if they haue made any vniust demand, or sought only in their finnes to vex and molest the defendante with arrestes, *sub pena*, *latitatio*, outlarie, citation: or haue endeouored by any meanes to delaie their own suites against iustice: or haue concealed or rent the writings, & euidences, which might disclose the truth of the whol matter.

Plaintiffes.

And let both the plaintifes And defendantes accuse them selues, if in the suites betwene them they haue sought contentions, and quarells, or haue refrained to speake one to an other: or if they haue endeouored to corrupt any of the Iudges, officers, witnesses or Iurors, with letters, Bribes, Fauours, promises, threatninges, or adherentes. And note, that who so accueth an other of a false crime, or sueth an other, knowing that his sute in law is vniust, is bound to make restitution vnto the other for al his losses, and expenses, susteined thereby.

*Manu. Conf.
Nauarr. cap.
25. num. 31.
Sebastianus.
Medices, in
Summa pec.
par. 2 q. 40.
num. 38.*

Witnesses.

The *witnesses*: if vpon their othes they haue not testified the very truth incerely, and plainly, and that without any deceit, fauour, enmity, feare or slander. And note, that he that giueth false witness, is bound to make restitution of al such losses as eyther

*Siluefter.
Tit. Testis.
numer. 10.*

the plaintiffes

plaintiffes or defendants haue susteined by meanes of his false witnes giuen. And note also, that if a witnesse take any rewarde to testifie the truth, he not only sinneth, but is also bound to make restitution thereof to him that gaue it him. Howbeit, he may take the expenses of his iourne, and recompence for all his losses susteined thereby. But *Jurors in Enquestes* cannot require any recompence for their expenses or losses thereby, becaue they are bound by the tenor of their freehold to serue their prince: and countrey (as it were iudges of the fact) therein.

The *Phisitians*: let them accuse them-selues: first, if they prescribe medicines without sufficient knowledge in phisicke, though the Phisitian haue taken the degree of a Doctour of phisick. Secondlie: if they follow not the precepts of phisicke, vnlesse it be in some diseases which they can cure by long experience: howbeit they must not vse anie manner of inchauntment, or witch-crafte therein. Thirdly: if they neglect to studie, or to visite their patientes in their need. Fourthly: if they Presume to prescribe medicines for a disease before they knowe the disease. Fifthly: if when they doubt of some medicine whether it will cure a disease they doe notwithstanding giue it to their patient, either to trie an experience, or to gaine thereby, or not to seeme to be ignorant in Phisicke. Sixthlie: if they giue to their patientes such things as they know wil hurt the, albeit they do earnestly request it. Seuenthly: if they forsake their patientes before they ought, that they either dye, or their sicknes is prológed. Eightly if in dágerous sicknes or diseases they counsell not their patiét to confesse their sins to their godly father before they apply any medicines vnto the, according as they be commaunded by the

Manuale cōfessariotum. Nauarr. Cap. 25. num. 45. Soto, de iustitia. & iure. lib. 5. quest. 8. artic. 4.

Phisitians. Siluester. tit. Medicus numer. 1. Sebastianus medicus in Summa peccatorum. part. 2. quest. 39 in littera. M. num. 53. fol. 117 Manuale Confessariotum. Nauarr. Cap. 25 numer. 60. 61. 62. 63. 64.

Concil. Ge-
nerale Late-
ran. Canon.

33.
Sebastianus
Medices, in
summa pec-
catorum.
part. 2. pag.
118.

Holie Generall Councell of Lateran. And note, that a Solemne Ecclesiasticall ordinance was published *anno Domini. 1566.* whereby al phisitions are straitlie prohibited to visit their patientes three daies together, vnlesse they haue before confessed their sinnes to their Ghottly Father. And in case the Phisitions doe visitt them contrary thereunto they commit a deadly sinne, besides incurring diuerse other penalties prescribed in the said Ecclesiasticall ordinance. Ninthlie: if they prescribe or giue any thing to a woman with childe to destroye it, and to cause her to trauaile before her time. Tenthlie: if without iust cause they graunt to such as are weake of body to breake the *Fasting daies*, & to eate flesh in *Lent* or vpon other daies prohibited. Eleuenthly: if they counsaile their patients to to doe any act whereby they shall commit a deadly sinne: as to haue carnall copulation when they be vnmarried, or to be drunkē, &c. Twelfthly: if they require too exceeding great stipend or fee for their counsaile, and paines. Thirtienthly: if they take a stipend of any priuat person inhabiting in any City, or towne, where they haue an ordinary stipend allowed by the same citie, or towne. Fourtienthly: if they giue not freely their counsaile & paines vnto such sicke persons as be very poore. Fiftienthly: if they appoint the sick person to buy moe medicines than he needeth, vpon any compact betwene them, and their Apothecaries.

*Apotheca-
ries.*

The *Apothecaries*: let them accuse themselves, if in compounding of medicines they put not such things therein as the Phisitian prescribeth, but one thing for an other, or corrupt stuffe, whereby either death ensueth to the sick person, or prolonging of his sicknesse, and disease.

The Marchaunts: let them accuse them selues of their vnlawfull trafficke, of theyr vniust and deceitfull buying and selling, &c. *Marchants*

Inlike manner let all other persons accuse themselves in their Confessions, each one according to his state of life.

Generall Aduertisements, whereby to know, and discern, which is a deadly sinne, and which is a ueniall sinne.

IN all these kindes of finnes that haue bin here noted, it is needfull to declare, which is a deadly sinne, and which is a veniall: forsomuch as we are bound of necessity to Confesse all dead'y finnes, but not veniall finnes, vnlesse we will: But because this cannot be well declared in few words, it shall suffice for this present to giue some generall aduertisement, concerning this point, leauing the rest vnto the iudgment of the wise and discreet Ghostly Father.

Wee are bound to confesse all deadly sins.

Now to vnderstand which is a deadlie sinne, & which is a veniall sinne, there are wont to be giuen these two Rules following.

The first and most generall rule is, that whatsoeuer is cotrary to Charity, is a dead-

The first Rule.

*Whatsoever
is contrarie
to Charitie
is a deadlie
sinne.*

lie sinne. By *Charity*, wee vnderstand the loue of God, and of our neighbour: wherefore, according to this Rule, whatsoever is against the honour of God, or the profit of our neighbour in any matter of importance, is a deadly sinne.

What a veniall sin is.

As to do or speak any thing that may discredit his good name, or fame, or to hurt him in his goods or landes, or such like: for this quencheth *Charity*, wherein consisteth the spirituall life of the soule. And therefore it is rightly and aptly called a deadly sin, because it taketh away the spirituall life: but whatsoever is not against *Charity*, but only besides *Charitie*, is a veniall sinne: as idle wordes, which hurt no man: or some kind of little vaine glory, of anger, of negligence, or of glottony, I meane, to eate a little more than is necessarie, or such like.

The Second Rule.

Exod. 20.

The second rule is more speciall: which is, that whatsoever is contrarie to any one of the Commaundementes of Almighty God, or of the Catholicke Church, is a deadly sinne. As that which is done contrary to the Commandement, that saith: *Thou shalt not steale: or thou shalt not commit adultery, &c.* Or that which is done contrary to the Commandement of the Catholicke Church: which commaundeth vs to

pay tithes: to confesse our sins to our own Pastor, or to some other, with his licence, at the least once euery yeare, to receaue the most blessed Sacrament at Easter: to Fast in Lent, and vpon other dayes appointed for Fasting. But it is diligently to be noted, that that which is of his own nature a deadly sin, may be a veniall sin, by one of these two waies: to wit, either because the matter is but small, and of little importāce, (as if one should steale a cluſter of grapes, or a pin, or a point, or such a like trifle:) or because the worke is imperfect, by reason that it wanted a full cōsent, and deliberation: as it may happen in euill thoughts, without any consent given thereunto, but yet euil resisted: for which cause, that which of it selfe was a deadly sin, is by the imperfection of the work, no more than a veniall sin. Likewise here it ought to be cōsidered, that there be three kinds of cōmandements: wherof some are negatiue: as, *Thou shalt not kill*, &c. which do bind vs euer, & for euer: that is in euery time, & at all times: others be affirmatiue, as to giue alms: to haue contritiō for our sins: to loue almighty God, & these do bind vs euer, but not in euery time, & at all times, but onely in time of necessity, and then

Summa.S.
Thomæ. 1. 2.
Quæst. 88.
Art. 6 & 22.
qu 66 art 6.
in responsio-
ne ad tertiu
argumentū.
Et Nauarr: in
Manuali
Confes. Cap.
11. Numer. 4.
& Cap. 17.
Numer. 3.

*Of three
kinds of cō-
mandements.*

Summa.S.
Thomæ. 1. 2.
quæst. 100.
Art. 10. & 2.
2. quæst. 33.
Artic. 2.

Soto, de Ius-
titia, & Iure.
lib. 2. quest. 3
Artic. 10.

bound of duty to doe them. There be o-
thers, which are compounded both of the
one and the other: to wit, both of nega-
tiues, and of affirmatiues: as to restore o-
ther mens goods. For this commaundeth
to restore, and commaundeth also not to
withhold our neighbours goods, and these
& such like Commandements doe bind vs
to obserue them both manner of waies, to
wit: euer, and at all times. And therefore it
is not sufficient for him that is in debt, &
ought to restore, to haue an intent & pur-
posed minde to make restitution in time
to come: but it is necessary that he doe re-
store forth with: because he ought not to
retaine the goods, or landes, which doe be-
long vnto another, against the will of the
owner: the which is a Commaundement
negatiue, which bindeth vs euer, and for e-
uer, that is, at all times: wherefore, he that
retaineth after this sort the goods or lands
of others, let him well consider his owne
case, and let him make restitution out of
hand, and without all delay, as wee haue
declared.



HERE

HERE FOLLOWETH A
 brieft maner of confession, to help such
 persons as vse to be Confessed oftentimes.



Accipite spiritum sanctum, quorum remiseritis peccata remittuntur eis, & quorum retinueritis retenta sunt. Iohn. 20. 22. Multi credentium veniebant confitentes, & annunciantes actus suos. A&. 19. 18.

THE III. CHAPTER.

HAVING now treated of Confession, for the behalfe of such persons as doe vse to be Confessed very seldome times in the yeare, it followeth that we do also declare, after what manner such as are commonly Confessed euery weeke, or fourt-night, or very often-times in the yeare,

ought

ought to prepare & examine them selves. Among which sort of persons, there be many fore vexed and troubled with scruples, because in examining their consciences, they finde not sometimes whereof to make their confession. For knowing & beleeuing certainly on the one side, that they are not without sinnes, and not finding on the other side at the time of Confession any particularities of them: whereof they might be Confessed, they are in a great perplexitie, and scruple of minde, & doe fully perswade themselves, that they were neuer truely & rightly Confessed.

Causes of
scruples in
confession.

Why this so falleth out, we may asigne two causes: the one is, because it is in deed a very hard matter for a man to know himselfe, and to vnderstand thoroughly all the secret corners of his conscience: For which cause, the Prophet spake not in vaine, when he saied. *Delicta quis intelligit? ab occultis meis munda me Domine*: That is to say, *who is hee that knoweth his sinnes? deliuer me O Lord, from my secret offences*. An other cause is, because the sinnes of iust persons (of vyhome the wise man saith, that they fall seuen times in the day,) are rather sinnes of omitting, than of committing. The which kinde of sinnes are very hard to be knownen.

Psal. 18.
13. & 14.
Pro. 24. 17.

But

But for the better vnderstanding of this matter, it is to be noted, that all finnes are committed by one of these two waies: to wit, either by way of Committing: that is, by doing any wicked deed: as by robbing, killing, committing fornication, &c. Or by way of Omitting: (that is, by leauing some good thing vndone: as for not louing god, not fasting, not praying, not hearing of Masse, &c.) Now, of these two kindes of finnes, the first, (because they consist in doing) are very sensible, and easie to be knowen: but the second kinde of finnes, (consisting not in dooing, but in omitting or leauing vndone,) are much harder to be knowen: because that thing vvhich is not, hath no meane to shew it selfe, for to come to light. Wherefore, it is not to be marueiled at, that spirituall and deuout persons (especially if they be simple,) doe not finde some-times in examining their consciences any finnes, whereof they may accuse them-selues in their Confession. For these persons not falling so often into those finnes of committing,) whereof we haue spoken,) and the other finnes which be of Omitting, being not easie to be vnderstood, hereof it commeth, that they know not wherof to make their confessio,

& therefore are they so grieuouſly vexed.

Wherefore, for remedy hereof I thought good to ordeine this Memorall, for the inſtruction of ſuch perſons: wherein is chiefly treated of thoſe kinde of ſinnes, which are of *Omitting*. And becauſe theſe ſinnes may be, eyther againſt God, or againſt our ſelues, or els againſt our neighbours, I haue therefore deuided the Memorall into three parts, which doe treat of theſe three kindes of negligences. Among which negligences, there be manie which ſometimes are not ſo much as venial ſinnes: but yet they are imperfections, and defects, and oftentimes they may be venial ſins. And therefore ſuch as walke towards perfection, ſhould not whollie pretermitt in their Confessions, to accuſe themſelues of them. Howbeit, this is not conuenient to be done at all times, but at certaine times, (and eſpecially vpon principall Feaſtes,) for otherwiſe wee ſhould weary our Ghoſtly Father ouermuch with the ſuperfluous length of our Confessions: but at other ordinary times, whē we come to Confession, euery man may take hys choyce out of theſe negligences, as he ſhal think may beſt ſerue for the diſcharging of his conſcience in that behalfe.

Here followeth the Memoriall, to help such as come oftentimes to confession.

Accusation: in the beginning of Confession.

AFTER that he hath sayed his general Confession, and before hee enter into a particular accusation of his sins, let him accuse himselfe of these foure things following.

How a sinner may begin his confession.

First, for that hee commeth not so vvell prepared vnto this Sacrament, & for that he hath not vsed such diligence in the examining of his conscience as hee ought to haue done.

1.

Secondly, for that he hath not such sorrow and repentance for his sinnes, neyther yet such a firme determination and purpose vtterly to forsake sinne, as hee ought to haue.

2.

Thirdly, for that he came not vnto the most Holy and blessed Sacrament of the Altar to receaue the same, with such purity of conscience, & with such reuerence, and deuotion, as became him: and for that hee hath not had after the time of receauing such a close recollection of minde, as was requisite for so high a ghest.

3.

Fourthly, for that hee hath not vsed so great diligence in the amendment of his life, nor endeuoured to profitt himselfe

4.

daylie

daily more, & more in the seruice of God: but hath rather continued in one verie same luke-warmenes, and negligence, yea and waxed worse, and worse also. These accusations being said, let him begin to accuse himselfe in such order as followeth.

*Sinnes by way of Omittting
towards God.*

TOWARDS Almighty God we are bound to haue these three Theologicall vertues, *Faith, Hope, & Charitie*. And as concerning each one of these, a man may accule him-selſe in this manner following.

Charitie.

As touching *Charitie*, let him accuse himselfe, for that he hath not loued Almighty God with all his hart, & with all his soule, as he was bound to doe: but hath rather bestowed his loue mordinately vpon creatures, & vanities of this world, forgetting his Lord, and Creatour.

Faith.

As touching *Faith*, let him accuse himselfe, if hee haue not had such a stedfast, and firme Faith, as hee ought to haue had: and if hee haue not banished out of hys minde with all speed all such fantasies, and thoughtes, as whereby the diuell endeouored to make him ita, ger in matters of

Faith,

Faith, and to swarue from the Catholicke Church.

As touching *Hope*, let him accuse himselfe, if in his troubles, and necessities that haue happened vnto him, he haue not had recourse vnto our Lord, with such an assurance, and confidence, as he ought to haue done. And if he haue bin discouraged in his minde, and taken griefe and sorrow for them out of measure: for this proceedeth of the weakenes of his hope, and confidence in God.

Hope.

As touching *Puritie of intention*, let him accuse himselfe, for that he hath not done the workes apperteyning vnto the seruice of God, with such a pure intention (that is to say, for the loue of God only) as was requisite: but that he did them some-times, as it were for manners sake, and at other times, for custome only: and some-times, because they liked vuell his owne taste, and appetite: or for some other like respectes.

Puritie of intention.

Let him also accuse himselfe, for that he hath bin too slack, & negligent in answering to the inspirations and callings of Almighty God, resisting often-times therein the Holie Ghost, because hee would not enforce himselfe, & take a litle labour

Diuine inspirations.

and

and trauaile. This is a fault, which is verie spirituall, and secret, and very meete it is, that wee should alwaies haue a conscience thereof.

*Unthank-
fulness*

In like manner let him accuse himselfe, for that hee hath not bin so thankfull for his diuine benefits, as hee ought to haue bin: and for that he hath not rendred due thanks for the same, nor taken such benefit by them, as the rather to loue and serue him the better, vvhich is the giuer of all thinges.

*Forgetful-
nes.*

Let him likewise accuse himselfe, of his forgetfulness of our Lord, hauing him oftentimes, as it were quite banished out of his heart: whereas we should alwaies haue him in his presence, and set him continually before his eyes.

Impatience.

As concerning patience in aduersitie, let him accuse himselfe, if peradventure he haue not had such a sufferance in bearing patiently all such aduersities, and troubles as it hath pleased Almighty God to send him, and if hee haue not acknowledged, that they were sent from his hand, for his further commodity: and if he haue not giuen him such thanks, as for the same were due vnto him. This matter may be specified more at large, if his conscience take remorse of any particular thing.

Moreouer, let him accuse himselfe, for that hee hath not behaued himselfe vwith such reuerence and deuotion at Masse time, and other diuine seruice, and in Holy places, especially in the presence of the most blessed Sacrament, as he ought.

Sins by way of omitting towards himselfe.

A M A N consisteth of many partes. For he hath a body, with all his senses, and a soule, with all her appetites, and a spirit with all his powers, which are vnderstanding, memory, and will: And so he may offend against the right gouernment and order, which he ought to haue kept in euery one of these.

First of all, let him accuse himselfe, for that he hath not gouerned his body with such rigour, and seuerity, as hee should haue done, as well in eating, drinking, clothing, and sleeping, as in all other thinges: but hath rather bin very gentle and fauorable towards the same, and a very delicate cherisher of himselfe.

Let him accuse himselfe, for that he hath not kept both his imagination and senses so closly recollected, and ordred, as they should haue bin: but hath suffered them to range and wander abroad in matters of

A a

pleasure

pleasure, & delight: as in hearing, seeing, talking, and imagining of many thinges, which were idle, fantastical, vaine, and nothing to the purpose, the which doe after-wardes hinder the close recollection of the minde, and the attention vnto praier.

Let him accuse himselfe also, for that he hath not mortified his appetites, & resisted his own will, as he ought to haue done: but hath rather followed, and contented the same almost in euery thing.

Let him accuse himselfe, for that hee is not so humble in his minde, and in his workes, as he should be: And for that hee hath not esteemed himselfe for so vile, and miserable, as he is indeed, nor handled himselfe, as such a one hath deserued.

Let him accuse himselfe also, for that he hath bin so slouthfull & negligent in praier, & for that he hath oftentimes giuen ouer, and left off the same, vpon small, and light occasion: & for that he hath not bin at the time of prayer with such a closenes of minde, and diligent attention thereunto, as of duty was requisite.

Sinnes by way of Omitting towards our neighbours.

LET him accuse himselfe: first, for that hee hath not loued his neighbours vvith such
loue,

loue, as hee would looke that others should loue him, according as almightie God hath commaunded.

Likewise, for that hee hath not succoured them in their necessities, with such reliefe, and help, as he should, and might haue done.

Also, for that he hath not taken such pittie, and compassion vpon their mileries, and prayed vnto almighty GOD for them, as he was bound to doe.

Moreouer, let him accuse himselfe, for that hee hath not had, nor felt in his minde such an inward grieffe, and sorrow, as hee ought to haue had, for the publike calamities of the Catholicke Church, as Schismes, Heresies, Rebellions, Warres, Sacriledges, &c: which haue beene stirred vp in our vngratious age, by *Luther*, *Zwinglius*, *Caluin*, *Beza*, and other Heretikes: and for that it hath not grieued him etuen at the bottome of his heart, to see so many christian soules daylie deceaued by their diuillish preachings, and bookes.

Furthermore, let him accuse him-selfe, for that he hath not prayed vnto almightie God for the extirpation of all Schismes, and Heresies, and for the conuersion of Heretickes vnto the Catholicke Faith, as he was bound to doe.

Such as haue Masters, and superiours, let them accuse themselues, for that they haue not obeyed the, & reuerenced the, as they ought to haue done.

Such as haue children, wardes, schollers, or seruants: let them accuse themselues, for that they haue not instructed and chastised them, and provided for them all such things as were necessarie, as well for their instruction in the doctrine of the CATHOLICKE Church, and preserving them from all infection of Schisme, and Heresie, as also for all other vvorldelie necessities, and for

for that they haue not bin so circumspect & carefull ouer them, as their duty required: considering that Almighty God wil demanda a straite account of them in this behalfe.

Of Sinnes of committing.

After that the penitent hath in this wise accused himselfe of his sinnes of Omitting, then may hee begin to accuse himselfe of those sinnes which are called sinnes of Committing: running ouer the tenne commaundementes, and the seauen deadly sinnes, and accusing himselfe in such of them, as wherein his conscience shall be most mooued, and prouoked so to doe. And if he will goe more briefly to worke, then may he examine his thoughtes, wordes, and deeds, wherein he shall thinke that he hath offended, & so accuse himselfe of the same.

After all this, hee must accuse himselfe of all such sinnes, as are commonly apperteyning vnto that state, & office, that he is of: declaring wherein hee hath offended against the lawes and duties of his state. As for example, if hee be a Religious person, let him accuse himselfe, if hee haue broken his three vowes of Pouertie, Chastitie, and obedience, or any other thing belonging to his Rule. If hee be a Iudge, Sergeant, Counsellour, Atturney, Aduocate, Physitian, or Merchaunt, &c. let him accuse himselfe of such thinges as appertaine to his Office. If he be a Prince or Ruler, let him accuse himselfe as concerning his gouernement.

When he hath ended all these accusations, let him then conclude as followeth, saying: As wel for all these sinnes, as also for all others, wherein I haue offended my Lord GOD, in thought, vvorde,

or

or deed, I accuse my self to be a most grievous sinner, and doe acknowledge my selfe to haue offended Almighty God through my default, my great default, yea, my most grievous default: and therefore I desire you my Ghostly Father, to giue mee absolution and pennance for the same.

OF OVR SATISFACTION.

An Explanation of the Doctrine of the Catholike Church, concerning the Satisfaction of penitent sinners, for the Temporall paine remayning sometimes by the iustice of God for the to suffer, after that their deadlie sinnes committed after Baptisme, and the euerlasting paine due vnto the same be forgiven.

S. I.

IN TENDING to make an introduction for the better vnderstanding of the Churches doctrine concerning the satisfaction of penitent sinners, I thinke it very conuenient, to giue warning to the christian reader, to take diligent heede of the heretikes common slaunders and crafty dealing in treating thereof: whereby they haue circumvented great numbers of the vnlearned people, & alienated their mindes from the Catholicke Religion, to giue credit vnto their new heretical doctrine.

For first in treating in their bookes & sermons of our workes of satisfaction, they make no distinction or difference at all, in what state the works of satisfactiō are done: whether in the state of deadly sin, or in the state of grace, neyther yet doe they distinguish betweene satisfaction for the fault of sin, & satisfaction for the paine of sin: nor whether the workes of satisfaction are to be done for satisfaction of the euerlasting paine, or for

The deceitfull dealing of heretikes, in treating of satisfaction.

Note the
Churches
doctrine co-
cerning our
Satisfaction.

satisfaction of the temporall paine. Whereas the Churches doctrine is, that none of our workes be satisfactory vnto God for any of our deadly sins, vnlesse they be first abolished by the grace of god: because no workes done in the state of deadly sin, (being then done by an enimie of God) can satisfie God. For vnlesse the person be first reconciled and gratefull vnto God, his workes of satisfaction can not be gratefull and acceptable vnto him: but when the workes of satisfaction be done by a penitent sinner in the state of grace, then it is to be presupposed, that the fault of the deadly sin committed by him after Baptisme, and the euerlasting pain due vnto it, be already abolished by the grace of God, by vertue of our Sauour Christs satisfaction communicated vnto him. And then his good Christian vertuous workes of Fasting, Praier, and almes-deedes, &c. being done by him in the state of grace, (as a member of Christ, & an adoptiue sonne of God,) are vnited vnto Christs satisfaction, and be then very gratefull and acceptable vnto God, and doe satisfie his diuine iustice for the temporall paine remayning for a penitent sinner to suffer, when his sorrow and contrition for hys sinnes is not so feruent, and perfect, as by order of the Diuine IUSTICE is prescribed, and required.

Our workes
of Satisfaction
be onely
for the guilt
of temporall
paine, & not
for the guilt
of euerlast-
ing paine in
Hell.

And note well, what I affirme, that these painefull vertuous workes of satisfaction done by a penitent sinner be satisfactory vnto the diuine iustice, only for the guilt of temporall paine, & not for the guilt of euerlasting paine in Hell, (as the Heretikes doe falsly slander the doctrine of the Catholicke Church,) Because the guilt of euerlasting paine euer accompanieth the deadly sin, (as the shadow doth the body,) and is euer pardoned

vnto penitent sinners at the very same instant whe the deadly sinne is pardoned. I meane hereby that the euerlasting continuance of the paine is in such wise pardoned in penitent sinners, that it ceaseth to be euerlasting, and is chaunged into a temporall paine onely.

Vide Concil.
Trident. Sef.
6. Cap. 14. &
Can. 30. &
Sef. 14. Can.
14. & 15.

Summa. S.
Thome. 3.
part. quest.
69. artic. 3.

Sap. i. 13.

And let no man maruail, that some times a temporal paine remaineth for a penitent sinner to suffer, after that his deadly sinne, and the euerlasting pain due vnto it, be forgiuen him. For if of original sinne, which is forgiuen by the Sacrament of Baptisme, there doe afterwarde remaine diuers temporal penalties to the person that is sanctified by that Sacrament: the which temporal penalties be sorrow, feare, labour, hunger, thirst, diseases, and euen death it selfe, all which doe trulie vexe and afflict vs, and be after a sort a kinde of temporall paine, that came vnto vs by originall sin: & if of the same original sinne there doe remaine also certaine reliques in them that be Baptised, left by God in them, for their exercise, prooffe and merit, as *Concupiscence*, or *fomes peccati*, (as the learned diuines tearme it,) which remaineth in our members, struing against the law of our mind, why should anie christian Maruail then, that the Church affirmeth, that sometimes a temporall paine remaineth for a sinner to suffer, after that his sinne committed after Baptisme is forgiuen him by his confession in the Sacrament of penance.

For otherwise if the sinne be neuer forgiuen before the paine, but that both the sinne and all paine due vnto it be alwaies forgiuen iointly together at one instant, (as the Heretikes affirme,) then would it follow very euidently, that so long as the paine should endure, so long would the sinne endure also. Wherefore sith *Adam*, *Moyse*, *David*, and

Note that
these Holy
men had

their sins for
giuen them,
and yet suffe-
red after-
wardes tem-
porall paines
for them.

diuers others suffered for their sinnes committed against God very great temporall paines during all their whole liues, according as by almightie God him selfe was prescribed vnto them, it would then follow hereupon, that their sinnes were neuer forgiven them vntill the very last end of their liues, & that frō the verytime they committed their sins vntill they died, they were neuer the true seruants of God, but remained during all their whole liues out of his grace, and fauour. The which false assertion, being so contumelious vnto such Holy men, no christian ought once to imagin, sith the Holy Scriptures affirme, that vpon their repentance for their sinnes they had forgiveness of them, and were Holy men, and in the fauour of Almighty God, notwithstanding that they suffered afterwards during their whole liues, certaine grieuous temporall paines for their sinnes, according as Almighty God him selfe had prescribed vnto them.

Ezech. 18.

20. Deuter

14. 16.

Exod. 20. 5.

Exod. 34. 7.

Numer. 14.

33.

1. Reg. 2. 31.

1. Reg. 3.

14.

2. Reg. 12.

13. & 14.

Thren. 5. 7.

Againe, it is to be noted, that according to the true sence of the Holy Scriptures, all learned Diuines doe agree, that the personall sinne of the Father is not transferred vnto his children, vnlesse they consent vnto the same sinne: But yet they affirme, that the paine appointed by Almighty God vnto the father for his sinne, is some times transferred vnto his posterity. As appeareth in diuers places of the holy scriptures, & namely where it is affirmed, that *God visiteth the iniquity of the Fathers in their children, vnto the third and fourth generation of them, &c.* as also in an other place where it is said in the lamentations of the Prophet *Jeremie. Cap. 5. verse. 7. Our Fathers haue sinned, and be not, and we haue borne the iniquity of them.* And therefore it is a kind of malicious madnes in the heretiks, to affirme so directly, and expressely against the Holie

Scrip-

Scriptures, that the sinne, and all paine due vnto it, be lincked in such an indissoluble society together, that no guilt of temporall paine remaineth at any time vnto a penitent sinner, after that his sinne is forgiven him.

Wherefore, as *Philippe Melancthon* a *Lutherā*, in his booke of common places, and likewise the *Puritane Calvinists*, in a late printed English booke haue hereupon recanted, and written very earnestly against the new opinion of their fellow protestants herein, and doe protest, that God oftentimes remitting the faultes vnto penitent sinners, doth neuertheles punish them some times for their faults all the daies of their lives, and not only in their own persons, but some times in their childrens, and in all that belonged vnto them: so my aduise is vnto all other Heretikes to recant their new fond opinion also, and to humble them selues vnto the auncient approued doctrine of Christes Catholike Church, and in no wise to presume, to prescribe to almighty God in what maner he should worke, either in giuing of remission of sinnes, or in doing of Miracles, or in anie other of his workes, but to submitte all vnto his Holy will, and ordinaunce: sith what oeuver he worketh, is free lie and without any necessity. We knowe, that the world and the ornament thereof, are the worke of God, and yet fewe things in it are brought to their last and full perfection altogether at one instant: as we see in herbes, trees, fishes, beasts, & in all other thinges, that doe daylie increase, and decrease. And though it be graunted, that God in his Miracles, cureth the whole man perfectlie, both in body, & soule: yet maie we obserue, that as touching the circumstance of time, he worketh diuersly therein, as appeareth in sundry Miracles wrought

Melancthon
in locis communibus: de Satisfactione
See the puritanes second reply against D. whitgifte. pag. 172.

Summa. 5.
Thome. 3.
part. quest.
86. artic.

by

Math. 8.

14. Luc. 4.

38.

Christ healed some persons whollie at one instāt & some other in progresse of time.

Marc. 8.

24. Marc. 8.

23.

by our Sauour Christ. For some persons he healed out of hand, and wholly at one instant: as *Saint Peters* Mother in law and diuers others: And some again he healed not forthwith at one instāt, but in progresse of time, as he did the blind man, of whom *Saint Marke* writeth, that first his sight was restored vnto him imperfectly, and therefore he saied, *I see men walking as it were trees*: and afterwardes he was fully restored vnto his perfect sight, inso-much as the Holy Scripture saith, *he sawe al things clearly*. And in like maner doth Almighty God deale in diuers sorts with penitent sinners, that haue offended him with committing any deadly sin after their baptisme, graunting vnto some of them a more ample pardō, than vnto others, according to their earnest sorrowe and contrition for their sins, and their charitie and zeale vnto his Seruice, and honour. Wherein there is very great diuersity among penitent sinners. And therefore thought almighty God for Christes sake doe freely pardon all penitent sinners their sinnes, and the euerlasting paine of Hell due vnto them: yet sometimes he punisheth some penitent sinners afterwardes with temporall punishment for their sinnes when their Conuersion and contrition be not so feruent, and perfect, as it ought to be. And some-times againe, when hee seeth a great feruent compunction and perfect repentance in a sinner for his offence, hee then not onlie pardoneth him his deadlye sinne, and the euerlasting Paine in Hell, due vnto it, but the guilte of all temporall paine also therewith: As it is probable thought he did vnto *Saint Marie Magdalen* and the *Thiefe vpon the Crosse*, who shewed diuers wonderfull and extraordinarie rare signes of meruillous great inward compunction, and sor-

forrowe for their sinnes, and of a most feruent loue and xeaie vnto the seruice and honour of our Sauour Christ. And would to God, that both I, & all other sinners, would with the assistance of his grace earnestlie endeouour to haue such perfecte Contrition for our sinnes as they had, and then should wee not neede afterwarde anie other Satisfaction for punishment of our sinnes, either in this life, or in *Purgatorie*. But, sith all penitent sinners be not ordinarilie so feruent in their sorrowe and contrition for their sinnes, as they, and diuers other Saints haue benne, why should others presume to looke for so ample a pardon at God his hand, for their most grieuous sinnes, being not by many degrees so perfectlie contrite, and penitent for them, & consequentlie not so worthie to haue so ample a pardon.

For the verie cause why penitent sinners are ordinarilie bounde by order of the Diuine iustice to doe Satisfaction vnto God for the guilt of temporall paine, remaining for them to suffer, after that their deadlie sinne, and the euerlasting paine in Hell, due vnto their sinne, be pardoned them, is for that very fewe penitent sinners haue so earnest, so feruent, and so perfecte contrition, and compunction for their sins, when they doe repent and conuerte them selues vnto God, as that their contrition, and abhorring of their sinnes, and their conuersion vnto God, doe proceede from them with all their hartes and with all the forces of their soules, in such degree of perfection, as almighty God prescribeth, and requireth according to our possibilitie, hauing a merciful regard therein to the conditiō of this life, & of our humane frailty & to the measure of his graces, which he of his goodnes & mercy giueth vnto vs, to strengthen & assist our weak forces in al our spiritual motions and exercises, apper-

teining

Few penitēt sinners be so feruent in their cōuersion, & contrition as Marie Magdalē, and other Saints haue benne.

Note the cause why penitēt sinners are ordinarilie bound to doe Satisfaction vnto God.

teining to the fulfilling of our duty in his seruice.

Wherefore, in respect of their imperfect contrition for their sinnes, the iustice of almighty God requireth afterwards of them a temporall punishment, to be suffered either in this life, or in Purgatorie: whereby to reduce them fullie againe vnto the right order of the diuine iustice, vvhich by theyr sinnes they haue transgressed, and broken. Forso much (as *S. Thomas* very learnedly noteth,) the inordinatenes of a fault is not reduced vnto the due order of iustice, but by recōpensing it with paine: for it is meet by due order of iustice, that he that hath obeyed & followed his owne will, more than hee ought, doing thereby against the vvill of God, should either willingly, or vnwillingly suffer contrary to that which hee would. And when the contrition of a penitent sinner for his sin is not so perfect, as by the iustice of God is prescribed, in regard whereof a temporall paine is required of him. It is certaine, that vntill such time as the same temporall paine due vnto his sin be payed, the sin is not fully and perfectly remitted: for that a sinne includeth in it (*reatum culpa, & reatum pene*) the guilt of offence, and the guilt of paine, and vntill both of them be wholly, and fully remooued away from the sinner, the order of the diuine iustice is not fully repayed in him.

And the way to repaire and reduce againe penitent sinners vnto the order of the diuine iustice, when their contrition for their sins is imperfect, is by suffering afterwarde temporall paines, and afflictions: whereby they may as members of Christ, and by vertue of his abundant satisfaction, and redemption vpon the Crosse, satisfie after a sort, & in their degree, the iustice of almighty God: for such Temporall paines as hee requireth of them

Summa S.

Thomaz. 12.

quæst 37.

Artic. 6. & 3.

part. quæst.

36. Artic. 4.

A sinne in-
cludeth in it
reatum cul-
pe, & reatu
pene.

to suffer, by reason of their imperfect contrition for their finnes.

And note well, that I say, that such penitent sinners may doe satisfaction vnto God after a sorte, & in their degree, for their temporal pains: & that I say not, that they may doe Satisfaction vnto God in a most absolute perfect iust equality. For albeit I graunt, that a christian cannot with equall payment doe satisfaction vnto God for the inestimable great benefits he hath receaued of him: As for his benefits of creation, conuersation, redemption, uocation, and other his manifold benefites: nor for his deadle sinne: and the euerlasting paine due vnto it: neither yet with equiualent paiement for the temporall paine which he is bound to paie: forso-much as the *Philosophers* affirme, we cannot render either vnto God, or vnto our parentes, of whome we haue receued our being, iust & perfect equality of paiement, (as in case I owe tenne pounds, to render iust tenne pounds, or the iust value thereof againe:) yet neuerthelesse, a christian being in the state of grace, may as a member of Christ, and adoptiue sonne of God, by vertue of the grace of God, and of the merit of Christs Satisfaction, make sufficient satisfaction vnto God, with his vertuous painfull workes, according to certaine equalitie (not of value, or of quantity,) but of *Proportion*. I meane hereby: that like as God doth towards vs, that which becommeth his goodnes, & omnipotencie: euen so we may render vnto him that which our possibility can beare. And in this wise, looke what *Proportion* there is from the benefites of God, vnto God that bestoweth them vpon vs, euen so the like *Proportion* of our paiement is required by God, according to our possibility: wherfore, lik as for the benefites we haue receaued of God, it is sufficient

Note that penitent sinners cannot doe Satisfaction vnto God in a most absolute iust equality.

Note that a penitent sinner may doe satisfaction to God, with assistance of his grace, according to certaine equality of proportion.

vnto his ability & forces.

God requireth no further Satisfaction for vs, but according to the measure and proportion, of our forces and his grace, assisting vs therein
 Genes. 4. 7.
 Eccl. 15. 14. 15.
 16. 17. & 18.
 Eccl. 31. 10.
 Psal. 31. 9.
 Psal. 80. 11.
 Psal. 94. 8.
 Ezech. 18. 31.
 Mat. 12. 33.
 Mat. 23. 37.
 Luke. 7. 30.
 Iohn. 19. 10.
 Act. 7. 51.
 Rom. 12. 21.
 1. Cor. 7. 36.
 37.
 1. Cor. 9. 17.
 Ephes. 4. 30.
 Iac. 4. 8.
 1. Iohn. 3. 3.
 Ad Philemon. 14.
 Heb. 10. 16.
 Apoc. 3. 20.
 Apoc. 20. 17.
 God accepteth our verious actions

for vs to doe Satisfaction vnto him for the iniuries we haue committed against him, according to our forces, and his grace, assisting and strengthening vs for the same.

And this maner of Satisfaction is of such sufficient qualitie, as the goodnes, wisdom, and Iustice of Almighty God (in regarde of the condition of our humaine frailty) hath ordeined, prescribed, & accepteth for sufficient.

And albeit whatsoever we giue in Satisfaction vnto God, wee haue receaued of him: yet for so much as he hath created vs according to his owne Image, and likenes, and hath endued vs with reason, and free will, that thereby we should be lords of our owne actions, and things, we may therefore giue our actions and things vnto him as ours, in that he of his great clemencie and bountifulnes hath made vs Lords of them, and accepteth them as ours.

And I graunt, that it were very great arrogancy in vs, in case we should affirme, yea, or once Imagine that by our owne naturall forces alone we are able to doe Satisfaction vnto God: for that were to incline to the error of the *Pelagians*. But it is no arrogancie nor error at all to saye that after wee be made the Members of Christ, by his grace, whereby our sinnes and the euerlasting paine due vnto them are forgiven, wee may then doe Satisfaction vnto God, for the temporall paines prescribed for them. Because therein we arrogate nothing properlie vnto our selues, but doe attribute all vnto Christ, our sweete Sauour, and Redeemer, who giueth vs grace, both to beginne and accomplish our satisfaction. And then we doe satisfaction vnto God, as Members of Christ, not by our spirit, but by the spirit of Christ.

And

And withall, in the consideration of our Satisfaction, Wee must diligently note the wonderfull goodnes and mercie of Almighty God towards vs: in that he requireth not all such things of vs, as he might lawfully require, but hath onlie prescribed and limited vnto vs a certaine measure of bond, as necessarie to our saluation: to witte: the keeping of his commaundements, and a fewe other things, without which his commaundementes can not whollie and dulle be kept. And as for the works of perfection, which by way of counsell only are propounded in the gospel vnto vs, though almighty God might haue required them of vs by way of precept, in case hee would haue delt seuerelie with vs: yet such is his vnspeakable goodnes and clemencie towards vs, that he would not bind vs of necessity vnto them. Wherefore, sith we maie doe some vertuous painfull workes, ouer and besides those that be commaunded vnto vs by Almighty God: for example, we may freelie giue or not giue either half or all our goods or lands to the poore: and freelie fast, and praie, at such times as we are not bound thereunto by precept and freely abstaine from manie things, which are and maie lawfullie be vsed,) therefore with some painful vertuous workes of abstinence, not otherwise required necessarilie of vs by almightie God, wee may do Satisfaction vnto him, for the guilt of temporall paine remaining for vs to suffer, after that the deadlie sinne and the euerlasting paine in Hell is pardoned vs.

and workes done with his grace as ours, in that hee hath made vs Lordes of them.

Mat. 10. 30.

Rom. 8. 26.

1. Cor. 3. 9.

1. Cor. 13. 10.

2. Cor. 3. 5.

2. Cor. 9. 8.

Gal. 2. 20. &

21. Phil. 2. 13

Phil. 4. 13.

1. Ioh. 2. 29.

1. Iohn. 3. 1.

& 24.

1. Iohn. 4. 16.

Note, that

God requi-

reth not all

such thinges

of vs as hee

might re-

quire.

Mat. 19. 12.

Mat. 19. 24

Act. 4. 34.

35.

1. Cor. 3. 25.

1. Cor. 9. 15.

16.

*An answer to the place of the eightieth Chapter of
Ezechiel, alledged commonlie by the Heretickes
against our doing of Satisfaction.*

Obiection.

Ezech. 18.
21. 22.

Answer.

Ezech. 18.
21. & 27.

BV T against this approued doctrine of the catholicke church, the heretikes doe commonly obiection a place of the holy scripture, taken out of the 18. chapter of Ezechiel, where almightie God saith: *If the wicked shall doe penance for all their iniquities, and shall keepe all my commandements, and shall doe iudgement and iustice, &c. I will not remember their iniquities.* Whereupon they argue, that in case God require of a sinner any temporall paine for his sin, after that his sin is forgiven him, then he remembreth the iniquitie of the wicked after his doing of penance.

Hereunto we make foure answeres. First, that this promise is made by almighty God vpon this Condition, to wit: *If the sinner shall doe penance for his sin: but perfect penance comprehendeth in it satisfaction vnto God for the sin, therefore the sinner doth not perfect penance, that satisfieth not for the guilt of temporall paine due vnto his sin.* Secondly we answer, that a condition is also limited here to the sinner in these words. *Si impius custodierit omnia precepta mea, & fecerit iudicium, & iustitiam:* that is to say: *If the sinner keepe all my commandements, & doe iudgement, and iustice:* which doing of iudgement, & iustice, is performed by doing of painfull works of satisfaction. Thirdly we answer, that albeit we admit, that no mention is made here of any satisfaction for sin, yet it followeth not therefore, that no satisfaction ought to be made vnto God for sin: for so much as the Prophet Ezechiel maketh no expresse mention here of Faith, or of Hope, or of Charitie: neither yet of many other vertues, which be all very necessary for the obeyning of life euerlasting. Fourthly we answer, that in that he saith, he will not remembre the iniquities of the wicked, he meaneth that he wil no more account the penitent sin-

ner for his enimie. But this promise hindreth not, but that he may punish a penitent sinner after his reconciliation into his frendshippe, though not in seuerer maner, with euerlasting damnation, as hee punisheth his enimie, yet in a Fatherly louing maner, with temporal correction, as a Father chastiseth his child for his fault. According as *Saint Paule* very plainlie affirmeth, saying. *Dens flagellat omnem filium quem recipit*: that is to say, God skourgeth euery child, that he receaueth. Meaning hearby, that whereas by the Sacrament of Baptisme wee are become the Children of G O D, in case any of his children doe afterwards sinne deadly against him, though he like a most louing Father doe receaue his penitent childe into his fauour againe, and pardoneth him very graciously the fault of his deadlie sinne, and the euerlasting paine in Hell due vnto it: yet because ordinarile his penitent children conceaue not so great and perfect sorrowe and compunction for their sins as is required for them, (as *S. Peter, Mary Magdalen*, and other *Holie Saints* haue done for their sins) therefore (speaking ordinarily) he scourgeth euery child, that hee receaueth, with some temporall paine for his sin.

And according to this exposition, are all other authorities in the holie Scriptures to be expounded, where it is affirmed, that *God casteth our sins behind his back: and into the bottome of the Sea, &c.* For these & other like places be properly referred to the sacrament of baptisme, wherein both the sin, & all paine due vnto it, are altogether remitted: yet in case they be referred to the Sacrament of penance, then are they to be expounded, that in the iustification of a penitent sinner, Almighty God doth mercifully forgiue all the sin committed by him after his baptisme, without retaining the least parte

Heb. 12. 9.

Isay, 1. 18.

Isay 38. 17.

Isay 44. 22.

Mich 7. 19.

of it: but as touching the paine due vnto it, though hee will not punish his reconciled childe as his enimie, but doth mercifully forgieue him the euerlasting paine in hell: yet to conserue his iustice, & to make his children more careful from falling into the like deadly sinne againe, hee chaungeth the euerlasting paine, into a temporall paine, and to chastise his childe in a Fatherly louing manner, whom hee receaueth mercifully againe after Baptisme into his grace, and fauour. And in this vwise the saying of the Prophet *Dauid* is verified. *Misericordia & veritas obuiauerunt sibi, iustitia & pax osculate sunt.*

Psal. 8. 11.

That the Heretickes Obiection, that neyther our Saviour Christ, nor his Apostles, enioyned any worke of Satisfaction vnto sinners for their sinnes committed before baptism, is no cause, but that Christs Priettes may enioyne Workes of Satisfaction vnto sinners, for the Temporall paine due to their sinnes committed after their baptism.

§. 3.

Obiection.

AND whereas some heretikes haue objected, that forsomuch as neither our Saviour Christ, nor his Apostles enioyned any manner of Satisfaction vnto sinners for their sinnes, therefore no painful works of Satisfaction ought to be enioyned vnto any christian that sinneth deadly after Baptisme: I answer, that this is a deceitfull obiection, deuised by the Heretickes, to beguile the ignorant simple people.

Answer.

And for the better vnderstanding of their deceit herein, the good christian reader must consider and note very dilligently, that when any Iewes, TURKES, or other INFIDELS, doe first come to the christian religion, & be baptised, the Catholicke Church teacheth, that all their sins committed before their Baptisme, & all manner of paine due vnto those sinnes be forgiven them by the Sa-

Concil. Trident. Sess. 14.
Cap. 2. & 8.
& Can. 14. &
15. & Sess. 6.
Cap. 14.

crament of Baptisme: but in case they sin deadlie after their baptisme, that then the iustice of God, requireth they should be receaued vnto mercie after another manner, and that though vpon their repentance, their deadly sin, and euerlasting paine due vnto it be mercifully forgiven them, that yet by order of the diuine iustice, when their sorrow, and contrition for their sinnes is not perfect, they must then suffer some temporall paine for the same deadly sin. And certainly by very order of iustice it is meete, that such sins as are committed by Infidels before the knowledge of the truth, before the clouds of darknes are expelled out of their minds, before they be deliuered out of the bondage of the diuell, before they haue receaued the Christian faith and religion, before they haue made any promise to Almighty God, not to sin deadly, & before they be adopted to be the sons of God, & incorporated into Christ, as his members by the sacrament of Baptisme, should haue a more ample, and more free remission, with greater mercy & pardon, than such sins as are so vngreatfully committed by christians after they haue receaued of almighty God, *all these inestimable diuine benefits* afore-said. And our Sauour Christ himselfe hath signified the same vnto vs in the gospell of S. Luke, laying. *That seruant that knew the will of his Lord, & prepared not himselfe, & did not according to his will, shall be beaten with many stripes: but he that knew not his will, and did things worthy of stripes, shall be beaten with few.* And the reason of this difference is, because in the sacrament of baptisme (in which we are as it were regenerated, & borne a new, as new creatures in Christ) we be incorporated into Christ with a greater coniunctiō than in the sacrament of penance: & so we receaue of him greater grace in Baptisme, than in Penance.

The iustice of God requireth more severity to be vsed to such as sin deadly after Baptisme, than to such as sin before Baptisme.

Luk. 12.47

Summa. S.
Thomaz. 3.
part. quæst.
86. art. 4. ad
tertium ar-
gumentum
& in addit.
quæst. 2. art.
6. ad tertium
argumentum
& quæst. 18.
Artic. 2.

Mat. 9. 9.

Luke. 7. 47.

¶ 48.

Act. 9.

Luk. 23. 24

Act. 2.

Act. 4.

Iohn. 8. 11.

And by this distinction we may easily conceaue the reason of diuers examples specified in the holy scriptures, wherein it appeareth, that greater mercy & pardon hath bin shewed to some sinners, than to others: For whereas wee read in the Holie Scriptures, of *Mathew* the Publican, of *Marie Magdalen* the sinfull woman, and of *Paule*, and of the theefe vpon the Crosse, and of many others to haue bin receaued by our sauour Christ into hys grace, and fauour, without any satisfaction, & that *S. Peter* did the like vnto such as were baptised by him, and that our sauour Christ said nothing els to the adulterous womā, but go & sin no more, the reason hereof is, because they sinning before Faith, & Baptisme, were after those sins receaued vnto the christian Faith: but shew mee others in the Holie scriptures, that sinned deadly after they had receiued the Christian Faith, and Baptisme, and then shall ye finde it otherwise.

S. Peter.

Luk. 23. 62

As for example, let vs consider of *S. Peter* the chiefe of the apostles, doe we not reade in the go-spell, that after he had denied Christ, *he went forth, and wept bitterly* for it? Yea, and though at that time vpon his so bitter weeping & earnest repentance for his sin, he had his sin forgiuen him: yet he wept afterwards so much, and so often for that sin, that as *S. Clement* his owne scholler writeth of him, hee vsed euer afterwards, vntill his very death, when he heard the Cocke crow to call to minde at that time his denying of Christ, and to rise vp then to weep & to pray. And as *S. Peter* himselfe was euer thus mindfull of purgeing his own sin past, & still iudged, & punished himselfe afterwards very grievously for it, with such a continuall austere penance during his whole life: so in his second Epistle he counsaileth very earnestly all christians al-

2. Pet. 1. 9.

so not to forget the purging of their old sins past.

And we may likewise note, how S. Paule did not receaue againe the incestious Corinthian, who was a christian, but after his great heauines, & sorrow, & publike reprehension for his sin by many christians: and therefore writing thereof in his second Epistle to the Corinthians hee sayeth. *To him that is such a one, this rebuke sufficeth that is giuen by manie.* Where the Apostle calleth it a rebuke giuen by many to that incestious Corinthian, for that all the christians in Corinth being many did shun from all conuerlation & communion with him, which rebuke was very grievous vnto him, and yet patiently suffered by him.

Now consider here I pray you, doth not the Apostle very plainly signifie in this place, that the incestious Corinthian had shewed fruites worthy of penance, & suffered punishment enough for his sin, in that with so great long sorrow and heauines of mind for the same, he had bin shunned by many of the Corinthians, & that this being patiently and humbly suffered by him, was a sufficient satisfactiō for his temporal punishment: & therefore S. Paule required the Priests of Corinth to absolue him, saying: *sufficet ei. This rebuke sufficeth.*

And if S. Paul had thought (as the caluiniſts do) that there is no need for any sinner to suffer at any time, any more paine for his deadly sinne after that it is forgiven him, why did he not commaund the Priests of Corinth to absolue the penitent Corinthian forthwith: so soone as he heard that hee was sorry and repentant for his sin: especially sith God euer pardoneth the deadly sin forth-with without any delay, vpon a sinners sorrow, & repentance for it: as appeareth in David & in Manasses, and in diuers others? And why did saint Paule delaie

The incestious Corinthian.

2. Cor. 2. 6.

Mat. 3. 8.

Luke. 3. 8.

2. Cor. 7. 9.

& 10.

2. Cor. 2. 6.

Note that penitēt sinners in the Primitiue Church confessed first their sins to a priest, & he afterwarde enjoined them to doe Penance for their sinnes: but he did not absolue them vntill

from absolving that incestious Corinthian vntill he might say: *This rebuke sufficerh that is giuen by many vnto him.* to the end that he may be absolved? If the outward rebuking of that incestious Corinthian by many, being added to his inward sorrow, & repentance for his sin, was sufficient for his absolution, then by S. Paule his doctrine somewhat wated before vnto his inward sorrow and repentance for his sin, and that was this outward pennance to be shunned by many christians, from all conuersation and communion with him, vy which vvas his temporall punishment, and Satisfaction for his sin.

That it appeareth by the practise in the Primitiue Church, that the Workes of satisfaction enioined in ancient time by Byshoppes and Priestes vnto penitent sinners, were to this end chieflie, that they should thereby doe Satisfaction vnto Almighty God, for the guilt of the temporall paine remaining for them to suffer for their sinnes committed after Baptisme.

§. 4.

Obiection.

SOME of the Heretikes by reading the auncient holie Councils, and bookes of the auncient holy Fathers, and Ecclesiasticall Histories of Christs Catholicke Church, and finding in them, that in all ages since Christes Ascension into heauen vntill this our corrupt age, penitent sinners haue bin euer taught, and enioyned by the holy Bishops, & Pastors, in all Churches throughout christendome, to doe satisfaction, doe graunt that in the Primitiue Church, and in other ages afterwarde, diuers austere satisfactions haue bin enioyned vnto penitent sinners for their publike notorious sins: as appeareth in the auncient Council of *Ancyran*, and in the first Council of *Nice*, and in diuers other Councils: but they deny that they were enioyned with this intent, to doe any satisfaction thereby vnto God, for the guilt of theyr

theyr Temporall paine , but onely to satisfie the church, and their neighbours, by doing of publike penance, whom they had offended, and scandalized, with their publike notorious sinnes.

I answere, that their owne consciences accuse them, that this is but a deceitfull cauill And I hope in God to make the same very evidently to appeare here to euery discreet christian reader, that is not wilfully blinded and bewitched with their new licentious, and carnall Heresies. for all the ancient holy Fathers of Christs Catholike church, were of this iudgement, (as appeareth not only in their bookes, but also in the auncient Councils,) that such publike satisfactions for publike notorious sins, were done in such wise by the penitents to satisfie the church, & their neighbors, that withal, they were chiefly done to the intēt that the penitent sinners might doe satisfactiō vnto God with thē: as appeareth very plainly by the rites, ceremonies, and praiers, with which such publike Satisfactions were done in the primitiue Church For the bilhoppe, and cleargie, vsed, when such publike Satisfaction were performed, to prostrate thē selues vpon the ground and with feruent praiers, and teares, to make humble request (not vnto the people, but) vnto Almighty God, to graunt vnto such publike penitents full pardon of their sinnes. And commonlie they v ed to say the *Seauen penitential Psalmes* for them.

Answer.

And for a more euident prooffe, that this doing of satisfaction was chiefly inteded, & directed to doe thereby satisfaction vnto God, it appeareth not only by the rites and praiers vsed therein, but also by theyr manner of doing Satisfaction. For such publike sinners in the Primitiue church, did not only publike penances for their publike noto-

Concil. An-
ciranum.
Can. 4.

Ibid. Can. 5.

Ibid. Can. 8.

Ibid. Can. 9.

Concil Nica-
enum.
Primum.
Can. 11.

Concil. Elibe-
rinum. Can.
22. & 46.

sins, but also very many private & secret penances for them, wherewith they did satisfaction for their temporal punishment in secret wise vnto God only. And for prooffe hereof, when the *Auncient Councell of Ancira* ordeined, about the yeare of Lord. 308. that such christians as were constrained by the officers of Pagan Princes to offer sacrifice in the temples of Idols, and did suppe there among the Infidels, should doe three yeares penance. And that such christians as were compelled to goe thither, and did not eat there among the Infidels, should doe two yeares penance: and that such christians as yeelding to compulsion did the second and third time offer Sacrifice vnto Idolls, should doe fower yeares penance: and that such christians as did not only them selues offer sacrifice vnto Idolls, but perswaded other christians also to doe the like, should doe ten yeares penance: and also when the *first Nicen Councell* ordeined, that such christians as fell from the christian Religion, and yeelding to become Idolators. either volutarily, or for feare of confiscation of their lands, or goods, or for other like daunger should doe seauen yeares penance. And when the *Auncient Eliberin Councell* ordeined, that such christians as fell from the Catholike Church into Heresy should doe ten yeares penance, what learned wise man in reading these decrees of these ancient holie councells can otherwise conceiue, but that the penitents did manie secret penances during the yeares prescribed vnto them to doe penance for these publike sins, besides their publike Penances? But the Calvinists wil say, that they doe not conceaue so, but that the intent of the auncient councells was onlie, that the publike penitents should doe publike penances, during al. o those yeares, to satisfie only the Church,

and

and their neighbours : and that the penitents did not any priuat secret penances for their publike finnes during all the yeares of penaunce prescribed vnto them. And this cauiling shift they haue deuised, because in case they should grant, that publike penitēts did any secret penances also for their publike sins, then were it euident, that those secret penances were enioyned them to doe satisfaction onlie vnto God, & not vnto the Church, or their neighbours, who could not be satisfied by any certaine knowledge whether those secret penances were performed, or not.

But before I proceede in the confutation of this new cauiling shifte of the Heretikes, I must needs tel them hereby the way, that they be deceiued in their argument, when they argue, that forsomuch as publike penitent sinners did with their publik penances satisfie their neighbours, therefore they did no satisfaction with them to God. I say, that this argument wil deceiue none, but the simple ignorant people, being nothing worth in the indifferēt iudgement of any wise man. Because the publike maner of doing satisfactiō, doth not any thing weaken but much more strengthen, and increase the force of true satisfaction vnto God : in that the, satisfaction which is done, not onlie vnto Godp but ioyntlie there with also in publike wise to our neighbours, is of greater force, and efficacie, than the satisfaction that is done in secret wise vnto God onlie : by reason of the greater difficultie, shame, paine, and grieve, that commonlie synners haue in doing satisfaction publikelie, than in doing it onlie secretlie. And withall it is to be noted, that not onlie the discipline of the Church but the iustice of God requireth also, that such wicked dissolute persons

Publike penitēt sinners by their publike penances did Satisfaction both to God, and the Church. It is a greater difficultie to a sinner to doe Satisfaction publikly thā secretly.

persons as are neither ashamed, nor afraid, to sin publikly, to the publik scandal & offence of their neighbours, should do publike penance for it, that thereby they may doe satisfaction both vnto God, and their neighbours together.

And now for an euident confutation of the Calvinistes new cauilling shift, & to proue, that publike penitents in their manner of doing penance in the *primitive Church*, did not only publike penances for their publike sinnes, but very manie secret penances also for them, I desire the Calvinistes to read an *Auncient decree*, made about the yeare of our Lord. 461. by *Saint Leo the Great*, the first Pope of that name, wherein it is ordeined that such christians as, were onlie present at the Feaste of the Gentils, and eated of the meates offered vnto Idols should be enioined fastings for that grievous sinne. Let them read also *Concilium Epaunense* holden in the time of *Pope Gelasius*, the first pope of that name, wherein it was decreed, that such as fell into heresie, should not be admitted againe vnto the aaltar, vntill they had done two yeares penance fasting euery third day. Let them read also *Concilium Toletanum*. 8. wherein it was decreed, that who so without necessity eated flesh in *Lent*, should be debarred from receiuing the most blessed Sacrament at *Easter*, and from eating of flesh that time of the yeare. Let them read likewise *Concilium Turonense*, wherein certaine priests be reprehended, for not enioining fastings and abstinence vnto penitente sinners, according to the quality of their sins. Let the read also *Concilium Cabilonense*. 2. in the 35. canon, wherein it appeareth, that the vse of flesh, and wine was forbidden vnto penitents. And in the 45 canon of that councell, and in the 2. canon of the *Auncient Council of Laodice*, it appeareth also, that the vse was to enioine penitent sinners in co-

S. Leo. pp. 1.
ad Rusticum
Narbonensē
Episcopum.
Epist. 90.
Cap. 17.

Concil. Epaunense, tempore
Gelasil. Ep.
1. Can. 29.

Concil. Toletanum. 8. Cā.
9.
Concil. Turonense, tempore
Caroli Magni. Can.
22. Concil.
Cabilonense
tempore Caroli Magni

fession to say prayers, to giue almes. Moreouer,
 let them read *Concilium Triburienſe*, wherein it or-
 deined, that if any committed wilful murder, hee
 ſhould doe very aſtore penance for ſeauen years
 & that for the firſt 40. daies he ſhould be debarred
 from entering into the church, & eate nothing els
 during thoſe 40. daies, but onely bread & ſalt: and
 drink nothing els but pure water: & weare no lin-
 ne, but onlie in his breeches, or ſlops: & that after
 thoſe 40. daies, he ſhould not be admitted to enter
 into the church during one whole yeare: and that
 he ſhould abſteine during all that time from fleſh,
 cheeſe, wine and from ale, or bere, except vpon ſun-
 daies, and holy dayes: and other like penances be
 enioined to be done in the reſt of the ſeauen years.
 And withal let the Heretickes read the 25. & 26.
 canons of the *Council of wormes*, and the 16. canon
 of the *Council of Magunt*, holden in the time of the
Emperour Rann'phus, wherein diuers particular pe-
 naunces be preſcribed for ſuch penitent ſinners, as
 killed either their father, or brother, or any prieſt.
 Among other, theſe priuate and ſecret penances
 are there enioined the: to wit, that they ſhould not
 eat any fleſh during their liues: & that they ſhould
 faſt euery day, ſauing *Sundaies and holie daies*, vntil
 three a clock after noone. & abſteine from wine, &
 ale, or beere, &c. many other annient councilles
 might alſo be alledged, to proue, that not only pub-
 like penances, but alſo many ſecret penances were
 enioined vnto publike ſinners to be performed in
 ſecret wiſe, to the end they ſhould do ſatisfaction
 thereby vnto God for the guilt of their tēporal paine
 remaining for them to ſuffer forther ſins: but theſe
 holy annient coucels may ſuffice to perſwad any
 good chriſtian herein, be hee either learned or vn-
 learned. Now let the calumniſts tel me, for what end
 theſe.

Can. 22. con-
 cil. Cabilo-
 nenſe, tem-
 pore Caroli
 Magni. can.
 35. 45..

Concil. Lao-
 dicen. can. 2.
 Concil. Tri-
 burienſe.

Can. 55. 56.
 57. & 58.

Con. worm.
 Cen. 25. 26.
 Concil. Ma-
 gunt. can. 16.

Publike sinners were enioyned to do not only publike penāces, but also very many priuate and secret penances.

these auncient counsels prescribed vnto publike sinners, besides their publike Pennances, to doe so *many priuate, and secret pennances also for their publike sinnes*, in case it were onely to satisfie their neighbours? If the auncient counsels had none other intent nor end by their enioyning of publike penance vnto publike sinners, but onely that they should thereby satisfie their neighbours, vvhhat neede had they to enioyne vnto publike sinners, Prayers, Fastings, wearing of Haire-cloth, & other secret austere penances, which were done by the penitentes in secret wⁱc from all knowledge of their neighbours?

To satisfie their neighbours only, the penitents needed no more, but some publike externall doing of Penance, or to haue acknowledged publicly their fault vnto their neighbours, and to desire openly pardon of thē, or of the whole Church, whome they had scandalized vwith their publike deadly sin: and they needed not to be enioyned by the priests do for the same such secret austere penances, of Praiers, Fastings, wearing of haire-cloth, and such like: which were not done publicly, & apparantly to the opē sight of ther neighbours, & therefore their neighbours not knowing certainlie whether they were performed or not, could not be satisfied by him.

Secret penances were enioyned for secret sins to doe thereby Satisfaction vnto God, &

But to preuent all cauils of the Heretickes, if it may be, what cauils can they possiblie deuise, to shift off the pennances which were enioyned by the priestes in auncient time vnto penitent sinners in confession for their secret sinnes: as for secret murders, secret adulteries, secret thestes, secret periuries, secret slaunders, &c. which deadly sins being done in secret, were vtterly vnknown to their neighbours, and so they could not be scanda-

lized

lized by them, and consequently they needed no satisfaction for them.

Here they must needs graunt, that the penances enioyned in ancient time by the Priestes vnto penitent sinners in confessiō for these secret deadly sinnes, were to doe satisfaction vnto God only, and not vnto their neighbours, who were vtterlie ignorant of these secret sinnes. As for example, *Concilium Cabilonense*. 2. holden in the time of *Carolus Magnus*, ordeined, that penitent sinners should confesse vnto Priestes, not only such sinnes as they committed by external acts of their bodies, but euen such sinnes also as they offended only in their thoughts: as their wicked malicious thoughts of treasons, adulteries, fornications, thefts, reuenge desiring other folkes deaths, or to haue their houses, offices, landes, or goodes, the which being fullie purposed and consented vnto, are grieuous deadly sins before almighty God, albeit they were neuer actually performed. Now the Priestes iudging by hearing the varietie of sinnes, (as *S. Ierome* saith,) did (as the holy Councils ordeine) enioyne penances vnto penitent sinners, according to the heinous qualitie of their sins. And sith the Priestes enioyned prayers, fastings, almesdeedes, wearing of haircloth, and other secret austere penances, for publike sinnes, no wise man can then deny, but that they enioyned like secret penances also for secret sins of the same kinde, and qualitie, whether they were secretly committed in act, or only purposed and consented vnto in thought. And these secret penances were done by penitent sinners to doe satisfaction thereby only vnto God, for their temporall punishment, and not to satisfie their neighbours, who were vtterly ignorant of those secret sins, and so needed no satisfaction for them.

And

not to their neighbours.

Concil. Cabilonense. 2.
Can. 33.

S. Ieronim.
Super Mat.
cap. 16. Concil. laodice.
Can. 2. Concil. wormac. Cā.
7. Concil. Cabilonense. 1.
Can. 8. Concil. constantinop.
6. Generale.
Can. 102.

Concil Toletanum 1. Cā.
6.

told our Lord onlie such finnes as were confessed vnto him. It appeareth hereby, that *Saint Ambrose* heard secret confessions of finnes, made by penitent sinners vnto him alone: and that he kept the sinne secretly to God, and him selfe only, that were confessed vnto him: and consequentlie, that he would enioyne them to doe secret penauces for their finnes: the which being graunted, then it followeth, that they were enioyned to do thereby satisfaction vnto God. And likewise, when *Concilium Toletanum primum* ordeined that *Religious women* should haue no familiarity with their *Confessor*: as it appeareth thereby that they confessed their sins vnto him: so is it euident also, that the confessions were made in secret, of sins done by religious women in their *Monasterie*, which is in secret, as of the sins of pride, disobedience, enuie, anger, and of other secret sins, and consequently that their penauces were both enioyned and performed in secret, to do satisfaction thereby only vnto God.

Concil Valentinum sub
Dionasio papa
Primo. Cā. 3.

And here vtterly to stoppe and close vp the heretikes mouthes, and all their wylie deuised cauills herein, let them read an auncient Councell, called *Concilium valentinum*, holden in Fraunce, vnder *Pope Damasus*, the first of that name, wherein it was ordeyned, that *Religious women* that marry after their vow, must doe first *Satisfaction vnto God*, by doing reasonable pennaunce for that sinne, before they be admitted to communicate. Behold here, that by this Auncient approued COUNCELL, Satisfaction is prescribed in expresse wordes to be done vnto God. And the same is also affirmed in an other auncient Councell holden in Rome.

Cōcil Roma
num. 4. sub
Simmacho
Papa.

If I should here also alledge all the particular sentences out of the bookes of the auncient Holie Fathers that serue for prooffe of this point, I should

neuer

neuer make an end. For the learned know right well, that al the auncient Holie Fathers beleueed, and so taught the christian people in their times, in an all churches throughout christedome, that penitent sinners ought to do Satisfaction to God, for the guilt of temporall paine, remaining for them to suffer for their sinnes.

Wherefore *Iohn Calvin*, the father, director, and principall founder of all the *Caluinistes* new deuised Hereticall Religion, endeouoreth to perswade all that be addicted vnto his new Sect, that the Auncient Holie Fathers of Christs Church haue in all ages cried herein. These be his own verie wordes here following. *Parum me mouent, quæ in veterum scriptis de satisfactione passim occurrunt. Video quidem eorum nonnullos, dicam simpliciter, omnes fere, quorum libri extant, aut in hac parte lapsos esse, aut nimis aspere & dure locutos.* That is to say. As for all those things that are commonlie fownde in the bookes of old writers concerning Satisfaction, they little moue me. I see indeed, that manie of them, I will speake plainly, in a manner all, whose bookes remaine, haue either erred in this point, or spoken too crabbedly, or hardlie. Thus farre be *Caluins* owne wordes. Whereby the godlie discrete reader maie euidentlie see the proud arrogant spirit of this Heretike *Caluin*. and how contemptuously he decardeth the long approued authority, and graue iudgment, of all the auncient Holie Fathers, that haue Governed in Christs Church, not onlie since the first fixe hundred yeares after Christes ascension, (as *M. Jewell* verie politikelie did delude the ignorant people thereby in his Challenge made at *Paris* crosse in *London*;) but euen all the auncient Holy Bishoppes, Pastors, and doctors that haue ben in all ages, during this fifteene hundreth yeares,

since

*Caluini. In
Ritu lib. 3.
Cap. 4. Sect.
38. 39.*

since Christs time, vntill this our corrupt age. And so *Caluin* would perswade vs, that all the auncient holy Bishops, & Pastours of Christs Church haue in all ages erred in the doctrine of satisfaction, vntill Frier *Luther*, and he, and *Beza*, and other proud fleshly Apostatas, & heretikes, brake their vowes and rebelled against the Gouvernours of Christes Catholicke Church, and deuised a new licentious fleshly religiō in this our vngorious wicked time.

I meruaile, that any wise man, that hath any feare of the terrible iudgements of almightie God, and is carefull of his own saluation, will be so foolishly and blindly bewitched by the diuell, or by his minister *Caluin*, or any other of his ministers, as to preferre the priuate presumptuous opinion of any heretike, before the graue approoued iudgement of all the ancient holy Bishops, Pastours, and Doctors, that haue gouerned in Christes Church these 1500. yeares, and to imagine that almightie God is now towards the end of the world become either a *Lutheran*, *Zwinglian*, *Caluinist*, *Puritane*, or *Anabaptist*, & that he hath brokē his solemne faithfull promise made vnto his church, and chaunged his euerlasting holy ordinance, and intendeth now to turne heauen into hell, by thrusting out of hys glorious kingdome of heauen, all the auncient holy Bishops, and Pastours, that haue gouerned and taught the christian people in Christes church, by ordinary lawfull vocation and succession, in all ages since Christs time, vntill this our corrupt age, to intrude therein such arrogant apostata heretiks: as Frier *Luther*, *Zwinglius*, *Caluin*, *Beza*, and theyr fleshly ministers, which being infamous for theyr dissolute wicked liues, are newly and extraordinarily started vp in our time, as false Prophets, and forerunners of Antechrist, and are directed with a

Mat. 28.

201

John. 14. 16

John. 16. 13

1. Tim. 3. 15

contrarie spirit, indeuising a new licentious hereticall religion, directly contrary to the holy approved christian religion of all the auncient holie Bishops, Pastours, and Gouvernours of Christes Catholicke Church.

That the vertuous painefull workes of Satisfaction, done by penitent sinners, for the guilt of temporall paine, remayning sometimes for them to suffer for their sinnes, committed after baptisme, doe nothing derogate from our sauiour Christs Satisfaction, & Redemption, but doe rather very much commend and extoll the same: for so much as they deriue and take from thence their value, force, and dignitie.

§. 5.

BV T the most common obiection of the Heretikes, against our doing of painefull vertuous workes of satisfaction is, that for so much as our Sauiour Christ hath satisfied for vs all, and not onely for our sinnes, but for the sins of all the world, as appeareth. 1. Timothie. 2. and 1. Iohn. 2. therefore (say they) the sinner doth iniurie vnto Christes satisfaction vpon the Crosse, in case he go about to satisfie almighty God for his sinnes.

I answer, that there be two kindes of satisfaction: one that deserueth remission of sins, and remoeth away also the euerlasting paine in hell, due vnto sinners for their sinnes. And this satisfaction apperteineth to our Sauiour Christ only, as to our only true Messias, who gaue himselfe for vs, that he might redeeme vs with his most precious blood from all our iniquities. And this is the onlie full and perfect satisfaction, for all the sins of all mankind.

There is another satisfaction, called Sacramentall satisfaction: which is onely to satisfie for the guilt of Temporall paine, required by Almighty God of a sinner, after that his sin, and the euerlasting paine due vnto it, are forgiven him. This Sa-

Obiection.

1. Tim. 2.

1. Iohn. 2.

Answer.

Two kindes of Satisfaction.

Acts. 4. 12.

Rom. 3. 24.

25.

Rom. 8. 32.

1. Cor. 15. 3

1. Tim. 2. 5.

1. Iohn. 2. 1.

1. Pet. 2. 24

cramental Satisfaction apperteineth ordinarily vnto al penitent sinners, that committe any deadly sin after Baptisme, when their contrition and detesting of their sins for the loue of God is not so feruent, and perfect, as is prescribed and required by the diuine iustice for the same,

The doctrine
of Christes
Catholike
Church, of
the sufficien-
cie of our Sa-
uiour Christs
Satisfaction
for all finnes
and for all
paines due
vnto them.
Though
Christs passi-
on be suffici-
ent in it selfe
for the Re-
demption of
all mankind.
yet all are
not Redeem-
ed by it
with effect.

Psa. 80. 11

Psal. 94. 8.

Math. 23.

37. Act. 7.

15. Eph. 4.

30. Heb. 4.

7. 1. Iohn. 3.

3. Apoc. 3.

20. Psal.

61. 15. Ro.

10. 21.

Isay. 65. 2.

Isay. 49. 4.

Now whereas the Heretikes doe obiekt, that our christian satisfactory workes be iniurious vnto our Sauour Christes most precious blood, shedde vpon the Crosse for our satisfaction and redemption, it is an impudent flaunder. For al christians know right wel, that the doctrine of Christes Catholike Church is, that our Sauour Christe shed his most precious blood, not only to redeme all our finnes but to satisfie also for all paines due vnto them: and that one droppe of this most precious blood was sufficient to redeme all mankind: and that the merites of our Sauour Christs passio, and the price of his Redemption, and satisfaction, be as it were *an infinit treasure*, purchased prepared and conserued, for the profite and vtilitye, of all that are borne into this world. Howbeit we must vnderstand likewise, that though it be sufficient in it selfe for the Redemption of all Mankind: yet is not all Mankinde Redeemed with his precious blood *efficaciter*, that is to say, *with effect*. As we see by the wicked Iewes, Turkes, Sarazens, Heretikes, Schismatikes, & wicked christians: which are all damned, because they harden their harts in their Infidelity, and wickednes, and doe resiste the good inspirations, and callings, which Almighty God sendeth vnto them, and to doe wilfully refuse the frute and benefit of our Sauour Christs most sufficient & abundant redemptio, & satisfaction.

And of this great iniury, and ingratitude our Sauour Christ complaineth saying, *Pretium meum cogitauerunt repellere*. That is to say: *They haue pur-*

posed to refuse my price: and in an other place he saith: *I have spread forth my hand all the day vnto a people not beleeuing, and gaine saying me.* And likewise in *Esay* he saith: *in vaine haue I labored. Without cause, and in vaine haue I consumed my strength.*

For in very deed, though this most sufficient & infinit treasure of our sauiour Christs passion, and Redemption, be purchased and prepared for the benefit of all mankind. yet good Reader, wee must all remember, that it beginneth not to be eyther mine, or thine, or any others to be saued thereby, vnlesse Christ be made ours, and we beginne to be truly indeed his seruants, his Members, and sonnes howshold. Because the Merites of our Sauiour Christ be not actually communicated but vnto such only, as be made one body with him: I meane, vnto such persons, as be incorporated into him, as Members vnto their Head. And his Merites are no longer communicated vnto them. Then they continue vnited, and ioyned vnto him, by Faith, and Obedyence. And so *Saint Paule* sayeth, that *Christ was made vnto all that obey him, cause of eternall Salvation.* And in case any christians doe by theyr disobedience fall from Christ, and turne vnto the workes of darknes, and of the flesh. Then are they no more partakers of the Merites of our sauiour Christs Passion, and Redemption, vtill by penance they be reconciled and ioyned vnto him againe.

VVherefore (good christian Brother) wee must nor flatter our selues, (as the Heretickes, and dissolute Christians doe,) by considering thys truthe onelic, that our SA-
VIOUR CHRIST hath by shedding his precious blood in his most bitter passion, and death prepared, and offered vnto his father, a most suffi-

Christes me-
rits are actu-
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ed into him;
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er, than they
continue vni-
ted vnto him
by faith and
obedience
Heb. 5.9.

Ezech. 18. 26

1. Tim. 4. 1.

1. Tim. 6. 27

A medicine
helpeth not
all sicke per-
sons, but
such only vn-
to Whom it
is applied.

Note, that
the vertue of
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vnto vs.

cient and abundant Redemption, and satisfactiō for all the sinnes, and paines, of all mankind, and that his father doth so esteeme, and accept it: but it behoueth vs also to consider, & imprint this truth likewise deeply in our minds, to wit, that like as a generall medicine profiteth not all persons that be sicke, but such only vnto whome it is applied: so our Sauour Christs most sufficient Redemption, and satisfaction, profiteth not all persons in the world, but such only, vnto whome it is effectually applied by such holy meanes, as almighty God hath ordeined, and appointed for the same,

And we must likewise consider, that albeit the vertue of the merits of our Sauour Christs passion & death, be in it selfe infinit, yet is it not communicated to any christiā infinitely, nor to all christians in equall & like degree: otherwise euery christian should be as iust and holy as the *most Blessed virgin Mary the mother of God*, or of any of the *Saintes*: yea euery christian should the be infinitely iust, & perfect which is absurd, and false. But the vertue of Christs merits is communicated to some christians in more abundance, and to some in lesse abundance, according as euery christian is more or lesse prepared and disposed for receauing of the same, by such holy meanes, as almighty God hath ordeined and prescribed.

And by the ordinance of almighty God, the vertue of the merits of our Sauour Christs Redemption, and satisfaction, is to be applied vnto vs for remission of *Originall sinne*, by the Sacrament of baptisme: and for remission of *Actuall sinne* by the sacrament of penance: and for obtaining of *full remission of temporall paines* remaining some-times for penitent sinners to suffer, for want of perfitte contrition for their sinnes, it is to be applied by

vertuous

our painful workes of satisfaction: as by Fasting, Praier, almesdeeds, wearing of hairecloth, whyping our rebellious flesh, and other like good vertuous painfull workes, that be of their own nature painfull and irksome to our flesh.

Whereby it appeareth, that all sinnes, and also al gilt of euerlasting and temporall paines, that be pardoned vnto sinners, are all pardoned by vertue of the merits of our Sauour Christs Redemption, and satisfaction, applied by diuers meanes & waies vnto them. And that the merit of Christs suffering and satisfying for vs, is as it were the life and soule of our suffering, and satisfaction, for the guilt of temporal paines. And that al our painful vertuous workes, had benne, as a bodie without a soule, in case our Sauour Christ had not by his most bitter passion, and death, satisfied for vs. So as our painful vertuous works of satisfactiō, be neither cōtrary, nor iniurious, vnto the satisfaction of our Sauour Christ, (as the Heretikes doe falslie affirme,) but they be vnited vnto Christs satisfaction, and doe take their vertue, value, force and dignity from the same.

And like as notwithstanding the full and perfect Redemption and Satisfaction of our Sauour Christ, our faith, and baptisme, be required also, as necessarie to our saluation, and likewise the due keeping of God his commaundementes, after we be baptized, and iustified: & withal an inward hartie repentance in al such as fall into any deadly sinne after their baptisme, &c. & none of all these doe any whitte deminish the miritte of our sauour Christs sufficient Redemption, and satisfaction, or be in any respect derogatorie or iniurious to the honour or dignity of his most precious blood shed for our sinnes: euen so also our ex-

Note, that al sins and all paines that be pardoned to sinners are all pardoned by vertue of the merits of Christs Redemption & satisfaction, applied by diuers meanes, vnto them.

Note, that notwithstanding Christs Redemption, and satisfaction, diuers things are also required, as necessary to our saluation, as faith baptisme: keeping the commaundemēt &c.

ternall doing of penance for our finnes, (which is a signe and effect of our inward penance,) and our painefull vertuous satisfactory workes (which be purified, & fortified in the most precious blood of our sweet Redeemer, and Sauour,) doe bring no manner of detriment, iniurie, or dishonour vnto our Sauour Christs merit, and satisfaction. For so much as by the holy iust ordinance of almighty God, our painefull vertuous satisfactory workes be required for our tēporal punishment, in regard of the imperfection of our conuersion & contrition.

Note here the reasons, Why painefull vertuous workes of Satisfaction, be necessarily required of Christians, notwithstanding Christs sufficient Satisfaction.

And surely, for very good reason, and for the eschewing of great inconueniences, our painefull vertuous workes of satisfaction be necessarily required of vs, by almighty God, notwithstanding our Sauour Christs sufficient satisfaction: because otherwise most christians would be very carelesse and negligent in doing of good workes, & would conceaue a security and most certaine assurance of theyr saluation, through the sufficiency of our Sauour Christs satisfaction, and so they would vse, (as very many doe in their corrupt time of Heresie) our sauour Christs redemption, and satisfaction, as a cloke, to couer their carelesse slouthfull & dissolute wicked liues, and account all good vertuous painefull workes of prayer, fasting, almes-deedes, & all other painefull doing of penance, and austere vsage and mortification of theyr flesh, to be superfluous, and in vaine.

But the most principall & singular reason, why some satisfaction is required of penitent sinners by vertuous painefull workes, (as by fruites worthy of penance) is because our sauour Christes will is, that the merite of his Passion shall be communicated, and applied vnto christians, so far forth,

as the order of the diuine iustice requireth. And therefore, forsomuch as our sauour Christ, hath suffered innocently for our offences, his holy will and ordinance is, (according as reason and the due order of iustice requireth,) that wee that haue bin the offenders, and the cause of his most grieuous & bitter Passion, should resemble, and be like in suffering vnto him, who is our head, our maister, our patterne, and exemplar. And this resemblance in suffering with him we ought to haue, as a signe of our gratefulnes, loue, and conformity vnto him, which he requireth of vs, as of faithfull obedient members, mortified with Christ our tormented head, and as a testimony of our hatred of all sinne, and of our zeale and reuerence to the iustice of almighty God.

And our Sauour Christ himselfe hath reuealed vnto vs in his holy scriptures, that if we will be his members, and conforme our selues vnto him, as vnto our head, we must then imitate him in our liues, and beare our Crosse euery day, and suffer vwith him. And therefore he said: *Who so will come after me, let him deny himselfe, and take his Crosse euery day, & follow me. And note well, that he sayed not, let him take vp my Crosse, but his own Crosse. That is to say: Who so will haue any benefitt of the merite of Christs satisfaction, let him apply the same merite vnto himselfe, by suffering also with Christ, and let him ioyne his Crosse with Christs Crosse, & vnite his suffering with Christs suffering: because otherwise wee shall not be partakers of his merites, in case we refuse to be partakers of his sufferings. And so saint Iohn sayeth: He that sayeth he abideth in him, ought him-selfe to walke euen as hee walked. And saint Peter explaineth this following of Christ more plainelie, saying: Christo igitur passo in*

Luc. 9. 23.

Note that every member of christ must ioyne his owne Crosse vnto Christs Crosse, by suffering also with Christ.

1. Iohn. 2. 6.

1. Pet. 4. 1.

in carne, & vos eadem cogitatione armamini. That is to say, Christ therefore having suffered in the flesh, be ye also armed with the same cogitation. And in another chapter he sayeth: For vnto this are ye called, because Christ hath suffered for vs, leaving you an example, that ye may follow his steps. Now how must wee follow our Sauour Christes steppes? certainly, there is none other way (as I haue said) to followe him, but according as he hath reuealed in his holie scriptures: That is, we must imitate him, not as he is God, but as he is man: I meane hereby, wee must imitate his holy life, and beare (not his Crosse, but) euen our own Crosse euery day with him, & drink of the bitter cup of his passion, in suffering with him, as conformable faithfull members to our head. And in this wise we shall be made comfortable to the image of the sonne of God. Wherefore saint Paule saith, Whome God hath forknowne, them hath hee also predestinated to be made conformable to the image of his sonne. And in the same chapter shewing the necessitie of our suffering with Christ, to the end we may be also glorified with Christ, he saith these words.

1. Pet. 2. 21

Note how we must follow our Sauiour Christs steppes.

Rom. 8. 29.

Whome God hath forknowne, them hath hee also predestinated to be made conformable to the image of his sonne. And in the same chapter shewing the necessitie of our suffering with Christ, to the end we may be also glorified with Christ, he saith these words.

Rom. 8. 17.

If sonnes, heires also: heires truely of God, and coheires of Christ, in case yet wee suffer with him, that wee may also be glorified with him. And in his Epistle to Timothy he sayeth: If we be deid with Christ, wee shall

2. Tim. 2.

11. & 21.

live also together: If wee shall sustaine, wee shall also raigne together. And if it were not needefull for vs to suffer with our Sauiour Christ, as faithfull members with our head, saint Paule would neuer haue said to the Colossians: I reioyce in suffering for you, and doe accomplish those thinges, that want of the Passions of Christ, in my flesh, for his body, which is the church. Meaning thereby, that albeit our Sauiour Christ (as our head) hath suffered sufficiently, & though there be no want in our Sauiour Christs Passions,

Colos. 1. 24.

which

which he suffered in himselfe, as our head, for our redemption and satisfaction: yet there remaineth, and wanteth, that the faithfull members of our sauiour Christ doe suffer also with Christ, their tormented head, to the intent they may be like, and conformable vnto him: for otherwise nothing would seeme more deformed (as S. Bernard affirmeth,) than that delicate members should be ioyned and vnited vnto a head pricked, and tormented with thornes, and other most grieuous and painefull Passions. And in this respect S. Paule said to the Corinthians, that wee must alwaies beare about in our bodie the mortification of Iesus, that the life also of Iesus may be manifested in our mortall flesh. And S. Paule himselfe endeououred so earnestly to beare his crosse euery day with Christ, and to conforme his life vnto the life of Christ, as a true faithfull member of Christ, that hee protesteth to the Galathians, that he bare the markes of our Lord Iesus in his body. And so ought euery christian endeour to beare the markes of christ in his body, (by conforming his life vnto the life of Christ,) and to be vnited vnto him.

And when wee be ioyned and vnited vnto our sauiour Christ, as his true faithful members, so long as we perseuer in that vnion with him, all our good thoughts, actions, and workes, are inspired, directed, gouerned, fortified, and sanctified with his holy spirit. And then like as S. Paule said of himselfe, as of a faithfull member of Christ: *Vino autem, iam non ego, vivit vero in me Christus*: that is to say, *I liue, now not I: but Christ liueth in me*: so may all penitent sinners, being faithful members of our sauiour christ, say in like maner of their doing of vertuous painefull satisfactory workes for the guilt of their temporall paines: *I satisfie, now not I: but Christ satisfieth*

S. Bernard.
Ser. 5. de
omnibus
sanctis.

2. Cor. 4. 10

Gal. 6. 17.

1. Cor. 6. 17
*Qui adheret Domino
vnius spiritus est.*

Gal. 2. 20.

Note that
the Satisfac-
tions of the
Members of
Christ, be
Christes Sa-
tisfactions.

Psal. 21. 1.

Ephes. 2. 6.

Act. 9. 4.

Apoc. 13. 8.

Mat. 25. 40.

Note the
strait vnion
and coniun-
ction be-
twene
Christ, & his
true faithfull
Members.

Eph. 1. 23.

in me. Because the passions and satisfactions of the true faithful Members of Christ, be Christ passions and satisfactions.

For it appeareth in the Holie scriptures, that there is such a strait Vnion and coniunction betwene our sauour Christ and his Members, that he calleth the sinnes of his Members his sinnes. As in psalme 21. *Longe a salute mea verba delictorum meorum.* It is also said in Saint Paule to the Ephesians Cap. 21. *Considerare nos fecit in celestibus, in Christo Iesu.* That is to say. He hath made vs sitte with him in the celestials in Christ Iesus. For in that Christ our head sitteth there, his faithfull Members are said to sitte there also: And in the actes of the Apostles our sauour Christ calleth the persecutions of his Members his own persecutions. And therefore he said to Saule that persecuted the christians after his ascention into Heauen, *Saule, Saule cur me persequeris? Saul, Saul, why persecutest thou me?* Here Saul persecuted not our Sauour Christ himselfe, but the faithfull Christians his members, & yet our Sauour Christ accounteth him selfe to be persecuted in the, he being the lambe (that as S. Iohn sayeth) hath bene slaine in his Members from the beginning of the world. And so our sauour affirmeth in saint Mathew, that whatsoeuer is donne to one of his faithfull elected Members, whom he calleth his least brethren is done vnto him.

And after the same manner our satisfactions be Christs satisfactions: for that all the true members, of Christs catholike church are so straitly vnited with our sauour Christ theyr head, that they together with him are considered as one Mysticall person, and therefore in respect of Christs members, the Church is the plenitude of his person: &

the

the passions & sanctifications of Christs members, being dedicated, and sanctified in Christs blood, and sacrifice, make the plenitude of Christs passions, and satisfaction. And so the passions of our Sauour Christ the head, and the afflictions of his Misticall body the Church, and Members thereof, make one complet Masse of passions, with such great difference for al that betwene the one sort, & the other 'as the high preheminance of our sauour Christ the Head, about his Misticall bodye the Church requireth, and giueth. And saint Paul affirmeth, that the passions of Christ did abound in the Corinthians, where he calleth their Passions, the passions of Christ. And Saint Peter exhorteth the christians to reioyce in their communicating (by their sufferings) with the passions of Christ, & he calleth these passions, which our Sauour Christ suffereth in his Members *Passiones & Posteriores glorias in Christo*: That is to say: the passions and latter glories in Christ.

2. Cor. 1. 5.

1. Pet. 4. 13.

2. Peter. 11.

And in consideration of this strait coniuñction and vnion of our sauour Christ with his Members, and of the members together among themselves, though one of them can not Merite for an other properly, yet one of them may doe penall satisfactory vertuous works for an other: I meane for the temporall paine required to be suffered by euery member of Christ for his sinne, whē their conuersion and contrition be imperfect. Because (according to the article of our creede) *there is a Communion among all the Sainctes*. And in respect thereof the prophett David saied to our Lorde: *Particeps ego sum omnium timentium te*: That is to say. I am partaker of all that feare thee. And the reason hereof is, for that as Saint paull sayeth: though all faithful christians are many mébers of Christ, yet are they

Note how one Member of Christ may doe Satisfactorie workes for another.

Psal. 118.

63. Ro. 15.

27. 1. Cor. 12

20.

Rom. 12. 4. they all but one Misticall body of Christ, and so he calleth them, *unum corpus, & unus spiritus*: that is, *one body, and one spirit*. And to the Galathians he affirmeth, that all faithful christians be one in Christ Iesus, and shewing to the Corinthians the cause of this vnion of all faithfull christians in Christ, hee saith: *For in one spirit were we all baptized into one, whether Iewes, or Gentiles, or bond men, or free, and in one spirit we were made all to drinke.*

And this communion and participation that is amongst all faithfull christians, as fellow members in Christ, which in our creed is called the communion of saints, is the very ground and foundation, why one of them may (as *S. Paule* saith) beare an others burden, and supply the defects of another, so far forth, as apperteineth to the duty of one member of Christ to doe charitably for an other. And so saint Paule protested to the Colossians, (vvhoe were his fellow members in Christ) that he supplied

for them in his fl she, that which wanted of the Passions of Christ. Howbeit, God forbid, that any christian should once imagine, that saint Paule meant, that there is any manner of want in our sauiour Christs Passions, which he as our head, suffered in himselfe for our satisfaction, and redemption. For Christes Passions were (as I haue said) in that regarde most sufficient, and abundant. But saint Paule meaneth, that he supplied in his flesh, for his fellow members in Christ of the Colossians, in regard of the want of those Passions of Christ, which by his owne ordinance he daily suffreth, and shall suffer to the end of the world, in his misticall body the Church, and members thereof: which by our sauiour Christes owne ordinance, and commandement, ought to be fellowes of his Passions as they looke to be fellowes of hys glorie: and therefore they ought daily to carry their owne Crosse after Christ, as his

There is no want, in Christs Passions, which he suffered in himselfe, as our Head: but there is want in those Passions of christ, which he dayly suffreth in hys body the Church, and the members thereof.

Math. 10. 38.

Luke. 9. 23.

faithfull Disciples, and drinke of his bitter cuppe, and (as *saint Paule* saith) ought to iudge themselves before hand in this life, by adiudging to themselves some temporall punishment for their sins: as by fasting, watching, praier, almes-deedes, wearing of hairecloth, whipping their rebellious flesh, &c. and so to preuent, that they may not be iudged for them by almighty God, whose infinite goodness, mercy, and iustice, be ballanced, and correspondent, in such due order of iust measure one to another, that in no wise hee will suffer anie good worke to be vnrewarded, nor any sin unpunished.

And for a full answer now to the Heretiks, that doe most wickedly argue against our doing of vertuous painefull workes of satisfaction, affirming them all to be done in vaine, because our sauiour Christ hath satisfied sufficiently for vs: I say, that so they may in like manner argue, that the praier of all the Holy Martyrs for their persecutors were in vaine, & that *saint Stephen* prayed also in vaine for them that stoned him to death: because our sauiour Christ hath praied sufficiently for al the Elect, & by his praying hath deserued for them all life euerm-lasting.

And if this cauelling Hereticall argument be admitted, then may the Heretikes argue in like manner, that sith our sauiour Christ, sitting now in heauen at the right hand of his Father, prayeth now sufficiently for vs all, that wee need not therefore to pray now eyther for our selues, or for our persecutors, or one for another, to the end we may be saued, according as our sauiour Christ, and *S. Paul*, & *S. James*, require of al christians. And what need we then any Churches, or to pray there, or in anie other place, if by our only Faith in Christ, wee be assuredly pertakers of Christs most sufficient praier, merits, and satisfaction, and neede not to pray,

Rom 8.17.
1. Cor 9.27.
2. Ti. 2.11.12.
Mat. 20.22
1. Cor. 11.31.
Rom, 2. 6. &
8.
2. Cor. 5. 10.
Ephes. 6.8.
1. Pet. 1. 16.
Apoc. 14. 13.
Apoc. 22. 12.

Note diligently this
Confutation
of the Heretikes
common deceit-
full Argu-
ment against
our doing of
Satisfaction.

Acts. 7.60.
Iohn. 17.
20.21.
Rom. 8.34.
Heb. 7.25.
1. Iohn. 2.1.
Saint Chri.
Ho. 15. ad
Rom.
Mat 5.24.
Luke. 6.28.
Luke. 18.1.
1. Thes. 5.
25.
Colos. 4.3.
Ephes. 6.18
1. Tim. 2.1.

2. Tim. 1. 3

Iac. 5. 16.

Act. 15. 11

1. Cor. 6. 17

1. Cor. 12. 3

2. Cor. 3. 5.

Phil. 2. 12.

¶ 13.

Apo. 22. 11

John. 1. 16.

Mat. 3. 8.

Rom. 6. 19.

Rom. 8. 10.

26.

1. cor. 9. 27.

1. co. 11. 13

1. co. 15. 10

2. co. 4. 10.

2. cor. 12. 9.

Eph. 2. 10

Gal. 2. 20.

Gal. 5. 24.

¶ 25.

Phil. 2. 12.

13.

Phil. 4. 13.

col. 1. 24.

¶ 29.

Col. 3. 3.

1. The. 4. 8.

2. Tit. 2. 21

1. Pet. 2. 21

2. Pet. 1. 10

1. John. 3. 3.

Apo. 22. 11

Heb. 12. 8.

merite, or satisfie in any respect for our selues? Yea if Christes sufficiencie doe take away all meanes on our behalfe of application of the merits of hys Passion, and death vnto vs, then what neede haue we of Faith it selfe, or of preaching of the Gospell, or of praier, or of any other vertuous meanes what soeuer: sith one of them is no more derogatorie to the sufficiencie of the merits of Christes Prayers, satisfaction, and redemption, than the others be?

But the good christian reader shall doe well to blesse him selfe euery day from such deceitfull hereticall arguments. And for the confutation hereof, he must vnderstand, that the praiers of our sauour Iesus Christ are the fountaines, and foundations, and as it were the vniuersall caule, whereby our praiers are meritorious before the diuine Maieستie, vvhich vvitbout the merites of our sauour Christ vvere of no force, nor efficacie. And all catholickes doe plainly confesse, that all the vertue, dignitie, value, and strength of all our praiers, satisfactions, and good workes, doe proceede from the merits of our sauour Christ: for as saint Iohn sayeth, *De plenitudine eius omnes accepimus*: that is to say, of his fulnes we all haue receaued. Howbeit, we must note withall, (as I haue before declared,) that the sufficiencie of our sauour Christes praiers, merits, and satisfactions, are by him ordained for such, only of the members of his mysticall body, as will with his grace endeouour to pray, meditate, and satisfie with him, according as is required of them, and to make this more plaine by another example, we all know, that our Christ teacheth sufficiently all truth, and keepeth sufficiently all iust persons: but it followeth not thereof, that there ought not to be any Doctors, Pastours, or preachers in Christs Catholicke Church, to teach vs the truth,

truth, or that we ought not to be carefull for the due custodie of our hart: for that were to make all christians very careles, slouthfull and dissolute in their liues, and not to endeouour to carrie their Crosse, and to worke their saluation with seare, & trembling, but to vse Christs Passion as a cloake & excuse of their wilfull negligence, and wickednes. Whereas our Sauour Christs will and ordinance is, that all christians should with the assistance of his grace concurre with their Godly endeouours to liue as it becommeth his obedient louing children vnder his holy discipline, and seruice. And so S. Paule affirmeth in these wordes. *If you be without discipline, whereof all be made partakers, then are you bastards and not children.*

And to the intent wee should continuallie exercise our selues, and perseuere in good christian exercises vnder our Sauour Christs Holy Discipline and Seruice, he hath prepared and ordeined, (as I noted here before,) that the value of his merits and satisfaction should be transferred, not vnto all his faithfull members a like, but diuerslie, in diuers degrees: I meane to some more, and to some lesse thereof, according to the measure of grace, that he bestoweth vpon them: and according as each one of them endeouureth with hys grace vnder his holy discipline, to be more or lesse conformable vnto him, in imitating his holy life, And hereof it commeth, that like as all the Elect be not iust & vertuous alike,) for all of them be not so vertuous and iust, as our blessed Lady the mother of God,) so shall they be diuersly rewarded by him in his glorious kingdome of heauen, each one according to the measure of his charitie: For as our Sauour himselfe saith: *In domo patris mei mansiones multe sunt.* That is to say, *In the house of my father, there be many mansions of felicity, & glory.*

Iohn, 14. 3.

Wherefore, of the premisses we may well conclude, that such the value and merite of our prayers, and satisfactions, done with the grace of God, doe proceed from the merit, value, and dignity, of the prayers, and satisfactions of our sweet Saviour Iesus Christ: & such his holy wil & ordinance is, that the merit of his sufficient and most abundant redemption, and satisfaction, should be applied, to haue efficacy in vs, by his sacraments: and by our good workes, donne by his grace, which is giuen vnto vs by the Merit of Christ it followeth hereupon, that our vertuous painfull workes of Satisfaction be so far off from diminishing, or obscuring the benefit of our Saviour Christs Satisfaction, & Redemption, that they doe rather very much commend, and extoll the same. For in that that Christs Satisfaction is the foundation, direction, and worker of the merite, vaine, and dignity of all our good christian workes, we by our suffering and satisfying for the guilt of temporall paine, prescribed by his owne mercifull and iust ordinance for vs to suffer vnder his holy discipline for our sins, doe thereby execute Iudgement and Iustice, vpon our selues, according as in Ezechiel wee be required: I meane, by iudging our selues, as S. Paule counsaileth vs, and by punishing, & taking reuenge of our heinous sins vpon our selues, that wee may not be iudged and punished for them by Almighty God. And moreouer we testifie by our vertuous painefull workes of Satisfaction, that wee (according as his faithfull disciples ought to doe) are willing to embrace the Crosse of Christ, and to drinke of his bitter Cup, and to deny our selues, and to mortifie our rebellious flesh, and to carry our Crosse daily and follow him, after his holy example, as he hath commaunded vs, and so doe endeuour with his grace to liue vnder hys holy discipline, and to imitate the painefull steps of his holy life, & to resemble and be made like vnto him in conforming our selues vnto him, by suffering with him, as true faithful members with our head, to the end we may be also glorified with him, knowing most assuredly by the holy scriptures, that in case we be partakers of the painefull Passions of our Saviour Christ, and doe communicate with him therein, wee shall then be partakers of his consolation also.

Mat. 10. 38.

Mat. 16. 24.

Luk. 9. 23.

Mat. 20. 22.

Act. 14. 21.

Rom. 6. 6.

Rom. 8. 13.

17. 29.

Gal. 2. 20.

Gal. 5. 24.

Gal. 6. 14. 17.

Col. 1. 24.

1. Pet. 2. 21.

1. Pet. 4. 1. 13

1. Iohn 2. 6.

Rom. 8. 17.

29.

2. Cor. 1. 7.

2 Tim. 2. 11.



*Of the third part of the Sacrament of Penance:
which is Satisfaction.*

CHAPTER. I.

AFTER Contrition, and Confession, followeth Satisfaction, (which is the third part of Penance:) whereunto appertaineth, to make Satisfaction to the honour of Almighty God, for the offences committed against his diuine Maiestie, by taking iust reuenge vpon him, by vvhome the offence was committed. The reason hereof we declared in the other part, speaking of Fasting, the which we will repeat likewise here, because this is also his proper place.

For the vnderstanding whereof, you must consider, that like as a man, that transgresseth the lawes of a common weale, is bound to suffer the penalties appointed for the transgressors of the same: euen so likewise, whosoever transgresseth the lawes of Almighty God, is bound to suffer certaine kindes of paines, which are by the iustice of God prescribed and appointed for the transgression of them. These kindes of paynes must needs be payed, eyther in this life, or in the life to come: That is to

*Here the
Authour
himself be-
ginneeth to
treat of Sa-
tisfaction.
How Satis-
faction is to
be made by
vs.*

*In hell with
euerlasting
paines.*

*In purgato-
ry with tem-
poral paines*

*Saint Au-
stine.*

*How wee
may be de-
liuered fro
the terrible
paines of
Purgatorie.*

*A small vo-
luntarie
paine in
this life, sa-
tisfieth
more than
many grea-*

lay either in *Hell*, or in *Purgatorie*, or else in this world. In hell they are paid with euerlasting paines, & torments enduring world without end. In *Purgatorie* they are not paid with euerlasting paines, but with certaine paines that haue an end, & are limited within a certaine time. Howbeit these paines in *Purgatorie*, are so terrible, and so vehement, that (as, *Saint Augustine* saith) there is no paine in this world, that may be compared with them: no not all the cruel paines & torments of the Martyrs, which were the greatest in all the world.

Now from these so great and terrible paines in *Purgatorie*, we are deliuered by iudging and correcting our selues in this life, with Fasting, watching, praier, discipline, and other austere vsage of our body, although these pains be without comparison farre lesse, than those that are suffered in *Purgatorie*. For whereas in these things, Almighty God hath regard, not so much vnto the greatnes of the paines, as vnto the will of the Sacrifice: (for that such paines as a penitent is content to suffer for satisfactiō in this world, be volūtary, but in the world to come they are of mere necessitie,) herof it commeth, why a small paine suffered voluntarily in this life, is without comparison

of

of more force, and Satisfieth more in the sight of Almighty God, than manie greater paines, that are suffered of necessitie in *Purgatorie*, in the life to come. But yee will say, why Sa? If the sacrament of penance be not sufficient in this behalfe, how is it, that the Sacrament of Baptisme is of such force, as it taketh all away, & absoluth a man quite, both from sin, & from all paine? vnto this questiō I answere? that there is a great difference betweene the one Sacrament, & the other. For the *Sacramēt of Baptisme* is a sprituall birth, & regeneration of the inward man. And therefore, like as one thing that is borne a new, leaueth foorth with the former being which it had, & receiueh an other new being, & nothing remaineth of that, which it had before: (as when of an acorne springeth a tree, the acorne leaueth his former being) euen so when a man is spiritually borne againe in baptisme, hee leaueth forthwith to be that old mā, which he was before: for he was before Baptisme the son of anger, wrath, and perdition) & after he hath receaued Baptisme, beginneth to be another new man, to wit the sonne of grace, & so by his new sprituall birth, he is free both from sinne, & from all paine. But the SACRAMENT of Pennance doth not deliuer vs from our

ter paines
suffered
of necessi-
ty in *Purge-*
torie.

An obiection.

Answer.
The difference be-
tweene the
operation of
the sacra-
ment of Bap-
tisme, & of
the sacra-
ment of
Pennance.

The sacra-
ment of
Pennance

*worketh as
a medicine.*

*God pardoneth all the
sinne by the
sacrament
of Pennance:
but not all
the paine, by
reason of
the vnper-
fect contri-
tion of the
sinner.*

*Note this
similitude.*

finnes past, as a regeneration, or new birth, but as a medicine, which some times healeth perfectly, and some times not, but leaueth behinde some remnantes of the former disease, which afterward with continuance of time, & good gouernment, may be worne out, and consumed away. After this sort doth the Sacrament of Pennance sometimes heale perfectly, and deliuer a sinner both from sinne, and paine, when there concurreth with all a verie perfect Contrition, (such as that Contritiō of *Mary Magdalene* was, and of others the like:) but at other times, (when the Contrition is not so perfect,) though it doe then cancel al the sinne, yet doth it not take awaie all the paine: and so that paine which remaineth vncancelled, for want of perfect Contrition, must be purged either in this life, or in the life to come.

Of this we may take an example euen in worldly affaires: For if a Gentleman do commit an offence against his Prince, for the which he deserueth to suffer the paines of death: yet may he afterwarde doe him such, & so great seruices, as he may deserue his Princes grace, & fauour, and receiue a generall pardon, and cleare discharge from all this punishment. Againe his seruices

may

may be such, as he shal not deserue so large a pardon, but some what lesse : which may be, to obtaine the Princes grace & fauour, and to exchange the punishment of death into some banishment for a time. After this sort we read that *King David* pardoned his Sonne *Absolon*. For when he had slaine his brother *Amnon*, & had thereby incurred the iust indignation and displeasure of his Father, after three yeares absence, and banishment hee pardoned him for the offence, which he had committed: howbeit with this condition, that he should not enter within his Princely Palace, nor appeare before his royall presence. Now in like manner, when the Contrition and sorrow of the penitent sinner is not altogether so absolute, and perfect, as it ought to be. Almighty God, by vertue of the Sacrament of Penance, pardoneth the sinne or fault committed, and withall, the euermore lasting paines of Hell, vvhich through his deadlie sinne he had deserued, (yea, and forgiueth moreouer some part of the temporall punishment:) howbeit, hee will not that such a one shall enter forthwith within his heauenly Palace, and haue there the fruition and glorious sight of his Diuine presence, before such time as he be fullie,

2. Reg. 14.
verse. 21.
& 24.

and perfectly purged, either in this life, or in the life to come, in *Purgatorie*.

2. Reg. 12.
13. & 14.
God pardoned King David his sinne, and yet punished him afterwards with temporall paine for it, as with the death of his sonne.

Num. 20.
12. & 24.
Moses & Aaron, had their sin of mistrustfulness forgiven them, & yet for their temporall punishment afterwards for the same sinne, they were for ever debarred from entering into

In this wise dealt Almighty God himselfe with the same *King David*: whom (in respect of his Confession, & repentance,) he pardoned the sinne of *Adulterie*, which hee had committed, and restored him againe vnto his friendship, and grace, which through his sinne he had lost: but yet after all this he sent him great afflictions, & calamities, euē for a punishment of the self same sin, which he had before pardoned.

But what sin was there euer in the world more freely pardoned, thā the sin of *Moses*, and *Aaron*, at the waters of contradiction? the which notwithstanding, though the sinne were first pardoned, yet the punishment, which the diuine iustice had appointed, remained alwaies fresh in execution against them: which was the debarring of those two holy men, from euer entering within the land of promise. Euen so it happneth for the most part in the sacrament of *Penance*, wherein through the vertue of *Christs Passion*, (which worketh in the same,) the sin is pardoned, and forgiven, and the grace & fauour of Almighty God is obtained againe: but yet the penitent sinner remaineth stil bound, through
the

the imperfection of his Contrition & sorrow for his finnes, vnto certaine degrees of paine, according as the Iustice of Almighty God hath ordeined.

And though there be many kindes of vertuous workes, which doe help towards the discharging of this paine, yet doe those especially serue for this purpose, which are most painefull, and most irkesome to our flesh. For (as *Saint Gregorie* saith,) because the flesh with his appetites and delights, hath caused vs to sinne, it is reason that the flesh, being well punished and afflicted for it, should disburden vs from the same sin. And sith that to content our flesh, wee haue discontented and offended Almighty God, reason would, that we should discontent and punish our flesh, to pacifie & please Almighty God againe.

*the land of
promise.*

*And al-
though
Moyse praie
ed earnestly
vnto our
Lord for it,
yet could he
not obtaine
his request.
As appea-
reth in Deu-
ironomy. 3.
23. & 26.*

Of the Originall cause of our Satisfaction.

THE II. CHAPTER.

NOW that wee doe vnderstand the necessitie wee haue of SATISFACION, let vs see the ORIGINALL, and beginning of the same: that wee may thereby the better vnderstand,

after what sort it ought to be done: For the better perfourmance whereof, wee must call to minde, what we haue spoken before in the beginning of this treatise: to witte, that the true repentance and grace of the conuerſion of a ſinner, is the greateſt grace and mercy, that might be graunted in this life. For although glorie be a thing farre greater than grace, (forſomuch as the one is only grace begun, and the other is grace conſummed:) yet is it a greater grace for Almighty God to plucke, and deliuer a man from ſinne, and to ſet him in the ſtate of grace, than afterwards when he is receiued into grace, to graunt him glory.

Moreouer, like as Baptiſme (which is the firſt gate, and entrance of the Sacraments, and the beginning of mans regeneration,) bringeth with it (ſo much as vnto it appertaineth) all the vertues and gifts of the Holy Ghoſt, ioynſtly with grace, frō whom all theſe benefits doe proceede: euen ſo true Pennance, which is the beginning of our Reſurrection, bringeth likewise with it all theſe gifts, and treasures, and eſpecially a new light and knowledge of things ſpiritual, and diuine: (vnto which thinges before that time man was as it were blind, as liuing in the kingdome of darkeneſſe, and

shadow

The conuerſion of a ſinner is the greateſt grace, that may bee graunted to a man in this life.

Note what wonderfull effectes doe come by true Pen-

shadow of death.) It bringeth also with it, a new Charitie and loue of God, which is the forme of true Pennance, and of al vertues: and it worketh in our soules wonderfull affections, and feelings appertaining vnto this vertue. For as naturall loue is the beginning of all other naturall affections, and passions: euen so the supernaturall loue of God is the beginning of all Spirituall affections and feelinges. And the greater that this supernaturall loue of God is in vs, the greater are the spirituall affections, and feelinges, which it worketh in vs. And as the graces of the Conuerfions of sinners be diuers, in some greater, (as the conuerfion of *S. Paule*, *S. Augustine*, and many others,) in others lesser, (as the ordinarie & dayly Conuerfions of sinners, are for the most part wont to be: so are the inward affections, and motions, which this vertue of charity causeth, greater or lesser.

Now this vertue (to witte, the loue of God,) causeth in the soule so great a repentance, and discontentation, for that he hath offended Almighty God, that a man would rather, that he had suffered a thousand kindes of torments, than to haue displeased such a Lord. It causeth also a verie great feare of the diuine Maiestie, forso-

much

Note what wonderfull great effects the loue of God, worketh in a soule.

*Luk. 18. 13
Note, that
the loue of
God causeth
a great ve-
hement de-
fire in a
soule to doe
satisfactiō
vnto our
God with
due Pen-
nance, and
to be reuen-
ged vpon his
owne flesh,
that was
the cause of
his offend-
ing of God.*

much as hee seeth that he hath dishonoured, & prouoked him vnto anger, through such and so many offences, that he knoweth, that he hath thereby incurred the indignation of his furie. Moreouer, it cauleth him to be very much ashamed to appeare before his diuine presence, euen as a wife, that hath defiled her Husbands bed, and had bin pardoned for her offence, would be ashamed, when she should be receaued againe into his house. For such was the shame, which the Publican in the Gospell had, who durst not lift vp his eyes towards Heauen, for very shame, and confusion of himselfe. It causeth in like manner a verie great vehement desire to make Satisfaction vnto ALMIGHTIE God, with due Pennance, for the offence that hee hath done vnto him, and withall, a very great feruent desire to be reuenged vpon him, that was the cause of this offence: (which was his owne proper flesh. For when hee considereth, how his flesh was the thing, which did with her appetites and inordinate delights entice him to stretch forth his armes vnto the inordinate loue of creatures, & to diuorce himselfe from the loue & obedience of his lawful spouse, & Lord: then is hee kindled in such sort with an ex-

treame

treame fury & rage against his flesh, that he could finde in his hart to rent & teare it in peeces, & with a thousand torments to punish it, for that it hath bin the cause of all his woe. And that thou mayest the better vnderstand al this matter, imagine with thy selfe, what a chaste noble virgin would doe, if, after that shee had bin espoused to some Noble man, that were of the blood royall, whom she had neuer scene, but only the Espousalles had bin contracted by Ambassadours in the absence of the parties: & the some naughty womā should beguile her, and make her beleue, that shee was betrothed to some other man, calling him by the noblemans name, hee being in deed but a base & rascall fellow, and not spouse: & she beleeuing all this to be true, her should yeeld her selfe vnto him, and take him as her Soueraigne Prince, & louing husband. Tel me now, this noble womā, that shuld thus be beguiled, in case she should afterwardes perceauē, that it vvas that naughty packe, which had so beguiled her, & brought her to so great a dishonor: what (thinke you) would this noble woman doe vnto that vile drabbe? with what words would shee reuile her? what a stomack would she take against her? vndoub-

*Note this
similitude.*

tedly

tedly she would account it but a small reuenge to drink her blood, that had in thiswise dishonored her. Euen so the soule of the cōuerted sinner, whose eies Almighty God hath opened, and giuen a particular and new light, to see so perfectly & clearly, that Almighty God was her true and lawful spouse, and the last end, for which she was created, & to perceiue on the cōtrarie part, that by the deceit of this naughty womā (which is her own flesh) she hath bene allured to extēd the armes of her loue towards creatures, and to embracethem with the self same loue, which was due vnto Almighty God alone, and that her own flesh which was the cause of all this adulterie: how can she haue patience to beare with her flesh? how can she refraine, but with all seueritie to punish and afflict her flesh, yea, & to befullie reuenged vpon it, that was the cause of her so great miseries: Hereof come those cruel & excessiue chastismēts, which some penitents are wont to vse in the beginning of their conuersion from their sinful life: whome yee cannot withhold from their sharpe discipline, from grieuous whipping and punishing their tender bodies, but they will besides the wearing of heir-cloth, vse great fasting, & abstinence,

abstinence, watch, and pray along time together, and frequent manie other kinds of spiritual exercises, in such sort, as they are in danger oftentimes to do great outrages vnto them selues, yea, & to cast themselues downe by such excesse into some siknes, vnles they take good heed, and be wel warie to keep a measure, & to vse therein verie great discretion.

Such was the spirit of pennance, which *Holie Iobe* declared in these wordes: *peccavi, Quid faciam tibi O custos hominum?* That is to say: *I haue sinned: what shall I do vnto thee, O thou keeper of men?* As if he should haue said more plainely, according to the exposition of *Saint Augustine*. O Lord I Confesse my sin. And such is the griefe which I take thereof, that I will not refuse to suffer anie kind of punishment for the same. Consider thou, O Lord, whatsoeuer thy will shalbe that I should do, for I am readie to do all such things, as thy will is that I shuld do. I haue nothing to offer vnto thee, but a hart verie prompt and willing to doe whatsoeuer thou shalt commaund me. If thou commaund me to cast my selfe into the glowing flames of fire, or this my bodie to be rent and torne in peeces, or to suffer any other kind of tormēt (be it neuer so great)

*Iobe. 7.
vers. 10.*

Saint Augustine.

I haue

I haue an hart redy prepared to fulfill thy will. Here I offer my selte bound both hād, & foot, & I lie prostrate at thy feet: I flee not away: I appeale not from thy sentence: neither do I plead anie thing vnto the iurisdiction of thy court. I excuse not my selfe. I make no supplication, that thou shouldest discharge me of my punishmēt: but rather that thou maist iudge me according vnto thine owne blessed will. Be thou the knife, and I will be the flesh. Hacke me, & hewe me, on which side thou wilt, so that thou pardō me the grieuous sinnes, which I haue committed against thee.

*Psalme. 37.
vers 9.*

In like sort did *Holie King David* also afflict himselfe, when in one of these psalmes of penance he saied: *I am afflicted, and verie much humbled I sighed from the bottome of my hart. O Lord, before thee is al my desire, & my mourning lieth not hid from thee. My hart is troubled within me, my strength hath forsaken me, and now my sight faileth me.* In this wise did this holie penitent afflict himselfe: & so should those likewise afflict, humble, and chastice themselves, that haue offended such a most louing Lord. For (as a Holie Father saith) the soule, that hath against the wil of God forsaken his Creator, & delighted her selfe inordinatlie in creatures, it is meete, that

that she should purge and repaie with voluntarie paines and trauailes, the voluntarie delights, with which she so blinded herselfe. And forsomuch as paine is naturallie due vnto sinne, (where with the faulte is corrected, and reduced in order) reason would, that he should willingly accept, yea, and endeavour to suffer paines, that was so bold, as to commit so many offences against Almighty God. And sith that man hath through sinne forsaken the cheffest goodnes (to wit, Almighty God,) and hath exchanged him for a vile creature, (which in verie deed is a great iniurie and contempt of the supreme Maiesty of almighty God) it is reason, that he, who hath despised such a mightie Lord, should humblie, despise, and willinglie abase him selfe euen vnto the dust of the earth.

After this sort then do those take paines to make Satisfaction to Almighty God, whose eies he hath opened with his heauenlie lighte: by meanes of which light, they come to vnderstande, the infinite greatnes and excellencie of the goodnes of Almighty God: and in the same they perceiue the greatnes of their owne malice, and iniquitie: and according thereunto they haue a desire

Paine is naturallie due vnto sinne.

to make Satisfaction vnto him. For confirmation wherof, as also for our example, and for a confusion of the carelesnes, & tepiditie of our corrupt time, I haue thought good to rehearse here a part of an Historie of the rigorous and wonderfull austeritie of certaine holy Penitents, which S. Iohn Climacus saw in a Monastery. The which Historie this holie Father reporteth, as being a witnes of sight, in a manner in these vvordes following.

*Saint Iohn
Climacus.*

*A notable
Historie
written by
the auncient
holie father,
Saint Iohn
Climacus.*

When I (saith he) came first into this Monasterie, I beheld therein certaine things, which neither the eyes of the sluggard haue euer seene, neither the eares of the negligent hard, nor yet may it be conceiued within the hart of the reckles & careles Christians. I heard and saw words and deeds of such force, that they might haue enforced (if I may vse such kinde of speach,) euen Almighty God himselfe, and incline him vnto mercy. I sawe many of those Holie penitents, which stood the whole night abroad in the aier, watching, and neuer so much as once mouing out of one place. And when sleepe seemed to ouercome them, they stroue, and reuiled them selues with verie inurious wordes: & so by force they repelled the sleepe away fro their beanyeyes, because they would not yeeld vnto their bodies that little rest. Others I sawe standing with their eyes fixed towardes Heauen, calling continu-

ally

ally vnto Almighty God, with teares, and sighes for pardon and mercie. Others contrariwise saied with the Publican, that they were not worthie to lift vp their eyes towards Heauen, neyther yet to speake vnto Almighty God. And after this sort they held their faces downe to the ground, offering their soules in silence vnto the mercy of God, without speaking any one word at all, as men that had bin dumbe, full of feare and confusion. There were others cloathed in sacke, and haire-cloath, which were kneeling with their faces bowed downe to their knees, striking their foreheads oftentimes to the earth, with great sorrow, & bitterness of minde. Among these there were some, that had before them the very earth all wette, and bathed with teares. Others there were, which (because they wanted those teares) lamented verie grievously. Many of them did (as the custome is ouer the graues of the dead) bewaile their owne soules, weeping & lamenting the fall and death of them. Others after the manner of Lyons roared & howled in the bottome of their heartes, yet repressing within them their sorrow and grieffe: and sometimes (when they were not able to refraine anie more) they burst out sodainely into grievous clamours, and dolorous lamentations. I saw certaine of them, who in their iudgements, deedes, and thoughts, were so far distracted from themselves, as if they had bin Images of stone: For by reason

Luke. 18.
verse. 13.

of their great pensiuenes, they were become in a manner vn sensible of anie thing. And these had their soules, as it were drowned in the bottome of humilitie: & with the continuall fire of their heauines, had already dried vpp the fountaines of their teares.

And a litle after in the saide Historie, this holy Father goeth forward, and saith in this wise: There mightest thou haue seen those Holie penitents, going in a malancholie maner, & loking downe to the earth: who hauing already cōtemned the thoughts of their flesh, mingled the bread which they did eat with ashes & their drinke with teares. There could not be heard among them anie other wordes, than these.

O wretch, that I am! Woe is me most miserable sinner. How iustlie, how iustlie, haue I deserued the wrath and anger of Almighty God. Pardon me, O Lord: Pardon me, O Lord. Manie of them had their tonges hanging out of their mouthes, like vnto wearied dogges, that were tired with ouermuch running, & halfe dead, & dried vp with extreme thirst. Others stood parching themselves at the Sun in the middest of sommer. And others, after a contrarie sort, suffered themselves to freeze in the cold and open aier, euen in the middest of winter. Some of the took a litle water to refresh their tongue, not drinking thereof so much as was necessarie. And others likewise did cate a litle bread, and the rest they

cast from them, saying: that they were not worthy to eate the meate of men; sith they had done the deedes of beastes.

Now among such exercises, what place was there for laughing, or idle wordes, for anger, and malice? Where was there eyther Feasting, or banquetting? Who was there, that tooke care how to delight and pamper the bodie with delicacie, & wantonnesse? Where was there so much as one sparckle of vaine glorie? Where were the delicate dishes and deuises of gluttonie? All their studie and care was to cry vnto our Lord both day, and night, and the sound of prayer and Meditation only was heard amongst them. There were some that strooke themselves very mightily vpon theyr breasts as if they had bin knocking at heauen gates,) and cryed out saying.

Open vnto vs, O thou mercifull Iudge, the gate which we haue through our iniquities shut so fast against vs: an other said. Shew thy face (O Lord) vnto vs, and wee shall be saued: an other said. Shew thy selfe (O Lord) vnto these poore, & miserable sinners, which doe sitte in darkenesse, and in the shadowe of death: an other saide. Preuent vs (O Lord) speedilie with thy mercie: for we be sore empouerished. Psal. 78. verse. 78. Others said. Shall it happely please our Lorde to shew one daie his ioyfull countenance vnto vs? Or shall wee heare one daie that sweete

Psal. 79. 4.

Psal. 106.

10.

Luc. 1. 78.

Esa. 49.
verse. 9.

voice, that saeth: vnto those that are imprisoned, Salvation: and to those that be in darkenesse, receaue ye light.

Mat. 18.
verse 10.
Heb. 1. 14.

Jonas. 3. 9.
Quis scit, si
conuertatur
& ignoscat
Deus, & re-
uertatur a
furore ire
sua, & non
peribimus?
Psa. 110. 4.
Psa. 114. 5.

They had death continually before their eyes, and speaking one to an other they sayed: How thinke yee brethren? What shall become of vs at that dreadfull houre? What shall our end be? Trow yee, that the sentence of our condemnation shall be reuoked? Or shall our prayers perchance come vnto our Lords eares? And if they doe come, how shall they be receaued? What commoditie shall we haue by them? How much shall they pacifie him? For sith they proceed out of such vncleane lippes, it may be feared, that they shall finde small fauour in his sight. Who can tell, whether perhaps the holy Angels, vnto whose custodie wee are commended, be at this present here about vs, or whether they be departed away from vs, by reason of the great stench of our sinnes? Some of them made answer vnto these demaundes, and sayed: But who knoweth, (as those Penitent sinners of Ninive saied,) whether our Lord will pardon vs, and whether he wil turne himselfe vnto vs, & not suffer vs to perish? Wherefore let vs now take good courage, and perseuere continually in crying vnto him, vntill the end of our liues: For our Lord is mercifull, and will be pacified with our perseuerance. Let vs runne my brethren, let vs runne I say, for it is very needfull, that we runne in all post

haste,

hast, that we may speedily retorne vnto the place, from whence we are fallen. Let vs runne alwaies towards that place, and let vs not in any wise pardon this our filthy flesh: but let vs continually be reuenged vpon it: yea, let vs crucifie our flesh, sith that our flesh hath first crucified vs.

Besides all this, what a meruailous thing was it: to behold the forme and euill treating of their owne bodie? They had faces like vnto dead men, & their eyes were sunke into their heades, by reason of ouer much weakenes. Their checkes were dried vp, and parched, and the haire of their eye lids fallē away, through continuall weeping. Their knees were hardened like vnto Cammels knees, by continuall vse of payer. And their breasts were so galled with continuall knocking, that many of them auoided spittle mingled with blood. These blessed Penitents made their Petition vnto the Father of the Monastrie, (who was indeed a very Angell among men,) that he would fetter both theyr neckes, and handes in chaines, and shackle theyr feet with irons, and neuer to deliuer them from thence, vntill such time as they might be carried vnto their graues: of the which buriall also, they accounted themselves vnworthy.

But when their time of yeelding vp the Ghost approached neere, then was it more terrible to behold. They compassed the bedd of him that lay in dying rownd about, and demaunded of him, with

Luc. 7. 48.
 Mat. 9. 22.
 Psal. 9. 18.
 Mat. 22. 14.
 Esa. 26. 10.

Psal. 23.

vehement and earnest requestes, with mourning countenances, & pittifull wordes: saying. How doest thou brother? How feelest thou thy selfe? What saiest thou vnto vs? What hope hast thou? What shall become of thee? Hast thou happilie obtained thy long sute? Art thou arined at the hauens of Saluation? Hast thou receaued no earnest pennie of thy securitie? Hast thou felt within thy heart any new light? Hast thou heard within thee any voice, that saied vnto thee: Thy sins are forgiven thee? Or: Thy Faith hath made thee safe? Or hast thou peradventure heard any other voice, that sayed vnto thee: Let the sinners descend downe into Hell, & all Nations that forget God? Or els: Binde him hand and foot, and cast him into the outward darkenesse. Or: Take away this wicked sinner, that he may neuer see the glorie of Almighty God? What answer makest thou, good brother vnto vs? Tell vs some thing we beseech thee: that wee may vnderstand by thee, what is reserued for vs: For thy sute is now come to an end. And what sentence thou shalt now receaue, shall neuer more be reversed: but our cause dependeth still as yet, and expecteth for sentence. Vnto these demaundes certaine of them answered: Blessed be our Lord, that hath not suffered vs to be cast into our enemies teeth. Others answered after a more dolesull sort. Miserable is that soule, that hath not fullie obserued his profession:

For now shall he well understand, what is prepared for him.

Now, when I had seene and heard all these thinges aboue mentioned, I was so wholly amazed and astonished within my selfe, that meruaile it was, that I fell not into a great extreame sadnesse, considering the negligence of my life past, & with all the slackenes of my penance for my sinnes, being compared with the Penance of these Holie religious men.

But besides all this, what shall I say of theyr house, and lodging, in which they dwelled? For it was so foule and obscure, and so horrible & stinking with all, that certainly it was (as they termed it,) a very prison indeed: and such a one, as the only sight and forme thereof, was able of it selfe to haue taught a man penance.

All this peraduenture shall seeme incredible or impossible to them that are negligent, and incredulous: But vnto the true Penitents, and to those that can well conceaue, what heauenly benefits are lost by falling into sinne, it shall appeare right well another manner of matter: For the soule that hath lost the first peace, and amitie, which he had in BAPTISME with Almighty God, and hath broken those couenantes, and promises, which hee had agreed vpon with him, and hath lost the inestimable treasure of the grace and consolations of the Holy Ghost, & hath extinguished

the fire of Charitie, from whence the sweet teares doe proceed, when he calleth all this to minde, he is then stricken and pierced vnto the very heart, with such a sharpe sorrow, and extreame pensiuenes, that he would be content, not only to abide with great patience all these trauailes & paines, but he would also euen rent and teare himselfe in peeces, yea, and crucifie himselfe, if he might lawfully doe it.

Iobe. 20.
vers. 2. 3.
& 4.

In this wise then, these Holy Fathers remembering themselues of their former happie state, in which they liued, and calling to minde those so holy and sweet spirituall exercises, wherewith they were brought vp, said with that holy mā Iob: who shall giue mee such grace, that I might be now in the same case, as I was in those former daies, when God had me in his custodie, and as in the time of my youth, when God was secretly in my house. When his light shined vpon my head, when I walked with his light in the darke places, when hee washed my feet with milke, and ministred vnto me out of the rocke streames of Oyle?

After this sort each one of them calling to minde particularly all theyr wonted spirituall exercises, and the great fauours, and consolations, which they had receaued of Almighty God, they wept full bitterly, and sayed among themselues: where is that wonted purity of our prayer now become? Where is that so great confidence, with which wee were accustomed to pray? Where are

those

those sweet teares, which were wont to trickle down in the midst of our afflictions, & griefes? Where is the glory of that most pure chasticie? Where is that faithfull loyalty, and obedience towards our Prelate? Where is that vertue & efficacie of our prayers? All these things are perished, gone, and vanished away like vnto smoke. And whilst they spake these wordes, the sorowe which they conceived for their losse was so great, and they abhorred themselves so much, that they made their requests vnto Almighty God, that he would send them all kinds of torments in this life, and take reuenge of their bodies, sith they were the occasion of their so great woe, and miserie. Some of them desired, that it might please Almighty God, to send them here in this life some grievous disease. Others prayed that they might loose their eyes, and sight, and so be made a spectacle of misery to the whole world: Some of them requested, that they might be benumbed, and lamed both of hand and foot, that these present miseries and paines might be a meane for them to escape the miseries and paines which are to come: But I, my brethren, knew not in the world how I could continue so long time among such store of teares. For I continued with them only thirtie dayes, after which time, I returned vnto the Holy Father that governed in the Monastrie, and hee perceiving me so much amazed, & altered, understood straight way the cause of my disquietnes, and

saide

said vnto mee. What is the matter, Father Iohn? Haste thou seene the battailes of those men, that fight so valiantly? Yea Father, (quoth I) I haue seene them indeed: I haue seene them, & do greatly wonder at the sight. And truely I account those far more happie, who after their fall, doe thus sorrowfully bewaile their sinnes, than others that neuer fell, and therefore neuer bewailed, and lamented, as these Penitents haue done. For it seemeth vnto mee, that the falles of these and such others (the gracc of God so disposing, and working it,) haue bin occasion of this theyr wonderful rising againe, and exaltation.

All these in a maner are the wordes of saint Iohn Climacus, who beareth witnes of all these thinges, yea, & of many others also, more wonderfull, & terrible, the which (as he saith,) he saw with his owne eyes.

1. This auncient History, I thought good to rehearse in this place for many purposes. First, that wee might be ashamed, and humble our selues, when we see the cold & slacke pennances of our corrupt age, comparing the same with the feruour, & rigorous discipline of those auncient Holy Fathers.
2. Secondly, that we might see, how far the vertue of Charitie, and the light of the holy Ghost extendeth it selfe, the which is alwaies ready for all the faithfull, as well for them that liued in times past, as also for those, that be aliue at this present, or shalbe

here-

hereafter, if they endeavour to trauaile and labour in doing of Pennance, as these holy penitents haue done. Thirdly, that by this hope, and example, wee might awake our selues out of our drowfie & heauie sleepe, and be moued to take somewhat more paines in doing Pennance for our sinnes, than wee vse to doe: considering what exceeding great labour and paines these holy Saintes haue taken, who had none other bodies, than such as we haue, neither yet any other Lord or helper to strēgthen thē therein: for the examples of great acts are declared vnto vs to this end, that wee should not be discouraged to set vpō the lesser. True it is, that no man ought to be dismayd, if he do not so much, as these holie Fathers haue done. For like as in a mans bodie there be manie Members, whereof some be of greater dignitie, and some of lesser: & as in Heauen there be many mansions, and seates, some higher, and some lower: euen so likewise in the Catholicke Church there be diuers degrees of merits, diuers kinds of liues, & diuers sorts of Pennances, which are disposed accordingly for these mansions & seats of the kingdome of heauē, & so that which is necessary for one kinde of life, is not necessary for another.

3.

Iohn. 14.

As there be diuers degrees of rewards in heauen, so are there diuers degrees of Pennances and liues, in this world.

Neither

Neither is it necessarie, that wee should goe about to performe all those things, which we see to haue bene done by the *Saints*. For manie of their doings are set forth vnto vs, rather to be wondred at thā to be folowed. For that which becometh a *Gyant*, is not conuenient for a *dwarfe*: and that which is answerable to a spirit of high and excellent capacitie, is not required in a spirit of base and lowe vnderstanding.

Of three Principall workes, with which we doe make satisfaction vnto Almightye God.

THE III CHAPTER.

*Satisfacto-
ie workes*

FOR so much as it is most proper vnto those workes, that are painefull, and laborious, to be Satisfactorie, it is found by the doctrine of the saints, & of the Catholike Church, that there be three kindes of Satisfactorie workes, which are, *Fasting*, *Almsdeedes*, and *praier*. For al these workes, besides that they be holie, & vertuous, are also paineful vnto our flesh: and so through the griefe of the paine Satisfaction is made for the delight of sinne.

Moreouer, as in a man there are three principal things with which we doe oftentimes offend Almightye God, to wit, our

substance,

substance, bodie, and soule: euen so reason requireth, that with each of them wee should make satisfaction vnto him: & that with al them we should make a Sacrifice vnto him: the which is done, by theise three forenamed vertues. For by *almesdeeds* we sacrifice vnto him our substance: by *Fasting*, our bodies: and by *Praier*, our souls.

Furthermore, sith that all finnes are either against God, or against our selues, or against our neighbours: vnto al these three kindes of persons, these three vertues haue particular regard. For *Fasting* serueth for our selues: our substance for our neighbours: and praier for God.

Of the first satisfactorie worke, which is Fasting.

THE IIII CHAPTER.

WHEREFORE he that desireth earnestly, and with all his hart, to make satisfactiō vnto Almighty God, must principally exercise himselfe in these three vertues. And first, let him begin with *Fasting*, the which (as we haue saied) with the griefe of the paine maketh recompence for the delight of sin, and chastiseth the flesh: which for the greater part was the cause of

all

S. Barnard.

The fruites
of Fasting.Petrus de
Rauenna.S. Augus-
tine.

al our finnes. Moreouer, (Saint Barnad saith) whilest we by fasting do absteine from things, which be lawfull, we obtaine thereby pardon and forgiuenes of things vnlawful. And (as the same Holie Father saith) Fasting is not onlie a washing away of our ordinarie finnes, but also a meane for the extirpation of vices: And it doth not onlie dispose the soule to be apt to obtaine pardon of the faulte, but also increase of grace: and not only to cancel the sins past, which we haue committed, but to preserue vs also euen from those which we might commit in time to come. For Fasting (as Petrus de Rauenna saith) is a fortresse of God, a castle of Christ, a bulwarke of the Holie Ghost, a banner of faith, ensigne of Chastitie, & a standard of holines. Fasting (saith S. Augustine) purgeth the soule, lifteth vp the vnderstanding, subdueth the flesh vnto the spirit, frameth the harte to be contrite, & humble, causeth the cloudes of concupiscence to vanish awaie, quencherh the heats of lecherie, & kindleth the light of chastitie. Fasting is a bridling of our appetites, a mortification of our passions, a discipline of our life, and a temperature of couetousnes. Fasting is the brother of pouertie, the sonne of penance, the Mother of chastitie, the companion

of

of praier, the destroyer of selfe-loue, the keeper of health, and a most effectuall meane to pacifie the anger of ALMIGHTIE GOD, and to obtaine his grace and fauour. By Fasting the NINIVITES pacified GOD. By Fasting the people of Israell became humble, and were alwaies succoured in their necessities. By Fasting those three young men were defended from the furie of the King of BABILON. By Fasting *Elias* was taken vp in the fierie Chariot. With fasting *Moyse*s receaued the lawe fro God. And with fasting the Son of God prepared himselfe for preaching of the Gospell; not that he had anie need so to doe, but for our example.

Wherefore, he that desireth earnestly to make Satisfaction vnto Almighty God, to be reuenged of his enemies, the flesh, the world, and the diuell, and to enioy all these priuiledges, he must arme himselfe with a couragious and Holie hatred against himselfe, (I meane against his owne flesh,) doing iustice vpon the same, & chastising it with often fasting, watching, discipline hairecloth, rough apparel, hard bedding, & with the greatest austerity of life that he may. For by these meanes he shall not only make Satisfaction to Almighty God, but

he

Jonas. 3.

vers. 10.

1. Reg. 7.

vers. 6. Da-

niel. 1. vers.

8. 12. 4 Reg.

2. Exod. 34.

vers. 28.

Math. 4.

vers. 2.

Marc. 1.

vers. 13.

Ezech. 18.

vers. 21. 27

1. Cor. 11.

vers. 31.

1. Cor. 6.

vers. 15.

Rom. 12.

Why saith
was com-
maunded to
be offered
in al sacrifi-
ces. Levitic.
2. vers. 13.

he shall also triumph ouer the mightiest of all his enemies, and shall make his bodie, & soule, a most liuely temple of the holy ghost. But al this ought to be done, with great discretion, and moderation. For we ought in such sort to chastise our ennemie, that we kil not the man, and destroy not the bodie, of which we stand in need, for the seruice of Almighty God. For to this end God commaunded in the law, that in al Sacrifices there should be offered vp salt: to signifie vnto vs, the discretion and moderation which we ought to vse in al these spiritual Sacrifices. For want whereof many spiritual persons haue come to such excesse, that they haue ouerthrowne and destroyed their complexions, wherby they haue failed in the midst of their iourne. And hereof it commeth, that afterwarde for the recouerie of their health, they were constrained wholly to leaue of al their spiritual exercises, and (which is worse) even to leaue of that verie vertue of Fasting, which dependeth of the same exercises.

Of the second satisfactory worke, which is giuing of Almes. THE V. CHAPTER.

BVT to the end that this Fasting may be the more profitable vnto vs, it is necessarie

necessary to accompany the same with the works of mercy. For (as *S. Augustine* saith,) fasting without charity, and almesdeedes, may be likened vnto a lamp without oyle. And the same holie Father saith in an other place: O my brethrē, giue almes, that your prayers may be heard, & that Christ may helpe you to amend your liues, and graunt you forgiuenes of your sinnes past, & deliuer you from al such miseries, as are to come, & giue you eternal felicity. And to this end saith likewise *Petrus de Rauenna* that although fasting doe take way the infirmities of vices, the passions of the flesh, and the occasions of sinnes yet doth it not giue perfect health, without the ointmēt of mercie, the flood of pittie., and the help of Almesdeeds. Fasting (saith he) healeth the woundes of sinnes: but it taketh not awaie the scarres of them, without the baulme of Mercie. *Almesdeeds* (saith Holie *Tobias*) deliuereth from sinne, and from death, & suffereth not the soule to goe into darknes. And *Ecclesiasticus* saith, that like as water quenbeth fire: enē so doe almesdeeds quenb sins. Vpon such wordes *S. Ambrose* writeth thus: Great vndoubtedly is the force of Almesdeeds, sith that with the fountaine of her beneuolēce it quenbeth the flames of sins, & with the

Saint Augustine.

Petrus de Rauenna.

Tob. 4. 11.

Luke. 11.

41. Eccles. 4.

33.

Saint Ambrose.

flood of her bountifulnes it extinguisheth the heat of vices: & that in such sort, that although almighty God be offended, and prouoked to wrath: yet through vertue of Almesdeedes he pardoneth him, whome he determined before to haue punished for his sinnes. And *Saint Augustine* saith, that like as the fire of Hell is quenched with the washing of the wholesome water of Baptisme: euen so is the flame of sinnes quenched with Almesdeedes, and workes of iustice. So that the forgiuenes of sinnes, which is giuen once in Baptisme, is daily imparted vnto vs, through the exercises of Almesdeedes, as it were, by an other second baptisme. True it is that the comparison is not alike in all partes: neuerthelesse it maketh very much for the commendation and glorie of almesdeedes, to be likened vnto this heauenly washing, which is the fountaine and gate of life. Wherefore, the *Prophet Daniell* found none other meane to deliuer the king *Nabuchodonosor*, from that so terrible sentence, which was thundered against him from heauen, but only to giue him counsaile, that he should leane vnto this holie anchor of almesdeedes: saying vnto him. *Take, O King, my counsaile, & redeeme thy sins with almesdeedes, & thine iniqui-*

iniquities with the workes of mercie bestowed vpon the poore. This Prophet knew right well, how much it did import towards the finding of Mercie in the sight of Almighty God, to vse Mercie towards men: sith that it is certaine, that, with the same measure, with which we measure vnto others, shall we be measured againe. And therefore in the day of Iudgement, there shalbe verie great reioicing for the fulfilling of the workes of mercie: because at that time, these workes shall be the verie balance and measure, wherby the liues of Christians, shalbe examined, & iudged. Whereupon *S. Aug.* saith thus. It is writtē: Redeeme thy sins with almesdeedes. And the reason wherefore our Saviour esteemeth the giuing of Almes so much is, because by them he cometh in the end to reward his Elest, for hee will say: Come ye blessed of my Father, and possesse the kingdome, which hath bin prepared for you, from the beginning of the world: for I haue bin hungry, & you haue giuen me to eate: I haue thirsted, and you haue giuen me to drinke, &c. As if hee should say more plainly. It is a hard matter to examine diligently your liues, and to vse mercy towards you: but that notwithstanding, enter ye in to the euerlasting Kingdome. For I was hungry, & yee gaue mee to eate, &c. So that yee enter not into the Kingdome of Heaven, because ye haue not sinned, but because yee haue Redeemed

Dan. 4.
24. The
great com-
moditie that
cometh by
Almesdeeds
Math. 7. 2.

Mat. 25. 39
40. 42. 43.

S. August.

Mat. 25.

hath: because the one giueth his goods, but the other giueth his heart.

S. August.
There is no
worke of
mercy greater,
than to
pardō them
that haue
offended vs.

But it is very much to be noted, what *S. Augustine* writeth touching this matter, saying: that although there be many kinds of mercies, by which we may obtaine forgiveness of our sins: yet there is none greater, than to forgive him from the bottome of our heart, that hath committed an offence against vs. In like manner saith a certaine Holy Father: O man (saith hee) consider that thou canst not be without sinne. And wouldest thou haue thy sinnes alwaies forgiven thee? Well then, forgive others alwaies, as thou wouldest that thine owne sinnes should be forgiven thee. And if thou wilt so doe: I giue thee thus much to vnderstand, that in forgiving, & pardoning others, thou giuest pardō to thy selfe. The very same doth another Holy Father also say in these wordes. Hee that hath not to redeeme such as be in Captiuitie, nor to cloath the naked, let him endeavour, that he keepe no hatred in his heart against his neighbours: and let him take heed, that he doe not one shrewd turne for another vnto his enemies: but rather let him loue thē, and pray for them and put his confidence in the mercie & promises of our Lord, and

say thus vnto him. Giue mee O Lord, because I haue giuen: and forgiue mee, because I haue forgiuen.

*Of the thurd Satisfactorie worke, which
is Praier.*

THE VI. CHAPTER.

PRAIER is more auailable than all this, not onely to fulfill the third part of Pennance, (which is Satisfaction) but also to attaine vnto the first part, (which is Contrition.) Forso much as by meanes of praier, our Lord doth oftentimes powre this spirit of Contrition into the soules of sinners, and by the same doe they also obtaine forgiuenes of their sins: as it appeareth by the Publican mentioned in the gospel, and by the Prodigall Son also, which two by praier obtined the same. In consideration whereof the Prophet *Osee* giueth vs counsaile, that wee should by this meane returne vnto God, saying: Bring wordes with you, & returne againe vnto our Lord, and say vnto him. Take away from vs, O Lord, all iniquities, and receaue our good hearts, & we will offer vnto thee the sacrifice of our lips. With such kind of wordes

Luk. 18. 13

Luk. 15. 11

Osee 14. 3.

treat without our Lord in praier, and mollifie that diuine heart, which is far harder, than any Adamant towards the proude, and much softer than the molten wax towards the penitent and humble. But tell me, who hath euer hitherto called vpon our Lord, with this humble and penitent heart, that hath not felt forthwith in his soule the signes and messengers of his clemencie? For so hath hee promised by the Prophet, saying: *Who soeuer hee be, that shall call vpon our Lord, (in this sort,) shall be saued.*

Joel. 2. 32.

Fasting and Almesdeeds are the two winges of praier.

But to the end, that this praier may with more facilitie ascend vp vnto the high throne, it shall be necessarie to ioyne with it those two winges, whereof wee haue already treated: to wit, Fasting, and Almesdeeds. For with these winges praier flieth very swiftly, and neuer staeth vntill shee come before our Lord. The reason of this combination and brotherhood is, because mercy bringeth to passe, that our praier commeth not emptie in the sight of Almighty God, and that it may not be tearmed a dry or withered praier. Likewise by shewing mercy vnto our neighbour, wee prouoke almighty God to be merciful vnto vs againe. As *S. Iohn Climacus* saith in these wordes. If thou be alouer of praier,

Saint Iohn Climacus.

thou

thou shalt likewise be a louer of mercy: for praier will so work, that thou shalt be mercifully heard of Almighty God, because thou haste also heard thy neighbour, for the loue of him: but fasting helpeth praier, by disposing a man thereunto: for in disburdening the bodie frō the heauie waight of meates, it causeth it to be the lighter to flie a loft. Wherefore the praier of him that fasteth, (besides that it is more Satisfactorie) is also more Spirituall and more pure. For which cause the same Holie Father saith: that the soule of him, that fasteth, praith with sobriety, and attention: but the soule of the glutton, & disordered eater, is full of fantasies, and filthie thoughts.

Fasting helpeth praier.

And like as fasting helpeth praier, euen so praier helpeth Fasting. For (as *Saint Bernard* saith) praier obteineth vertue, and strength, to be able to fast: and fasting procureth grace to praie. So that the strength and power, which a man hath need of to chastice his flesh, is giuen him by the tast and spirit of praier: for so much as euery one of these vertues taketh vpon it that part, which apperteineth vnto it, in the Sanctification of man. For (as *Saint Ierome* saith,) by Fasting the vices of the bodie are cured, and by praier the diseases of the soule.

Saint Bernard.

Saint Ierome.

And

Wee finde then (according as it hath beene declared) that praier besides that it is a *worke Satisfactorie*, (which is the thing that belongeth vnto this present treatise,) is also a *worke Meritorious*, *Impetrative*, and a *causer of deuotion*. As concerning that part, that it is *Satisfactory*, we discharge thereby the debts of our finnes. In that it is *Meritorious*, we deserue thereby increase of grace, & glory. In that it is *Impetrative*, we obtaine by the same, the thing which we humbly desire. And in that it is a worker and causer of deuotion, we get thereby a new light, a taste of God, a renewing of good purposes, and desires, a peace and quietnesse in our soules, and a strength and promptnes to doe good workes, which is the thing, that is properlie called deuotion. These foure so principall fruites doth the vertue of praier bring with it. And therefore it is requisite, that we doe continuallie exercise our selues in the same, with al the perseuerance, & attention, that may possiblie be had.

The fruite
of praier.

But because wee shall treat of this vertue of praier hereafter more at large, I will say no more at this present, but referre the Christian Reader vnto the praiers & considerations, which we haue set out, where

we treated of Contrition. And let him exercise himselfe certaine dayes in the same, both before and after Confession, that by meanes of them, he may stir vp in himselfe a sorrowfull grieve, and repentance for his sinnes, and may also by them make Satisfaction vnto Almighty God, which is the thing that we doe here pretend. And because one of the things, that serueth most for this purpose, is the consideration of the benefits of Almighty God, and of our sins, herein ought hee principally to exercise himselfe, according as wee haue in that place declared. And after that hee hath spent some time in those praiers, then may hee passe forwardes vnto other kindes of praiers, & considerations, which are hereafter set forth in the booke of praier: that through varietie of exercises, hee may receaue more light, and more taste, and lesse irkesomnesse in such matters, as appertaine vnto Almighty God.



*The third treatise · How wee ought to prepare our selues
for the receauing of the most blessed sacra-
ment of the Aultar.*



Panis quem ego dabo caro mea est pro mundi vita. Ioh. 6. 52
Accipite, & comedite: Hoc est Corpus meum. Mat. 26. 26.
Probet autē seipsum homo: & sic de pane illo edat, & de ca-
lice bibat. Qui enim manducat, & bibit indigne, iudicium si-
bi manducat, & bibit, non diiudicans Corpus domini. 1. Cor.
11. 28. 29.

*Of the preparation which is requisite, before wee come to
receaue the most blessed sacrament of the Aultar.*

THE I. CHAPTER.

HAVING already spoken of the Sa-
crament of Penance, it is meete,
that we doe now treat of the *most blessed*
sacrament of the Aultar, which is wont to fol-

low

low after it. And here I should first treat of the vertue and wonderfull effects of this most holy sacrament: But for so much as in this matter there is very much to be saide, and the breuity of this *Memoriall* can not beare so long a discourse: I will therefore treat only of the preparation that is required of those, that come to receiue this most holie Mysterie. For this is of so great importance, that looke what preparatiō shall be made for the receauing of it, such shall the grace be, which shalbe giuen vnto him proportionable by the same. This Sacrament is of infinite vertue, as well because it containeth in it Christ our Saviour, God and Man, (who is the fountaine of grace,) as also because by receauing him, there is Communicated here vnto vs the vertue of his Passion, which is of infinite valew. And for this cause, how much greater the preparation shalbe, whē we come to receaue him, so much the greater shall the grace be, which by the receauing shalbe graunted vnto vs. We see, that hee which goeth to fetch water out of the Sea, the greater his vessell is, the more water hee bringeth with him: for as he cannot want water by reason of any scarcitie in the Sea, and yet may want it by reason of the littlenes of

The Sacrament of the Altar worketh according to the disposition & preparation of him that receaueth it

saime. 80
11.

2. de anima
24. The cau-
ses doe worke
according to
the disposi-
tion of the
subiect.

his vessell: euen so it fareth with them, that come to receaue this diuine Sacrament, which is the Sea of all graces. And thus is that verse of the Psalmie here verified, that saith. Open the mouth of thy hart, and I will fill euerie voide place in the same.

It is also a *Rule of Philosophie*, that all causes doe worke according vnto the disposition, they finde in the matter, or thing subiect. And therefore fire burneth in dry wood, & not in greene wood, by reason that the one is apt to take fire, and not the other. Wherefore, sith that Christ is present in this Sacrament, who is the general cause of all graces, it is certaine that according vnto the disposition he shal find in the soule, that receaueth him, euen so will he worke in the same, and communicate his grace vnto him. This do al those that doe celebrate, and communicate often times, trie to be true by experience. For they proue it daily, that such deuotion and fruit is obtained by this most blessed Sacrament, as the preparation is, wherewith they come vnto it.

And not only the hope of this fruit, but also the feare of our own damage ought to make vs diligent in preparing of our soules thereunto. For it is a generall Rule in

all

all the Sacraments of the law of grace, that they be of exceeding great profit to him, that receaueth the worthily, euen so they may be occasion of exceeding great hurt vnto him, that receaueth them vnworthily. And agreeable hereunto saith a Holie Father, that as the Sun, the water, and the aier, doe helpe the plantes to increase, and bring forth fruit, when they haue life, and are well rooted in the earth, but if contrariwise they be not liuely, & wel rooted, the the very selfe same causes and influences do drie them vp, & cause the to wither the sooner: euen so likewise this most blessed sacrament of the Aultar, (which is the cause of al graces) maketh those soules, that are liuely, & rooted in Charity, to increase and wax better, & better, but cōtrariwise, those soules, that are not so rooted, the oftner they receaue, the more are they blinded, & hardened, & wax worse and worse. And this commeth not by meanes of the blessed sacrament, but through their owne euil preparatiō: the which thing is also very agreeable vnto the nature of this most holy sacrament, (which is indeed the spiritual food of the soule.) For as the corporal meat doth sustaine & nourish mens bodies that are sound, and in health, but causeth

great hurt

*The Holie
Sacraments
be hurtfull
to them, that
receaue the
vnworthily.*

hurt to the same bodies, when they are diseased, & full of corrupt humors, (by occasion wherof the Physicians at such times vse to prescribe vnto their Patients fasting, & keeping of diet,) even in like manner doth this diuine meate worke: which for this cause is true life to some, & by occasion it may be death vnto others, according vnto the diuersitie of their good, and euill dispositions, and preparations.

But what preparation that ought to be, which is required for the receauing of this so high a Misterie, even the selfe same Philosophie and naturall order telleth vs. For we see, that naturall formes, the more excellent they be, the more noble disposition is required for the same. As it appeareth euidently in the very same corporall meat, whereof we speake before: the which is first digested and prepared in the stomake, to goe vnto the liuer, and there is disposed with an other more noble forme of blood, to runne to the heart: where it is last of all disposed with an other more noble forme to passe vnto the braine where it receaueth his last perfection. So that in euery one of these three places it is fined, and made more perfect, to attaine vnto an other more Noble forme. And this is done in such order, that the perfection

of

of the forme that goeth before, is a disposition for that which commeth after. And that which is the end of the one, is the dispositiō to the other. Euen so likewise must we presuppose, that this very same order & proportion is required in spirituall matters, and especially in the Sacraments: the which, the more excellent they are, the greater preparation and puritie is required for the receauing of them. For some sacraments are such, that to receaue them worthliy, it sufficeth only to be sorrowfull and truely repentant for our sinnes, without any necessitie of Confessing them: but this most blessed Sacrament of the Altar, whereof we now speake, is of so great puritie, and excellency, (because it conteineth in it Almighty God himselfe,) that, besides the premisses, it requireth for preparation an other Sacrament, which is the Sacrament of Confession: when there hath bin any deadlie sinne committed before. Yea, and moreouer besides Confession, to receaue it more worthily, it requireth an actuall deuotiō & reuerence: the which deuotion cannot be had without an actuall attention & consideration of such thinges as appertaine vnto God, & therefore it is meete to sequester from our soule

The Sacraments the more excellent they are, the greater preparation is required towards the receauing of them.

Confession is requisite before we Communicate.

*Solitarines
of the soule.*

for that time all imaginations and cares of worldlie affaires, to the end, that it maie more freely and without impediment, fixe her mind vpon Almighty God, vvh whereby it appeareth, that a man should not at that present content him-selfe with going free and clenfed from al finnes, but that he should endeouour also to go free and cleane from all those thoughts, and cares, that might be anie impediment to this attention, and deuotion. The which thing is very liuely represented vnto vs, by that solitarines, which *Moses* vsed, when he went vp into the hil to speake with Almighty God, vnto whome Commandement was giue, that he alone should goe vp to the topp of the mountaine, and that in all partes about the hill there should appeare none other, neither man, nor beast, great, nor small, but only he him selfe alone. And our Lord added also vnto this solitarines a certaine great cloud, and darknes, wherein *Moses* should enter, and talke with him: to the end, that whilest he was speaking with Almighty God, as well the cloud, as the solitarie place, should take from his sight all that, which was not God. For in this wise ought he to approach vnto this lord, that wil worthily come vnto him: to wit, with a mind so solitary, so closely recollected, so

Exod. 19.

Exod. 24.

forgetfull of al earthly things, and so attē
and raiſhed in God, that during that time
it might ſeeme vnto him, that there is none
other thing in the world, but onlie God &
him ſelfe. This verie ſame thing the ſaid
Prophet *Moſes* ſignified vnto vs, by put-
ting of his ſhooes, and ſtanding barefoot
vpon the ground, when Almighty God
appeared vnto him. For wholoever will
come vnto Almighty God, he muſt goe
likewiſe barefoot, and ſtripped cleane na-
ked from al worldlie & tranſitory affaires.
And although this ſeeme impoſſible to
mans nature, yet vnto Charitie and vnto
the grace of God it is not ſo. For as the
ſpouſe ſaith in the Canticles: *Loue is as
ſtrōg as death.* So that like as corporal death
maketh a man without ſence of al worldly
things: euen ſo perfect Charitie poſſeſſ-
eth in ſuch ſort the hart of man, and ſo trāſ-
formeth it vnto God, that it caueth it to
forgett all other things beſides God.

I know right wel, that this death is not for
al perſōs, but only peculiar for this heauēly
ſpouſe, (to wit, for that ſoule, that deſer-
ueth this name and dignitie.) Neuertheles
it is required, and commended vnto all
perſons, for the dignitie, and excellencie
of this diuine Sacramēt: the which as it is

Exod. 3.
verſ. 5.

Cant. 8.
verſ. 6.

The force of
charitie, and
of the loue
Of God.

bread of Angels, so it requireth the purity of Angels for the receiuing of it. But for al that our Lord is well contented, if we haue but some part of that purity : that is to say, if we endeouour to do as much as lieth in vs to haue at that time this forgetfulness of all things, and this actual deuotion and attention vnto him. And now to treat of this preparation more particularly, I say, that he, that wil come to receaue this most Holie Sacrament, as he ought to doe, must labour to bring with him these things following.

The first thing, that is required in him, that will receaue this most blessed Sacrament: is, to haue a cleane and pure conscienc.

THE II CHAPTER.

THE first thing, that is requisite for the worthie receiuing of this most blessed Sacrament, is, that aman doe acknowledge with all humilitie, that no diligence of men, nor of Angels, is sufficient to make this preparation, vnlesse the hād of Almighty God doe come betwene, & doe speciallie helpe vs therein. For as no man can dispose himselfe for the increasing
of

of grace, without grace: euen so no man can dispose himselfe to receaue Almighty God worthilie, without the special helpe of God himselfe. And therefore he must be cried and called vpon with humble & feruent desires, that it may please him with his owne hand to cleane and prepare the house, wherein he himselfe shalbe lodged. We see, that when a king intendeth to lodge in a village, he looketh not that the owner of the house should prouide him a lodging, according as the maiestie of his princely entertainmēt requireth, (because the poore inhabitor of that place is not of ability to do it,) but the king himselfe sendeth before his harbingers, and purueiours, with such furniture and ornamets of household, as are seemely for his roiall person. The which being so, we haue iust cause to become humble suiters vnto our Lord, that sith he wil of his great goodnes, & mercie, vouchsafe to lodge in our cottage, that it may please him, in respect of this benefit, to graunt vs an other benefit, that is, to send the Holie Ghost with furniture of all his vertues & heauēly gifts: to the end, that after this sort, through the grace and vertue of Almighty God, the house in which god himselfe must be lodged, may be decked, &

*We must be
cleane from
all deadly
sinne, when
we come to
receave the
blessed Sa-
crament.*

Psal. 15. 6.

*Cor. 11.
27. 29.*

*Christ and
a sinner can
not be ioy-
ned toge-
ther.*

prepared. Now that this may be done, as it behoueth the first thing that is requisite thereunto, is cleannes of conscience: that is to say, that we goe pure and cleane from all deadly sin: whereof the Prophet speaketh, saying: *I will wash my handes among the Innocents, & will compassse about thine Altar, O Lord?* Where first he saith, that he will wash his hands, (to wit, the sinfulness of his deedes,) and afterwardes, that hee will approach to the Altar, that is to say, vnto the table of our Lord. And for this verie cause hath the Apostle threatned vs so terribly, when he saied: *Whosoever shall eate this bread, and drinke the cup of our Lord unworthily, shall be guiltie of the bodie and blood of our Lord, &c. For not discerning our Lords body.* By which words S. Paul giueth vs to vnderstand, that they that approach to receaue this diuine Misterie, being in deadlie sin, doe commit the like horrible offence, as those Iewes did, that Crucified Christ: forsomuch as both the one and the other doe sin against the selfe same body and blood of Christ, though it be after a diuers sort.

Moreouer, what other thing can ensue by ioyning together two thinges, which are so contrarie one to the other, as Christ, and a sinner, but the corruption of the one by the other: for things that are a like, may

easily

easily be ioyned together: as Iron with Iron, & water with water: but things, that are contrarie, (as water and fire,) can by no meanes be ioyned together, but that the one will corrupt the other. Wherefore sith that by meane of this most blessed sacrament, man is ioyned with Christ, what other thing is there to be looked for of this ioyning, but the corruption of the weaker part? How shall the good ioyne together with the euill, the cleane with the vncleane, the humble with the proude, the meeke with the furious, and the mercifull with the cruell. And therefore it is conuenient, that there be some kinde of likenes and resemblance betweene the Christian, and Christ, to ioyne him worthily vnto Christ: all which likenes sin destroieth, whē it is not purged by penance. And although all deadly sins do worke this effect, yet are there two, which doe it chiefly aboue the rest: to wit, hatred, & dishonest vncleane life, the which vices do repugne most particularly against the nature of this blessed Sacrament: For as touching the first, this blessed Sacrament is a Sacrament of loue, and of vnion: forsomuch as in the same the faithfull doe participate of one very same meate, and of one verie same Spirite,

Enmitie & dishonestie are most contrarie to the sacrament of the Altar,

*S. Augus-
tine.*

which maketh al the faithfull one same thing through loue. And to signifie this vnion S. *Augustine* saith, that our Lord instituted this most Holy Sacrament in such kind of thinges, that of many become one, as bread and wine, (for bread is made of manie graines of wheate, and wine of manie grapes,) to giue vs thereby to vnderstand, that this diuine Sacrament, which is ministred in those two kindes, worketh this same effect in al such, as receaue it worthily: That is to say, it maketh of many hartes one hart, by communicating vnto them al one same spirit, when they receaue it. Which thing being so, what can be more absurd, than to come to receaue a Sacrament of vnion with a hart deuided? vwhat is this els, but to desire the Surgeon to close vp the wound, & thou on the other side to labour alwaies to keepe it open? surely, it is no lesse absurd for vs to come to receaue this spirituall medicine (which hath uertue to close vp the vvoundes of hatred, and euill vvill, and to ioyne together againe the harts which are deuided,) if we on the other side doe intend of set purpose to resist this benefit, and with particular enmity & dissention to breake the vnion of peace, which this medicine

*How hatred
and enmitie
be contrarie
to this bles-
sed sacra-
ment.*

worketh

He then, that will auoide this inconuenience, let him not aduenture to approach vnto this Holy Table, vnlesse he doe first resolue with himselfe to fulfill that Commandemēt of our Sauour, where he saith. *if thou doe offer vp thine offering before the Altar, and shalt there remember, that thy brother hath ought against thee: leaue thine offering before the Altar, and goe first of all, and reconcile thy selfe with thy brother. And after that this is done, thou maiest retorne, and offer vp thine offering.* Now with this manner of Satisfaction, or at the least with a firme determination to doe the same, (according to the iudgement of a discreet Ghostly Father,) a man ought to come vnto this heauenlie Table: For whosoeuer doth otherwise, vndoubtedly the Maister of the feast will say vnto him. *Friend, how haste thou entred in here, not hauing a wedding garment?* that is, the vertue of Charitie: which as the Apostle Saint Peeter saith, *couereth the multitude of finnes.* And hee hath good cause to feare, least not hauing what to answere vnto that demaund, the Maister of the feast do command him, (as foloweth in the Gospell,) to be bound hand and foote, and to be cast into the fire. The other sin that is contrary to this most blessed Sacrament, is euerie

Math. 5.

*Math. 22.
vers. 12.*

*1. Pet. 4.
vers. 8.*

kinde

All dishonest
filthi-
ness of life is
contrarie to
this blessed
sacrament.

Summa. S.
Thom. 3.
part. quest.
80. artic. 7.

S. Bernard.

1. Cor. 7.
5. & 35.

kinde of dishonest filthines, & vncleannes of life. For this most holy sacrament (which conteineth in it that virgins flesh gathered together of the most pure & virginall entrailes of our blessed Lady) requireth such a passing cleannes both of body & soule, that euen to haue had in a dreame some illusion of the diuell, by dreaming of carnall pleasures, holy men haue thought to be a sufficient cause to stay a man from approaching vnto this diuine sacrament, vnles it be at such a time as whē either our obedience or some special & solēne feast do binde vs thereunto: or els when a mā findeth himselfe no lesse prepared and deuout when it happeneth, thā if it had not happened at all. Yea, & S. Bernard counsaileth vs, that when this illusiō chaunceth, we should abstaine, not only from receiuing the most blessed Sacrament, but also frō helping the Priest to Masse: (so great is the puritie & cleannes, which is required for this holy Mystery.) For if to attend vnto praier only, the Apostle willed, that married folke should abstaine from the company of their wiues: how much more ought they to abstaine, when they come to receaue this diuine Sacrament, where Almighty God is corporally receaued? And if in the old law

one onely dishonest dreame caused a man to be banished for all the whole day following from the tents, & company of the people of God: how much more should it now banish him from the Communion, & participation of God himselfe.

It is also meete and conuenient, that we goe cleane and pure, when we come to receaue this blessed Sacrament, not only frō deadly sins, but also euen from veniall sins: For euen this kinde of sins although they quench not the fire of Charitie, yet doe they quench the seruour of deuotiō, which is the most proper preparation that is required for the receauing of this diuine Sacrament. And to the end, that we may be also cleansed of these veniall finnes', it is meete & conuenient, that before we come to Communicate, there be made some confession of them, or at the least some repentance and sorrow for them, or els some other holy exercises of loue and deuotion: that by these meanes the seruour, & actual deuotion, which was lost by those sins, may be recouered againe. And whosoever doth none of all these, shal not be excused, at the least of a grieuous veniall sin, for this his negligence, and shall loose verie much of the sweetnesse and refection

of

Deut. 23.
10. & 14.

*The cleane-
from venial
sinnes is
meete, for
the recea-
wing of this
Holy sacra-
ment. Sum-
ma. 5. Tho.
3. part. ques.
79. artic. 8
Note, that
veniall sins
doe quench
the seruour
of deuotion.
Before we
doe commu-
nicate, it is
good to say
the confition
&c. We are
bound of ne-
cessitie to*

*Confesse all
deadly sins
before we
Communi-
cate.*

*Concil. Tri-
dent. Sef. 13
cap. 7. &
can. 11.*

of this Holy Sacrament, which is the proper effect, that it worketh in such soules as come to receaue it with this preparation: But he that hath fallen into any deadly sin (besides the repentance spoken of before) is bound of necessity to confesse the same Sacramentally vnto his Ghostly Father, vnder paine of deadlie sin, as it is expresly commaunded in the, *Holy Generall Council of Trent.*

*The second thing that is required for the receauing
of the most Blessed Sacrament, is puritie
of intention.*

THE III CHAPTER.

THE second thing that is required to Communicate worthily, is to haue an vprightnesse and purenesse of intention: that is, to doe it for that end, for which it ought to be done: For sith that the intention is the principall circumstance of all our workes: it is that, which ought principally to be considered, as in all other workes, so especially in this: least by doing otherwise we should peruert Gods Ordinance, by vsing that thing to one end, which he hath ordeined for an other. And

to the intent, that this matter may the better be vnderstood, it shall doe well to declare here, what be the ends & respects of those persons, which doe Communicate either worthily, or vnworthily: that wee may therby more plainly perceauē, what that is, which we ought to folow in this behalfe.

For there be some Priestes, that are moued principally to say Masse for the temporal gaines sake, which they hope to haue by the sacrifice. These may well be resembled vnto *Aarons* two sonnes, who offered vp Sacrifice vnto Almighty God with other mens fire: For they are moued to celebrate, not with the fire of the loue of God, but with the feruour and greedy couetousnes of money. Wherefore, like as fire issued then out of the Sanctuarie, and burned those two sons in a moment: euen so these haue good cause to feare, least the like punishment may hapen vnto them.

Others there be, that come to receaue this most blessed Sacrament, because they cannot otherwise choose, but are constrained thereunto by force, or for feare of punishment, (as many euill Christians vse to doe, when they receaue the blessed sacrament at Easter) who are accustomed to

come

The diuerse ends & intentions of such as doe communicate.

Some euill priests saie Masse principally for gaine. leuit.

10. vers. 1.

Numer 3. 4.

Num. 26.

61.

Leuitic. 10. vers. 2. Numer. 3. vers. 4.

*Some do receaue the blessed Sacrament for feare of punishment: but a christi-
an ought*

rather to suf-
fer death
than to re-
ceave the
Caluinists
communion.
Ester. 1.

come vnto our Lords Table, like men, that were haled thither by the hair of the head, and as though they went to hanging. Such persons should consider, that as no man entered in to king *Asuerus* pallace, being apparelled with base & vile garments: euen so ought none to enter into this holie pallace, and receaue this diuine Sacrament, with such a base and seruile mind. That which was instituted for loue, ought also to be receaued with loue. For it is not meete, that that should be receaued with a seruile feare, which Almighty God ordeined with a fatherlie loue. And therefore he that entereth after this sort to receaue this most blessed Sacrament, hath great cause to feare, least those wordes of the Gospell (whereof we spake a litle before) be not likewise said vnto him. *Friend, how hast thou entred in here, not hauing a wedding garment.*

Mat. 22. 12

Some doe
communi-
cate for com-
panies sake.

There be others also, which come to receaue this Holie Sacrament among the presse of the people for companies sake, & because they will doe, as other of theyr neighbours and friendes doe, without hauing that hunger, and without procuring to haue such preparation and amendment of life, as is required for the same.

There be also other kind of persons not

far vnlike vnto these, which are those, that doe Communicate for custome onely. As some doe, who because they obserue it as a certaine custome to Communicate euerie so many dayes, they come vnto this diuine Mystery, without haauing or procuring such deuotio, as they ought to haue. The which sort of folks should confider, that although this custome be a good custome, yet this is not a businesse, that ought to be done for custome only, but for the fruite, that is to be looked for hereby, and that with the preparation, which is requisite to be had for the enioying of this fruite.

*Some doe
communi-
cate for cu-
stome sake.*

Others there be likewise, that come to Communicate with a spirituall greedines: that is to say, with an appetite and desire to feele in this blessed sacrament some sweetnes and sensible deuotion, accounting this as the last end of their receauing, and not directing this kinde of deuotion vnto that end, whereunto it ought to be directed: which is to embrace mortification, and the Crosse of Christ, and to serue our Lorde with greater promptnesse, and better good will.

*Some doe
communi-
cate only to
obtaine a
sensible de-
uotion.
For what
end wee
must desire
sensible de-
uotion.
and spiritu-
all consolations.*

All these ends and respects of these men are mere ouer-thwart, and as it were certaine false bydoores, to enter in and robbe

like

like a theefe, and not to receaue the graces of our Lord, as a faithfull seruant ought to do. Let vs therefore enter in by those gates, through which the Saintes haue entred in before vs. And let vs endeouour to bring with vs that intention, which they had. The which was not alwaies after one sort, but after many and diuers sortes, as Saint Bonauenture declareth in these wordes.

S. Bonauenture.

For what good endes many doe communicate.

1.

2.

3.

4.

The affections & intentions of those that come to say Masse, or to Communicate, are manie. Some are mooued with the loue of God: that they may by meanes of this blessed Sacrament, bring oftentimes theyr beloued vnto the house of their soule, and so more sweetly embrace him, & keepe him with the, and through this Holy vnion enkindle themselues the more in his loue. Others are mooued to come thereunto by the knowledge of their owne infirmities and weakenesse: that they may by the fauour, and help of this Heauenlie Physition, be cured and healed of their diseases. Others are mooued thereunto by the vnderstanding of their sinnes & offences: to the end, that by meanes of this diuine Oblation and Sacrifice of health, they may be purged, & pardoned. Others are brought thereunto through the griefe or vexation of some trouble or temptation: to the end, that by the vertue of him, who is omnipotent, they may be deliuered from their aduersities, and defended from the diuell their ene.

mie: Others are moved rather with a desire of some particular grace: that by meanes of him, vnto whom the Father denieth nothing, they may obtaine the thing that they desire. Others are moved with a thankfull acknowledging of benefits receaued: considering that we of our part cannot offer vnto the Father a thing more acceptable for those benefits which hee hath bestowed vpon vs, thā to receaue the Cup of saluation, which he communicateth vnto vs. Others are mooued with a desire to praise almighty God, & his Saintes: forso-much as we cannot honour thē with a greater Honour, than by offering vnto Almighty God of our part in remembrance of thē, this sacrifice of praise. Others are moved with an earnest desire they haue of their neighbors Saluation, & with a compassiō of their afflictions, & miseries knowing, right wel: that there is nothing more auailable in the sight of the Heauenly Father for the quicke, and the dead, than the pretious blood of his onely begotten sonne, which was shed both for the one, and the other. Hitherto are the wordes of Saint Bonauenture.

Now he that desireth to know, what is the pure and right intention, which is required for the receauing of this most blessed Sacrament, let him choose which of all these endes he liketh best, and thereunto let him direct his intention. And hee shall

doe much the better, if he consider first with him selfe al these endes, which are the wonderful fruites of this Holie Sacrament. And setting them al before his eies, let him endeavour by this diuine meane to obtaine them all,

*Note here
the princi-
pall end
wherfore
we ought to
receaue the
blessed sa-
crament.*

Howbeit the most principal and most proper end of the receauing is, to procure by meanes of this most blessed Sacrament, (wherin Christ is contained,) to receaue in our soules the spirit of Christ: whereby we may be transformed into him, and liue as he liued, that is to say, with the same charitie, and humilty, patience, and obedience, pouertie of spirit, mortification of bodie, & contempt of the world, as he liued.

For this is to eat and drinke Christ spiritually, when we transforme our selues into him, & do make our selues one same thing with him, by imitation and following of his most holie life, according as he did, that saied: *I liue, nowe not i, but Christ liueth in me.* vvhherfore this ought to be our principall end. And we ought withall to do that thing, vvhich Christ hath commaunded vs to doe: that is to renew in this diuine Sacrament the memorie of his passiō, and to giue him thanks for the inestimable benefit of our Redemption.

*Galath. 2.
20.*

Luke. 22.

19. & 20.

1 Cor. 11.

25. 26.

The

The third thing that is required for the receauing of this most blessed Sacrament, is to haue actuall deuotion.

THE IIII CHAPTER.

THE third thing that is required for the worthie receauing of this most holy Sacrament, is an actuall deuotion: for it is to be noted, that this most reuerend Sacrament, (as likewise all the other Sacraments,) haue one effect common, & another proper. The common effect is to giue grace: (which is likewise the effect of all the other Sacramentes of the law of grace) But the proper effect of this most holie Sacrament is that, which the diuines call *Spirituall refection*: which is a new force and power to be able to doe good workes. It is also a certaine taste and sweetnesse of heauenly thinges, which in this most blessed Sacrament is imparted vnto vs: For like as the corporall meate doth not onlie sustaine the life of the eater; but giueth him also strength and taste in the eating: euen so this diuine meat doth not only preserue the spirituall life by meanes of the grace which it giueth: but it giueth also, by

The cōmon effect of all the sacramentes is to giue grace. But the proper effect of the sacrament of the Altar is a spirituall refection.

*Summa. S.
Thome. 3.
part. quest.
79. Art. 1.
in responsi-
one ad se-
cundum ar-
gumentum.*

the proper vertue of the same, strength to the spirit, & delight to the taste. And this delight (as Saint Thomas saith) is so great (I meane vnto those, that haue purged the taste of their soules,) that no manner of words be able to expresse it. Because here is tasted the spirituall sweetnes in the very originall fountaine it selfe, which is Christ our Sauour, the fountaine of all sweetnes.

Now to enioy this so great a benefit, I say, that there is especially required to be had an actuall deuotion: For sith that betweene the forme, and the preparation for the same, there ought to be some resemblance: certainly, there cannot be any preparation more conuenient to receaue increase of deuotion, than to goe to receaue it with actuall deuotion. As we see by experience, that the best preparation, that wood may haue to take fire; is to prouide, that it be hoat, & drie: which are the properties of the fire it selfe.

And if yee shall demaund of mee, what this actuall deuotion is: I know not how I may better expresse it, thā by saying, that it is, as it were, the water of Angels: the which as it is distilled of diuers sweet odoriferous hearbes, so hath it many diuers, & very sweet fauours. For this deuotion is a

*What actu-
all deuotion
is.*

spiritual

spirituall affection compounded of other spirituall and holy affections, and desires: wherwith our soule ought to goe well furnished, when it commeth to receaue this most blessed Sacrament. Because (as Saint Ambrose saith. *With what Contrition, and Repentance, with what fountaines of teares, with what feare and reuerence, with what chastitie of bodie, and with what purity of spirit, ought this diuine Misterie to be celebrated (O my almighty God,) where thy flesh is truely eaten, & thy blood truely drunkē: where high things are ioyned with low thinges, and heauenly thinges, with earthlie thinges: where the Holy Angels are present: and where thou thy selfe art after an inestimable manner, both the Priest, and the Sacrifice. Who can the worthely handle this Misterie, if thou Lord, doe not make him worthie?*

S. Ambrose

And to enter more particularly to treat of this actuall deuotion, that is here required: I say, that to answere on our part vnto that, which the condition and excellencie of this Diuine Sacrament requireth, it is meete, that we goe thereunto, on the one side with great humilitie, and reuerence, & on the other side with great loue, & confidence, ioyned with a great desire & hunger of this heauenly bread. Thus doth the excellency of this holy Sacrament, require

What manner of actuall deuotion is requeste, when we goe to receaue this blessed Sacrament.

all these kindes of affections, & euery one of these affections haue their proper considerations, whereby they are stirred, and prouoked.

¶ 5.

*How to stir
vp in vs
feare, & re-
uerence, when
wee come to
receaue this
blessed sa-
crament.*

Iob. 38.

*Iob. 15. &
25.*

Sapien. 11.

FOR first to stirre vp a feare and reuerence, a man ought to lift vp his eyes, and consider the high Maiestie, & passing great power of our Lord, who is contained in this most blessed Sacrament. For vnder that Holy vaile, and vnder these formes, is really present the Maiestie of Almighty God, the Creator, preseruer and gouernour of the whole world: in whose presence the pillars of the heauens doe tremble; before whome all thinges created doe lie prostrate: whom the morning stars doe praise, and glorifie: at whose beautie the Sunne and Moone doe wonder: in whose sight the heauenly spirits are not pure: in comparison of whome this so wonderfull frame of the world is no more (as the wise man saith) than one drop of the morning dew, or a graine of a corne waight, that is put in the balance. How then can he choose but feare, that seeth so certainly with the eyes of his faith, that hee goeth to receaue into him a Lord of so great Maiestie?

I speake

I speake not here now of the greatnes of his Iudgements, and of his iustice, and how much he abhorreth the wicked, and theyr wickednes: but onely of that, which is required for the excellency of so high a Ma-iestie, to the end that not onely the sinner, but also the righteous may vnderstand, how great cause he hath to be afraid, when he approacheth hereunto. Neither ought any man to thinke himselte secure, because of the vertue of this most holy sacrament, which is the life of the soule: sith that (as we haue said) it may likewise be by occasi-on a punishment vnto such, as shall not be well prepared for the receauing of the s̄ae. The children of Israel sent for the Ark of the testament, to the end, that by the help of the presence thereof, they might giue battaile vnto the Philistians: seeming to them, that hauing the Arke present in the battaile, they were assured of the victorie. The which thing they did not onely not obtaine, but were also ouerthrowne them-selues, & slaine. And the same holy Arke was takē from them: yea, & this hapned in such sort, that the losse, which they sustai-ned after the comming of the Ark, was far greater thā that which they had before it came: & so, that thing, which they imagi-

*Iohn. 6. 54.
56. 57. 58.
1. Cor. 11.
27. 28. 29.
30.
1. Reg. 4. 3.
4. & 10.*

Esther. 7.
vers. 1. 10.

I. Corin II.
vers. 28. 29.

I. Reg. 6.
vers. 19.

should be their helpe, and succour, (hauing consideratiō vnto the vertue of the arke,) was to their distruction, by meanes of their wicked liues. In like maner it chaunced to *Amon*, who was so entirely beloued of king *Assuerus*. This *Amon* being inuited by Queen Esther vnto a roial feast, conceiued that this was a great fauour and estimation vnto him. But it proued cleane contrarie. For euen at that verie feast his death was contriued, and he was suddainly takē from that roial table, and by the kinges commaundement sent to the gallowes. Now for this cause the Apostle crieth out vnto vs, saying. *Let a man examine him selfe, and so eat of that bread, and drinke of that cuppe. For he that eateth and drinketh it vnworthely, eateth & drinketh his own damnation, for not discerning our Lordes bodie.* For if the *Arke* of the olde Testament (which was none other but a *Figure* of this most blessed Sacrament,) required so great a reuerence: vwhat reuerence is then due vnto this diuine Sacrament it selfe? we read in the Holie Scriptures, that because the Bethsamites did behold that *Arke* curiously, Almighty God slew of them fifty thousand men. vwhat punishment then shall those haue, which receaue vnreuerenrly euen him, that was fi-

gured

gured by the selfesame Ark? whē the same Arke went before the children of Israel through the waters of the flood Iordan: Iosue commaūded them to take good heed, that they approached not neere therunto: but that there should be alwaies betweene them and the Arke, at the least the space of two thousand Cubits, least otherwise for their irreuerence almighty God might destroy them. If then so great a reuerence was due to that Ark, which was but a shadow of this most holy Misterie: what reuerence shall be requisite for him to shew, that commeth to receaue within him our Lord himselfe, that was prefigured by that Arke? Especially for him that turneth his eyes into his owne heart, and considereth himselfe, how that by nature he is nothing, and by reason of his offences to Almighty God lesse than nothing: forsomuch as sin is lesse than nothing. How iustlie then ought he to feare, that hath so oftentimes procured himself to become nothing, that hath committed so many sinnes, that hath done so many beastlie, and filthie deedes, & so great wickednes and abomination against Almighty God? How can he but tremble and quake for feare, to receaue so great a Lord into such a heart, that hath so

Iosu. 3.4.

manie

manie times bin the denne of dragons, & the nest of serpents, and basiliskes.

Luke. 15.
8. 19. &
21.

With these considerations let a man humble his hart, as much as he can. And let him come, as the prodigal sonne did, vnto the house of his mercifull Father, crying vnto him, & saying. *O Father I haue sinned against Heauen, and against thee. And now I am not worthie to be called thy sonne. Account me therefore as one of thy hired seruants.* Let him come with the hart of that *Publican* in the Gospell, who durst not approach nere vnto the Aultar, nor yet lift vp his eies towards heauen: but standing a far off knocked vpon his brest, saying. *O God be mercifull vnto me a sinner.* Let him come with that hart, that a woman would come withall, that had plaid a dishonest part against her husband, and hee were contented to pardon her the same offence, and to receaue her againe into his house. Such a woman, if she haue any shāfastenes in her, dareth not for very shame once to lift vp her eies to look him in the face: cōsidering on the one side how grieuouly she hath offended him through her vnfaithful & vnchast behaviour, & on the other side the noble & gētle nature of her housbād, which after so great a fault receiueth her so louingly again into

Luke. 18.
13.

his fauour. For in very deed the heavenly spouse doth thus much, and a great deale more, when this most blessed Sacrament he receaueth vnto his table, into his house, and in his armes, the soule, which through sinne hath offended him, and played the harlot by doing the will of the diuell, and afterwards returneth vnto him. vvith these then & other like considerations, our souls are prouoked vnto humility, and reuerēce which be requisite, for the worthie receauing of this diuine Sacrament.

¶ 2.

BVT our loue and confidence wil be the more enkindled, by considering on the other side, that as this Lord is great in Maiesty, in Iustice, and in abhorring of sinne so is he also great in goodnes, in mercie, and in compassion towards sinners. For this was the cause, that moued him to cōe downe from heauē into the earth, to cloth him selfe with our flesh, to walke in high waies, and common passages, in seeking after the trace of them, to eate in their companie, and to declare, that the helping of them was his foode, and delight. For them hee fasted, walked, sweated, trauailed, vvatched, and sustained in-

*A sinner
must consider the goodnes & mercie of God, to enkindle alone, and confidence in him self to receaue this blesse Sacrament*
Math. 9.

Math. 4.

finite

Lac. 6.

Marke. 15.

Marke. 14.

Math. 26.

Luc. 22.

finite persecutions, and contradictions of the world. For thē he trauailed & preached in the daie: and for them he watched and praied in the night. For them he had the doores of his bowels continually open, and that in such sort, that he neuer refused or barred anie of them from him, were he neuer so miserable and abiect accounted of the world. To conclude, he desired so earnestly the redemption and saluation of all sinners, that, to helpe and deliuer them out of thraldome, hee neuer ceased, vntill such time, as he had put him selfe on the Crosse betwene two theeues, and had there shed for their sakes all the bloud, that he had in his bodie. And being not contented wth all this, least that when the naturall course of his life was ended, we should want such an other ēterteiner in his steed, as he was him selfe, he left & ordeined for vs this diuine Sacrament, wherein he him selfe is present: to the end that all these sortes of men, that haue need of helpe, might haue alwaies the same doore, & the same shop opē for their succour. So that the selfe same cause, that moued him to suffer death, moued him also to institute this moste blessed Sacrament. For like as loue drewe him downe

from

from heauen into the earth, & caused him to deliuer himselfe into the handes of sinners: euen so it is loue also that causeth him to come againe by this meane into the world, & to deliuer himselfe into the same hands, whereby it appeareth, that on his part there was none other cause of this great worke sauing only his passing great Charity: and of our part none other, sauing only our extreame necessitie: on his part onely mercy, and on ours, onely miserie. Hereof it commeth, that this diuine sacrament is a common remedie, both for the iust, and the vniust: because it is not onely a meate for the whole, but also a medicine for the sicke: not onely the life of the liuing, but also the resurrection of the dead. For (as S. *Augustine* saith,) this bread doth not onely sustaine those that be aliue, but also soetimes raiseth vp the dead. By what pretence then can any man forbid me the participation of this holy Misterie? This is a royall Hospitall founded by the mercy of Almighty God, and endowed with the blood of our sweet sauiour Iesus Christ, for a generall releefe & succour of all such as are sicke, & in necessitie. Why then? shall I because I am diseased account my ielfe excluded from the same? No I am rather bound.

Saint Augustine.

bound the more by the selfe same reason, because I am sicke, to goe thereunto, (if I be desirous of health.) For if I be sicke, there I shalbe healed. If I be weak, there I shalbe strengthened. If I be blind, there I shalbe restored to my sight. If I be poore, there I shall be enriched. If I be hungry, there I shall be filled: and if I be naked, there I shall be cloathed, and my nakednes couered. This is the thing which they comprehend not, or will not vnderstand, I meane those Christians, which vnder pretence of like excuses doe shunne themselves, and cause others also to forsake the vse of often receauing this most blessed sacrament: not regarding that this diuine Misterie was instituted, not only to be meat for the whole, but also to be a medicine for the sicke: not onely for the consolation, and strengthening of the iust, but also for the remedy and succour of the Penitents: So that hee standeth in greatest need of this holy Sacrament, and feeleth in himselfe greatest weakenes: and therefore he that is weake, can much lesse liue without it, than he that is strong: for the strong may continue a longer time without this help: but he that carieth (as the prouerbe is) his hart in his mouth, & is so feeble, and

weake,

e weake
e most
d of this
ly sacra-
e.

weake, that if he cast his eyes neuer so litle a side from Almighty God, he beginneth forthwith to faint, what refuge shall hee haue, in case he will not help himselfe, with vsing the benefit of this diuine medicine.

And for this cause our Saviour tooke an especiall compassion vpon such kinde of men, when speaking in a figure of this Holy Misterie, he saied. *If I suffer them to depart*

fasting, they will faint in the way. For some of the Mar. 8. 3.
are come a farre off. And vndoubtedly like as they were the in greater danger, that were come a farre off, than those that dwelled nearer had, (because their trauaile was the longer,) euen so likewise here, those are in greater perill, that are more feeble, and weake, & haue a greater voiage to trauaile, vntill they come to the perfection of the loue of God. And therefore sith this heauenlie bread was ordeined for the remedy & comfort of such weake persons: it is no rash presumption, but rather a very wholesome counsaile, that he which is desirous to be holpen, should goe vnto his phisition & vse the benefit of that medicine, which hee for this end, with no lesse loue, than with the expence of his owne blood, hath ordeined for him.

Yea rather one of the greatest sinnes a-

mong

mong men, and that wherewith they shall be most burdened at the dreadfull day of Iudgement, shall be for the blood of our Sauour Christ: that is to say, for that they would not vse those remedies, which by meanes of that most pretious blood were instituted for them. Among which remedies, this most blessed Sacrament is the chiefeft. If a King had founded a famous Hospitall, & had therein prouided abundantly for all necessaries, for the releefe and curing of the sicke, and afterwarde when hee had finished the worke with his great charge and diligence, no sicke persons would vouchsafe to come thither to be cured: would not hee (thinke you) be very much offended thereat, considering, that all his designements and labour were come to none effect? Eeuen so may the king of heauē be no lesse offended, if now, after that hee hath prouided for vs with his owne most pretious blood such an excellent remedie as this is, of so great cost, and charge, we will not vse the benefitte thereof. For so much as by the same refusal we make frustrate and vnfruitfull (so much as in vs lieth,) al his purposes, & painfull trauailes. And this is that kinde of offence, which our Lord himselfe hath signified

fied in that parable of the supper: where when all things necessarie for the feast were prepared he sent for his ghestes, and they would not come. Against whome he thundered out that so terrible sentence of excommunication, saying. *Verilie, I say vnto you, that none of those, which were called shall tast of my supper.* Luk. 14. 14

Now this being so, with what reaso canst thou excuse thy selfe, for not comming vnto this heauenly feast? If thou say, that thou art a sinner: I answere, that hee is no more a sinner, that desireth to be iust, and is hartily sorrie, that hee hath bin a sinner. For (as *S. Ierome* saith,) thy sinnes past doe not hurt thee, vnlesse they delight thee. If thou say, that thou art fallen, and overthrowne: hee cannot be tearmed overthrowne, that is discontented with his fall, and stretcheth forth his hand to be holpen and raised vp againe. If thou say, that thou art vnworthie to receaue so high a Mysterie: certainly thou art very much deceaued, in case thou thinke that there is anie man in the world perfectly worthie to receaue such a diuine Sacrament: for euen therefore our Sauour would communicate himselfe vnto little ones, that thereby the glorie of his bountifull goodnes might the

*No excuse
will serue
for not com-
ing to this
blessed Sa-
crament*

S. Ierome

Mat 10. 14

more appeare in that he would vouchsafe to communicate him self vnto such kind of persons. So that al this being wel considered, thou shalt most euidently perceauē, that thou hast not offended our Sauour with thy comming vnto him, but thou hast rather offended him much more by refusing to vse this diuine remedie, which he hath ordeined for thee, and for such as thou art. With these then and other like considerations, our desire to come vnto this most holie Mysterie maie be stirred vp.

¶ 3

*How to stir
vp in vs a
hunger and
desire to re-
ceiue this
diuine Sa-
crament.
Genes. 3.*

BUT the third thing, which is the hū-ger and desire of this heavenly bread, is stirred vp, by considering the influences, and vertues, which proceed of this most blessed Sacrament: and the effects, which it worketh in those soules, that receaue it with deuotion. For the better knowledge whereof thou must vnderstand, that as against that first mā *Adam* (who was the beginning and original of all our miseries) almighty God provided an other second *Adam* to wit, Iesus Christ (who was the beginning of all our felicity) euen so likewise against the poisoned fruit of that tree

which was

was the roote of all our mischiefe) he hath provided the food of this most holie Sacrament, which is the fountaine of all our remedie. Wherefore, in like manner as all the miseries, & calamities that ensued vnto vs, through the disobedience of that first man, were remedied by the obedience of the second man: euen so al those miseries, that came vnto vs by that poysoned meate, are also remedied by this most holy sacramēt. For it is, as it were, a spirituall treacle, ordeined by the counsaile of that most wise phisition of the world, for a remedie of the nature of mankind infected with the poison, and hissing of that olde serpent. So that according to this account, whosoever will know, how manie those benefites are, that be imparted vnto vs by meanes of this meate, let him first examine with himselfe, how many the miseries were that by meanes of the other meat did happen vnto vs. For so much as al the benefites that are contrarie vnto these miseries, be imparted vnto vs by this diuine medicine. And therefore, like as it was saied of that meate: *In what day soeuer thou shalt eate of that tree, thou shalt die:* euen so cōtrariwise it was saied of this heauēly bread: *He that shall eat of this bread, shall live for ever.* Thou seest

Genes. 2. 17
Iohn. 6. 51.

how this meat serueth directly against the other meate, euen as a medicine ordained against that diseafe.

This is one meane, whereby wee may partly vnderstand somewhat of the effects of this most blessed Sacrament. The other meane is to consider, what is contained in it: forsomuch as therein is really contained the very flesh of Christ, the which because it is vnited vnto the diuine word, participateth the vertues, and influences of the same. Euen as the hotte glowing Iron being vnited with the fire doth participate the very same properties of the fire it selfe. Wherefore *S. Iohn Damascene* saith, that *that diuine word, which giueth life vnto all things, being ioyned to mans flesh, made the same flesh also able to giue life*: Whereupon it followeth, that this diuine Sacrament hath all the vertues & effects of Christ, sith that therein is conteined the flesh of Christ: the which being vnited vnto the diuine word, participateth all the vertues thereof.

Now hereby thou maiest easilie perceaue, what that is, which this Lord worketh in thee, when he commeth vnto thee: for hee commeth to honour thee with his presence, to annointe thee with his grace, to cure thee with his mercy, to wash

thee

S. Iohn Damascene.

The effectes of this blessed Sacrament.

thee with his blood, to raise thee with his death, to illuminate thee with his light, to inflame thee with his loue, to refresh thee with his infinite sweetnes, to vnite and wed himselfe vnto thy soule, and to make thee partaker of his spirit, & of all things whatsoever hee hath purchased for thee vpon the Crosse, together with the selfe-same flesh, which he here giueth vnto thee.

And so this diuine Sacrament pardoneth the sins past, giueth strength against those that are to come, weakeneth the Passions, diminisheth temptations, stirreth vp deuotion, giueth light vnto faith, enkindleth Charitie, confirmeth hope, fortifieth our frailtie, repaireth our strength, comforteth our conscience, maketh a man partaker of the Merits of Christ, and giueth him a pledge of euerlasting life. This is that bread, that confirmeth the heart of man, that nourisheth the trauailers, that lifteth vp such as are fallen, that giueth strength to the weake, that armeth the strong, that reioyceth such as are sad, that comforteth the afflicted, that giueth light to the ignorant, that heateth such as are but lukewarme, that awaketh the sluggard, that healeth the diseased, & that is a common refuge for all such as are needy, and in di-

*Note, what
wonderfull
vertues and
effects this
most blessed
Sacrament
worketh in
the soule of
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ceaueth it
worthilie.*

distresse. Now if the effectes of this most blessed Sacrament be such, and so meruailous, if the bounty and loue of him that giueth the same vnto vs be such, who will not be desirous, yea, & greedie of such inestimable treasures? Who will not haue an appetite vnto such an excellent meat.

*We ought
not to with-
draw our
selues from
receauing,
in conside-
ration of
our vnwor-
thines.*

And although this most blessed Sacrament be of such excellency, and dignity, yet ought not a man therefore to withdraw himselfe from the same in consideration of his owne vnworthines, and pouertie. For (as we haue said before,) for the poore this treasure is provided: for the diseased this medicine is ordeined: for the needy this prouision is appointed, and for the hungry this meate is prepared. True it is, that it is the bread of angels: but it is also the bread of penitents. True it is, that it is meate for the healthfull; but it is also a medicine for the sicke. True it is, that it is a Feast for Kings: but it is also bread for poore labourers. True it is, that it is meate for the strong: but it is milke also for the sucking babes. So that for all persons it is all things, & none (be he neuer so imperfect) ought to abstaine from this diuine medicine, if he desire withal his hart to recouer his health againe. *The whole haue no need of a Phisitian, but the sicke.* And fith for their sakes especiallie

*Mat. 9. 12.
Mar. 2. 17.*

our Sauour Christ came into the world, for their behoofe especially hee commeth now in this sacrament. With what hunger thē, with what desire, with what ioyfulness oughtest thou to expect, & desire his coming: sith he cometh to bestow vpon thee so many, & so excellent benefits? Consider well the desire, which those auncient Fathers of the Old Testament had of the coming of this Lord: when they burst in sunder the heauens with clamours, and exclamations, in requesting him, that he would come. Whereupon they called him *the desired of all nations*. Now if this be the verie same Lord, that is to enter into thy scule, to work the very same effect therein, which he did vnto the world: for as *S. Tho.* saith, like as whē he came visibly into the world, he gaue vnto the world the life of grace: euen so, when he cometh to the soule by meanes of this sacrament, hee giueth vnto it the selfe same life. Why dost not thou then expect and desire his coming vnto thee in this holy Sacrament with the like desire. Consider also the great desire that the Apostles had of the coming of the holy ghost, & with what earnest praers, and clamours, they requested & sighed for the same, & hereby thou shalt see how earnestly thou shouldst desire this coming, sith

Aggei. 2. 8.

Desideratus cunctis gentibus.

Summa. S.

Thom. 3.

part. quest.

79. artic. 1.

Act. 1.

that thou hopest to receaue therein the verie same spirit, although it be by an other different manner.

Consider moreouer, what a feruent desire a married wife ouercharged with children, and brought to extreame pouerty would haue of the comming of her deare housbād out of the Indies, at whose return she hopeth to receaue all kind of comfort, defence, companie, honour, and remedie of al her miseries? And why doest not thou desire with much more feruent desires the comming of that heauenlie spouse of thy soule, who commeth from the celestiall Indies, full fraught with all heavenly treasures, and intendeth to bestow vpon thee much more, than al the whole world is able to giue thee?

These and other like considerations may helpe vs to stirre vp in our soules an actual deuotion: the which (as we haue said) is requisite for the receauing of this diuine Sacrament.

*That time ought to be taken, to attend vnto
the preparation aforesaid, before we
come to receaue this most blessed
Sacrament.*

THE V CHAPTER.

NO yv that a man maie prepare himselfe after this sort, it shalbe needfull for him to take certaine daies before he come to receaue this most blessed Sacrament: to the intent that in this time he may occupie himselfe, as well in these holie considerations, as in purifying and clensing of his conscience, by meanes of examination and repentance for his finnes, and by a Sacramental Confession of them, vvhether in the presumption of some Priestes is very much to be reprovèd, that doe vse without any preparation at all, sodainely to go and say *Masse*, yea, when they haue stood before babling, & lawghing, or haue bene otherwise occupied in worldly affaires, & distractions. So that euē with the like careless mind, as they would go to eate a peece of commō bread, with the same they come vnto our Lordes Table, to eate the bread of Angels, which is very great irreuerēce. And this is one of the causes, whie after that they haue vsed this diuine medicine so many yeares continually, they are found not withstanding to haue taken litle profit by the vse therof. For otherwise, if they had so often as they saied *Masse*, receaued

Such Priestes
as doe saie
Masse without
due preparation
take litle profit
theroby.

great

great increase of grace, it is manifest, that after saying Masse for the space of twentie yeres, they should haue gathered together a great trefure of diuine graces. The which doth not so appeare, that we may lee it: for- so much as they are alwaies after one like sort; to wit, as sensuall, and as vnderout, as euer they haue bin before, yea, and oftentimes farre worse. What thing is the more to be feared, thā to come euery day to the fountaine of grace, to the table of Angels, & to the shop of all heauenly medicines, and yet after the continuance of so many yeares to be as barren, & voide of vertues, as full of frailtie, and humane passions, as euer they were before?

Some euill Christians also are no lesse worthy of reprehension, than these: who, when they haue liued in all kinde of vices, and disorder, doe come at the end of the yeare to Confession, and hauing scarcely well finished their vomite of a thousand kindes of abominations and sinnes, they runne immediatly after their arising from their Ghostly Fathers feete to our Lordes Table, and there doe eate the bread of angels: for the receauing whereof it were needfull to haue (if it were possible for vs) euen the purity of angels. Now were it not

a thing conuenient to bestow before, certaine dayes in pacifying of almighty God, & in washing and watering with teares the house, wherein he must be lodged? Were it not reason to celebrate the *Vigile* before the *Feast*, and to prepare our selues before hand for so great a solemnity? For if when the people of Israel should receaue the law of God, *Moyse* commaunded them, that they should prepare theselues three daies before, & wash their garments, & abstaine frō the company of their wiues, how much more ought this now to be done, for the receauing of Almighty God himselfe, who is the giuer, not only of the law, but also of grace, which is more than the law? Why will any man then, when as yet the memory of his sinnes past are bleeding fresh, and the stench of so great filthines fauoring so ranke, come so rashly vnto a Mystery of so great purity, and to receaue a Lord of so great Maiestie.

This is a great abuse, & very much vsed of many persons: the which he that would esteeme it as it is, not weighing the matter with the waights of Canaan, (which be false waightes,) but with the waightes of the Sanctuary, (that is, with the iudgment of Almighty God, and of his Saintes,)

Exo. 19. 20
14. & 15.

*Cleannes of
body requi-
site for the
more reue-
rent recea-
uing of this
most blessed
Sacrament.*

Usee. 12. 7.

let

*Saint Ciprian
de lapsis.*

1. Cor. 11.

let him read the Sermon of *S. Ciprian de Lapsis*, and there shal he see, how this kinde of presumption is reprehended. Where speaking of those Christians, which shortly after that they had offered vp Sacrifice vnto Idols, went to receiue this most blessed Sacrament, he saith thus. *As soone as they returne from the Aultars of Diuels, hauing their handes as yet embrewed and defiled with the handling of prophane Sacrifices, they approach vnto this blessed Sacrament, & standing as yet chewing the deadly morsels of Idols, their throate also as yet stincking of those filthy and pestilent meates, they dare presume to receaue our Lords body, notwithstanding that it is written: He that is cleane from sinne, may eate of this meate, and hee that is otherwise, shall die by eating of the same. These I say, without casting any perill thereof, come to doe violence vnto the bodie and blood of our Lord. This offence is greater, which they doe now commit with their handes, and mouth, than that which they did commit before, when they denied him. Hitherto are the wordes of S. Ciprian. Consider well with thy selfe, if there could be spoken a thing of greater terrour than this.*

True it is, that this is in part a kinde of aggrauation. Neuerthelesse wee may vnderstand hereby very well, what this Holie Saint iudged of our rashnesse: which is a

thing

thing so ordinarie & so continually in vre.

And if thou tell mee, that thou art now reconciled vnto Almighty God by meane of thy Confession, which thou haste made: although this be so indeed, yet is it not cō-uenient, that at the same houre, that thou makest an end of vomiting vp thy so great sinnes, thou shouldest goe forthwith to receaue thy maker & redeemer in this most blessed Sacrament: but that thou shouldst bestow some litle time before, in weeping, and sorrowing, and in cleansing thy conscience, that thou maiest afterwarde goe to him with greater puritie. *Mari* the Silter of *Moyse*, for the space of leauē daies entered not into the Armie of God, although she were repentant, & had her sins forgiven her. *Absolon* also was three yeares absent, & neuer entred into the royall palace of king *Dauid* his father, although he were pardoned for the murder of his brother *Amnon*. If he then, after that hee was pardoned of his offence, absented himselfe from his fathers presence for the space of three yeares, is it much for thee to absent thy selfe three dayes, which hast offended thy heauenly father much more grieuouſlie in crucifying so oftentimes his only begotten son with thy deadly sinnes.

Num. 12.
13. 15.

2. Reg. 14.
21. 24.

And

Prover. 24.
16. septies
in die cadit
iustus.

A Christian
with the
helpe of the
Grace of
God maie
continne a
long time
with out
deadlie sin.

And if thou say on the other side that thou canst not in this meane time abstaine so long from sin, & that therefore it is better to goe out of hand to communicat, before that new sins make thee again vnworthy of this diuine Mystery: vnto this I answer, that if thy sins be veniall sins, there is no inconuenience thereby. *For the iust mā fallett seue times in the day,* & the remedie of such frailty is very easy: but if thou feare or belecue, that thou shalt in this meane time commit deadly sins: what greater perill or what worse preparation can there be, than thus loosly to go to receaue the most blessed sacramēt, with such a slippery & vnstedfast cōscience, that thou hast no hope to continue so much as 3. daies without a deadly sin? where is here that resolute and firme purpose neuer to offend almighty God any more, but rather to suffer most cruel death? where is the loue of God aboue all things, that thou fearest sin aboue al the? the forces of grace are not so weake, neither yet is it so easie a matter to commit a deadly sin, but that if a man of his own parte would ioyne thereunto but a meane diligence, he might for manie daies, and yeares, yea euen during the time of his whole life, liue free from deadlie sinne, being

assisted,

assisted and holpen therein with the grace of Almighty God, which neuer faileth him, that seeketh for it.

But to binde carnall and sensuall men hereunto, (though it be but for a short time,) it is like, as if one would turne a great riuier out of his naturall course: the which, for that it hath bin open so manie yerres, & hath had his free passage through the same, it is a very hard matter to bring it from thence. And if notwithstanding, that by labour and cunning, it be turned another way, yet so soone as it may get any entrance into the old way, it cutteth, & breaketh whereloever it is able, and returneth againe vnto his former accustomed channell: Euen so are these kind of mē, which, when they haue bin accustomed to liue so many yeares together in their licentious liberty, doing and saying according to the motions of their vnbridled appetites, & giuing free liberty to their harts to swimme in the channell of their wanton appetites, and desires: in case he doe afterwards goe about to change them from their vsuall course of life, & binde them to resist these passionate motiōs, it is so great a torment vnto them, that they see not in the world, how they may leaue their olde

bondage,

Sap. 18. 21.
 Math. 19.
 17. Rom. 8.
 6. 1. Cor. 3.
 9. 1. Cor. 15.
 10. 2. Cor. 3.
 5. 2. Cor. 9.
 3. 2. Cor. 12.
 6. Gal. 2.
 20. 2. phil.
 2. 13. Phil.
 4. 23. 2. Ioh.
 29. 1 Ioh. 3.
 24. 1 Ioh. ..
 16.

dage, but that they must needs returne backe againe to the vsual chanell of their auncient licenciousnes, and therefore they make such post hast to deliuer them selues from that burden, that they maie returne out of hand, and liue in that loose kinde of life, which they haue bene accustomed to liue in.

So that the matter being well examined, the cause of this their hastines appeareth to be, the great torments they abide in binding themselues to be good, & to continue cleare from deadly sin for the space of three daies, such is the euil habite, which they haue taken by their accustomed sinfull life. O ye vnhappie men, how doe ye presume to be saued, & to be companions with those, that doe fight like faithful souldiers accounting it so heauie a burden to carrie about your neckes only three daies the sheild of vertue, and the armour of this spirituall warfare: sith that (as the Apostle saith) *none shall be receaued but such as fight lawfully?*

2. Thim. 2.
3.

And let no man thinke, that this is contrarie to that, we haue saied before, as touching the confidence, wherwith we ought to goe into this diuine Misterie. For that was spoken to encourage the faint harted,

and

and scrupulous, who with ouermuch and vndiscreete feare do abstaine from recea-
uing this most blessed Sacrament But this
is here spoken to bridle such as be rash, and
ouer bold: not meaning hereby, that they
should withdraw themselves from this di-
uine remedie, but that they should come
thereunto with more puritie, and better
preparation.

But after what sort this preparatiō ought
to be, besides that we haue saide before, it
shall be declared more particularly in the
Chapter following.

*After what sort we ought to prepare our selues be-
fore wee come to receaue the most blessed
Sacrament.*

THE VI. CHAPTER.

HEE THAT desireth to doe his dutie
in this behalfe, let him take before-
hand some conuenient time, (as wee haue
saide before) for this preparation. And to
speake now more familiarly and particu-
larly with those that vse to frequent this
holy Misterie oftentimes,) it shall do well,
that as *Moyse*s commaunded the Children
of Israel, (as wee haue declared) that they
should prepare themselves three daies be-

*Exod. 19.
10. 11. &
12.*

Hee coun-
saileth vs to
prepare our
selues three
daies before
wee receaue
this most
blessed sa-
crament.

fore, to receaue Almighty God, when hee came to giue vnto them the law: euen so let vs in like manner take the same time, & space, to dispose and prepare our selues, for receauing of the same Lord, who cometh vnto vs, to giue the law, not of death, but of life: not of the letter, but of the spirit, not of feare, but of loue.

Esther. 2. 12.

And certainly it is a matter very much to be wondered at, to see, what the Holie Scriptures doe witnesse of the great preparation, which the wiues of King *Assuerus* did make, for to present themselues onely once in the yeare before his presence. For the holy Scripture saith, that they spent the first sixe monethes of the yeare in annoynting and trimming their faces with a certaine oyle, and the other sixe monethes with I know not what other oyntmentes, and confections. If then such labour and diligence was vsed, to finde fauour in the eyes of an earthly man: what ought wee to doe, to finde fauour in the eyes of almighty God? Was not this one of the chietest praises which the Angell gaue vnto the most blessed virgin Mary, saying: *Thou haste found fauour in the sight of God?* Now what were it, if we took the like paines for this dignity, as those womē tooke for that

Luke. 1. 30.

vanitie?

vanitie? what were it, if all the time of our life were a continuall preparation to come into grace & fauour in the sight of almighty God: sith that all the life time of those miserable women was consumed to come into grace, & fauour in the sight of a man.

But now sith that this is not done in this wise, it shall be expedient, that at the least for these three dayes we doe begin to dispose our selues for the receauing of this great Mystery: doing for our part, what we may possibly doe. And if thou demaunde what this disposition, and preparation should be: I answere, that the chiefest point hereof, is to looke more warily at this time vnto thy selte, vnto thy words, & vnto thy maner of conuersation: that thou slide not out of the right way, in any thing that may offend the sight of Almighty god, auoyding not only deadly sins, but also euen veniall sins, so far forth as thou art able. And wee must endeuour to preserue our selues, not only from sins, but also frō all occasions of sins: as frō laughing, talking, vaine conuersation, to be short, frō all those things that are seldome times done without sin: So that like as a womā which is very trimme and finely arayed, when shee putteth on her best garmentes vpon

How wee must dispose our selues three daies before wee receaue this most blessed Sacrament.

the Holie daies to goe abroad, is verie circumspect, and warie,)as much as she may, that she touch nothing with her hāds, that maie spot her apparel: euen so ought we to be more carefull at this time, than at any other, whē we doe vse to put on our trimme apparell vpon the holie daies, to receaue the Lord of Angels, and to sit downe, and eat with him at his table.

*We must
take heed to
our tongue.
We must
keepe our
hart from
al filthie
troublesome
and vaine
cogitations.*

And especiallie it behoueth, that at this time, we take good heed vnto our tongue, and to be warie, and mindfull, that we lauish not our in vaine or hurtful talke: that by this meanes the gate maie be the cleaner, through which that heauenlie Host must enter into our soules.

And withall it is much more behouefull for vs that we doe keep our hart frō all filthie, vaine, and troublesome cogitations. For sith our hart is the priuy bedchamber, wherein almightie God must be lodged: it is not meet, that there should be any thing in the same, that might offend his diuine eies. And forsomuch as the most proper place, wherein this Lord doth dwell, is Peace, (as the psalme saith:) reason would, that for that time we should laie a side all troublesome and careful affaiers. For if the bed of this heauenlie bridegrome be stra-

*Psal. 4. 9.
In pace in
id ipsum*

wed

strawed with flowers, (as the spouse in the canticles saith: let vs not contrariwise fill it with brambles, and thornes, of such like prophane thoughts. And if necessitie doe constraîne vs to treat of these kinde of busines: yet let it be done with such order, & discretion, that our mindes be not fixed thereupon: and so the peace, and tranquillitie of our soule shall not be hindered thereby.

And during these daies it is meet we doe bestow more time in spirituall exercises, as in Meditations, and praiers. For this is the incense, wherewith the house must be perfumed, wherein this heauenlie guest must be lodged, and particularlie it shalbe expedient to occupie our cogitations for these three dayes in those three kindes of considerations, which we mentioned before: that we may stirre vp in our soules a feare, loue, and hungrie desire of this heauenlie bread.

In these daies also, we maie make our humble praiers vnto the most blessed Trinitie, euery day to one of the three diuine persons that it may please them to giue vs such puritie, and grace, as is requisite for the receauing of this most Holie Sacrament.

*dormiam,
& requiescam. Cant. I
16.*

*Praiers are
the incense,
where with
the house of
God is per-
fumed.*

Luke. i.

And we may also haue recourse particulie vnto the most sacred *virgin Marie*, beseeching her by that deuotion, wherewith she conceived in her virgins wombe the Sonne of Almighty God, and receaued him in her armes, after that he was borne, that she will obtaine grace for vs, that we may worthily receaue him into our soules. And we may request her also, by that deuotion, wherewith she did communicate and receaue the most blessed bodie of her sonne, after his ascention into Heauen: that she wil obtaine for vs loue, and grace, that we may in like manner so receaue him. And in making this request vnto her, it shall doe wel to consider the faith, deuotion, loue, teares, & ioyfulness, wherewith this *most holie virgin* did communicate, and receaue the most sacred bodie of her sonne so dearelie beloued, and desired, being couered with the vaile of those Sacramental formes, whilst the cleare sight of his beautie was differred. For he that shal consider the passing great faith & loue of this *most holie virgin*, that is with what stedfastnes & certaintie she beleued, that in the *Cossecrated Host* was contained the most pretious body of her Son; he that shall well weigh, how great the loue was, that shee bare vnto

him

him, and how earnest the desire was, that she had to see him, and to embrace him within her bowels, cannot but feelee somewhat of the ioy, and of the great and wonderfull feelinges, and comforts which were in that most holie hart, at what time she receaued the most blessed Sacrament. Let vs therefore demaund of her one sparkle of this deuotion: for this wilbe sufficient to bring vs in such wise vnto this heauenlie Feast, as we ought to come.

The night before we doe communicat, it shal dowel to *refuse our supper* (if it be possible,) or at the least to prouide, that it be verie spare, and temperat, & not to keepe conuersation and companie after supper, that our sleepe may be the more quiet and pure, and that we may also be the better disposed by spending some part of that night in these & other like exercises, wherewith our soule may be prepared, & made ready for the feast the next day folowing.

And whē we goe to bed, let vs goe with the like care, & diligence hūbly beseeching our Lord to preferue vs that night frō al dreames, and wicked fantasies, and from the illusions & deceits of the deuill: that we may come with the greater puritie of body, and soule, to receaue this most bleff

What we ought to doe the night before we receaue the most blessed Sacrament.

How wee
ought to be-
have our
selues the
day that
we doe com-
municate.

bleſſed Sacrament, and ſo often as we ſhall awake in the night, let vs occupie our mindes with the ſame thoughts, & prayers as wee did, when wee went to bedd. In the morning, ſo ſoone as our eyes be open, let vs remember to embrace the Croſſe of Chriſt, by calling to minde his bitter Paſſion: in meditation whereof wee ought eſpecially to occupie our ſelues for that day, conſidering that paſſing great loue, wherewith the Son of God offered himſelfe for our ſakes vpon the Croſſe, and held out his naked ſhoulders, to receaue the laſhes, which our thefts had deſerued. Let vs alſo conſider and meditate vpon the charitie, wherewith he offereth himſelfe at this his table vnto all perſons, to be a common remedie of our miſeries: For ſith that this diuine Sacrament was inſtituted *in memory of the bitter paſſion of our Sauiour Chriſt*, this is the principall thought, which we ought to haue on our part: that we may in ſo doing fulfill our dutie in that behalfe, according vnto the intent, and meaning of the teſtator.

What we ought to doe at the time of receauing of this most blessed Sacrament, and also after that we haue receaued the same.

THE VII. CHAPTER.

HAVING already declared, what we ought to doe, before we come to Communicate, I will now briefly shewe, what we ought to do at the time of receauing this most blessed Sacrament, & what after that we haue receaued the same.

At the time of receauing, when thou mindest to come vnto the Aultar, imagine with thy selfe, that there soundeth in thine eares that voice of the Gospell, which saith: *Ecce sponsus venit, exite obuiam ei*, That is, Behold the Bridegroom commeth, go ye forth, & receaue him. For certainly Almighty God sheweth himselfe in none of the other Sacraments so plainly to be the Spouse of our soules, as in this. For so much as the effect of this most blessed Sacrament, is to vnite the soule vnto him, and to make of them both one self same thing: (which is a spirituall Matrimonie.) Now when thou goest forth to receaue this Heauenlie spouse, it is very necessarie to consider before with great attention, the manner that

Mat. 25. 6.

God sheweth himselfe to be the Spouse of our soules more clearly in this blessed Sacrament

than in any
other.

Luke. 22. 15

Luke. 2

hee obserueth in his comming, that thy going forth to receaue him, may be agreeable vnto his comming. He then comineth to thee full of Charity, sweetnes, goodnes, and mercy, saying: that he hath an earnest desire to celebrate with thee this Paschal, wherein the Paschall lamb is eaten. Thou therefore of thy part art bound to goe and receaue him with all the deuotion, loue, feare, and ioy, that is possible: forsomuch as thou goest to receaue the true spouse of thy soule, thy God, thy Creator, thy Lord, & all thy felicitie: wherefore thou oughtest to consider, what great deuotion, and ioy, that holy man *S. Simeon* had, when hee receaued the blessed Childe *I E S V S* into his armes, at what time the virgin offered & presented him: for the seeing of whome only, he desired to liue. For it is very requisite, that he that goeth to receaue, by meanes of this Sacrament, the selfe same Lord, should haue the like deuotion.

Luke. 1. 43.

Consider likewise, with what deuotion, and ioyfulnes, the Mother of *S. Iohn Baptist* receaued the blessed Mother of this our Lord into her house, when she vttered those words of so great deuotion: *Vnde hoc mihi, vt veniat mater Domini mei ad me?* That is: *How cometh this to me, that the mother of my*

Lord,

Lord, should vouchsafe to come to mee? For it is meete, that thou shouldest receaue the selfe same Lord with the like deuotiō, saying with that holy woman: From whence proceedeth this so great fauour vnto mee, that thou that art the Lord of Angels, and the glory of heauen, shouldest vouchsafe to come vnto me O Father, O Pastor, O Lord, O my God, & all my felicitie, which art not contented to haue created me after thine owne likenes, and to haue redeemed me with thine owne most pretious blood: but besides all this, thou wilt now come vnto me, and abide in me, and transforme me into thee, and make me one thing with thee: as though thou diddest depend of me, & not I of thee! Frō whence proceedeth this O Lord vnto me? Is it perhaps in respect of my merites, or because thou wouldest gaine vnto thy selfe any thing that is in me? No assuredly O Lord: bur it commeth of thy goodnes & mercy alone-ly, whereby thou delitest rather to be with me, thā I with thee: For I desire thee, because I am miserable: but thou desirest me, because thou art mercifull. I desire thee, because I would haue one, that might giue vnto me: & thou desirest me, because thou wouldest haue, to whō thou mightest giue.

And

And for ſomuch as thou haſte greater deſire to giue, than I to receaue, for that thy goodneſſe is greater than my neceſſitie, hereof it cometh, that thou haſt a greater pleaſure to come vnto mee, than I vnto thee. And therefore thou haſte ſaied, that *thy delightes were to be with the Sonnes of men.* For in like manner as the naturall delight of the bird is to flye, & of the Fiſh to ſwim: euen ſo the naturall delight of the chiefeſt goodnes, is to doe good, and to communicate his goodnes vnto all.

In theſe and other the like thoughtes, a man ought to occupy his minde, both before hee receaueth, and alſo after that hee hath receaued this heavenly gueſt, that he may nourish his deuotiō with them, which is for this purpoſe very requiſite: but becauſe this Bridegroom is of great dignity, and hath a great delight to ſee his ſpouſe ſhamefaſte: it is therefore very conuenient, that this deuotion and ioy be tempered with great reuerence and humilitie: conſidering the excellent dignitie of him, that is receaued, and the worthines of him, that receaueth him. And ſo ſhall hee fulfill that ſaying of the Pſalme. *Serue our Lord with feare, and reioyce before his preſence with trembling.* Wherefore it ſhall doe well, that

Pro. 8. 31.
Delicie meeſſe cum filiis hominū.

We muſt communicate with ioy, tempered with feare.

Pſal. 2. 11

we call to minde those great threatninges, which Almighty God vsed, when he commaunded his people, that they should prepare themselues against the time that hee appointed to giue the law vnto them, how he commaunded, that none should be so bold as to approach neare vnto the Hill, where hee spake, neither man, nor beaste, vnder paine that hee, that should doe the contrarie, should be stoned to death. Vnto *Aaron* also himselfe, (although he were the High Priest, and chosen of God,) and vnto other principall men also, who were licensed to ascend vp into the hill, almighty God gaue commaundement, that they should adore him a far off, and that none should approach neere vnto his presence, except *Moyse* alone. This matter being well considered, let a man shrink in his shoulders, and humble himselfe in his hart, euen to the dust of the earth, yea, euen to the bottome thereof, when hee commeth to receaue into his body, and soule, a Lord of so great Maiestie.

Exod. 19.
12. 13.

Exod. 24. 1
2. 14. & 15

¶ 2.

AFTER that he hath receaued this sacred Host, let him keepe it a little while in his mouth, vntill it wax moist: that it may by reason of the moysture passe downe

*What wee
ought to doe
after that
we haue re-
ceaued this*

downe more easely. For vnlesse this be so done, it chaunceth often times, that it cleaueth vnto the roofe of the mouth, & maketh him so carefull to loose it, that to attend thereunto a man omitteth to occupy his mind in such holie cogitations, as that time requireth.

Let him endeavour, also not to spitt immediatlie after that he Communicated, vnlesse he be constrained of very necessitie thereunto: and then let it be done in a cleane and honest place, where it may not be trodden vpon.

Neither ought he (so sone as he hath receaued) to goe forthwith to breakfast, or dinner, and to eat other meate. For although this be no sinne, yet it is a kind of irreuerence, when the Sacramental formes are as yea entier in his stomake, to burden it immediatly with other meates: especially in that time that foloweth next after the receauing, which is the best time, that is to walk with almighty god, & to embrace him within his hart. Thus ought a man to continue for that time in the church, or where soeuer hee doth Communicat, giuing thankes to Almighty God for this diuine benefit & occupying his mind in holie cogitations, and praiers, vvhich we haue set

*In the end
of this third
Treatise be
diuers
praiers and
meditation:
to be saied
both before
and after*

forth

forth for this purpose in the fift Treatise hereafter following.

And in any wise let him take heed, that hee doe not, as many vse to doe: who so soone as they haue Communicated, goe out of hand to prattle and laugh with others. This I account to be a great irreuerence, and worthy of sharpe reprehension: for what more rusticall incivility may be vsed, than so soone as thou haste receaued such a noble guest into thy house so dauidely to turne thy backe, & leauing him without any further entertainment, to babble and talke with others.

Moreouer, *Cardinall Caietane* saith, that this diuine Sacrament communicateth his vertue vnto the soule, that receaueth it, not only at that instant, when a mā doth actually receaue it, but also during all the time, that the Sacramentall formes doe continue whole in the stomacke. So that here may be verified that which our Lord saied: *Quandiu sum in mundo, lux sum mundi*: That is: *Whilest I am in the world, I am the light of the world*. And if this be true, as this learned diuine presupposeth, there is great cause why a man should continue during all this time, very closely recollected, and deuout, to the end that it may Communicate this

heavenly

the receauing of the blessed sacrament.

Vide Commentar. Caietani. in Summam S. Thomae. 3 part. quest 79. artic. 1. Iohn. 9. 5.

*This blessed
Sacrament
worketh ac-
cording to
the disposi-
tion that it
findeth in
the soule
that recea-
ueth it.*

heauenly grace vnto him with greater a-
bou'dance: forsomuch as this blessed sacra-
ment worketh (as we saied before) accor-
ding vnto the disposition, which it findeth
in the soule of the receauer. And because
the principal doers whereby oftentimes
the influences of the holie ghost doe enter
into vs, be the vnderstanding, and the wil:
(for this blessed Sacrament giueth to the
vnderstanding a greater light, and to the
will a greater feeling of such thinges, as ap-
pertaine vnto Almighty God, than they
had before:) it is not meete, that these two
so principal gates should be shutt vp at this
time. And yet are they vndoubtedlie
shut vp in that man, whatsoeuer he be, that
doth willingly occupy his mind at that pre-
sent about other maters. And forsomuch as
this is one of the principal fruites of recea-
uing this most blessed Sacrament, and one
of the best morsels of this Heauenlie Ta-
ble, it were a thing farre dissonant from
reason that now when the expences are
alreadie laied out, and this diuine meat re-
ceaued, he should depart at this time whe
he should be opening the bosome of his
soule, to receaue the fruite of his prepara-
tion, and of this most Holie Sacrament.

wherein is

And if thou demanda of me, in what ex-

ercises

exercisest thou maiest best occupie thy selfe at this time: I say, in the praises and exercises of the loue of God. For (as Saint Bernard saith) here are the embrasings: here are the kisses of peace, which are much sweeter than any honie, and honie combe. To be short, here is the sweet vnion of the soule with the heauenly Bridegroom, and therefore at this time ought those holy aspirations to be chiefly exercised, which be nothing els but acts of Charity, and vehement burning desires of that chiefest goodnes: such as that holy Prophet had, when he said: *I will loue thee O Lord my strength, &c.* And when he said: *As the Hart thirsteth after the fountaines of waters, euen so doth my soule thirst after thee O God, &c.*

At this time likewise it becometh vs to giue thanks vnto Almighty God for all his benefits, and especially for this most inestimable benefit: wherein is giuen vnto vs the giuer himselfe, and the Lord of all goodnes, and that thou maiest the better vnderstand, what thou art bound of dutie to doe in this behalfe: call to minde that Commaundement, which almighty God gaue vnto Moyses, after that hee had sent downe Manna to the Children of Israel, where he saied, that hee should take a gol-

best to occupy our minde after the time of receauing this most blessed Sacrament.

Psal. 17. 1.
Psal. 41. 3.

Exod. 16.
32. 33.

den vessell, and fill it full with Manna, and so set it within the Arke of the Testament, and it should be kept and preserved there for evermore: to the end, that all their posterity might vnderstand, with what kind of meat he had fedde their forefathers for the space of forty yeares in the wildernes. Now tell me what comparison is there betwene that *Manna*, which was a corruptible meat, and this most *Holie Sacrament*, which is the meat of euerlasting life? If Almighty God then required such thanks, and remembrance for that corruptible meate: what will he require for this meate, which is the meate of life, yea, & life euerlasting? certainly this matter cannot be expressed with anie kind of wordes.

In this day likewise a man ought to be so carefull and watchfull ouer him selfe, as it is requisite to be ouer such a solemn lodging, hauing now receaued within him euen Almighty God him selfe. And if the prophet David saied, that he reuerenced the place, whercupon the feete of God had stood: reason would, that vpon this day a man should beare a kind of reuerence vnto his hart, wherein he hath receaued almighty God him selfe. This reuerence ought to be directed in such sort, that during

that

Iohm. 6. 50.
51.

Psal. 98.

that day there enter nothing therein (so far as we possibly may, that is not of Gods; and in this day especially he ought to close vp as it were the mouth of his ouen, that the feruor of deuotion issue not out, which the fier of the loue of God hath kindled within him: considering how delicate the spirit of deuotion is: the which departeth from vs very lightly, and returneth not a gaine; but with a great difficulty. After this sort this Holie Sacrament shall cause vs to goe al these daies very circūspect, & closely recollected, as well before, as after recea- uing. For like as the Sunne giueth light to the world, not only when it riseth, but also an hower before it appeareth, and an other hower after his going downe: euen so the Sunne of iustice, which is contained in this most Holie Sacrament, doth not onlie illuminate our soules at the time of recea- uing him, but also both before and af- ter we haue receaued him: before the re- ceauing, with the hope to receaue him: and afterwarde with the remembrance of the benefit receaued.

*The spirit
of deuotion
is very deli-
cate.*

That we may doe this with the greater facility, here are set forth certaine *Praiers*, and *Meditations*, as well in the end of this *Trea- tise*, as also in the *fifte Treatise of this Memo-*

riall, the which may help vs very well for this purpose, if wee read them with all the deuotion, and close recollection of our mindes that is possible for vs to haue, marking diligently what we reade, and staying most vpon such places, as wherein we shall finde our selues best instructed.

Of the vse of the Sacraments, and of the great profit that commeth vnto vs by the often frequenting of them.

THE VIII. CHAPTER.

NOW that I haue treated, in what manner wee ought to prepare our selues for the receiuing of this most blessed sacrament: I will briefly speake of the profit and commodity, that may come vnto vs by the vse of the Sacraments, if we shall worthily frequent them.

The Sacraments of the new Testament are conduit pipes where by the grace of God is conueied vnto vs.

And for the better vnderstanding hereof, it must be considered, that the Sacramentes of the law of Grace, be as it were certaine conduit pipes from heauen, by which the graces of the holy ghost are conueied vnto vs: the which doe originallie proceed and take their first beginning out of the fountaine of the side of our Saviour Christ. And therefore, he that goeth to Com-

municate,

S. Chrysost.

municate, ought (as S. Chrysostome saith) to make account, that hee goeth to put his mouth vnto the wound of his pretious side, and to drinke out of the same the water of life. The Sacramentes are medicines, & remedies, to cure our frailty, and weakenes: the which was well known to him that was sent vnto the world as a Phisition to heale the same, and therefore he knew right well, how to prouide such thinges, as were requisite for the curing of such diseases: for it was not reason, that being so many kindes of medicines to cure our bodies, there should be none to cure our soules: sith they be no lesse subiect vnto diseases, than our bodies, and it importeth vs to be no lesse carefull to seeke remedie for the curing of them, but rather so much the more, by how much our soules are of greater excellencie, than our bodies. For this end therefore were the *Sacraments of the law of Grace*, instituted: that being (as it is) a perfect law, it is meet, it should fullie prouide for all such thinges, as be necessary for our saluatiō. And for this cause there are many Sacramentes, as there be many and diuers diseases of our soules.

And not only the Sacramentes of their part doe help in this behalfe, but also that which wee doe of our owne part, for the

*Our soules
be subiect
vnto sinnes,
as our bo-
dies are vn-
to diseases.*

worthy receauing of them. For he, that goeth to make his confession, doth first of all accuse himselfe of his finnes past: and repenteth that, which he hath done: and humbleth himselfe at his Ghostlie Fathers feete, as ynto the vicare of Christ: and desireth pardon and absolution of his sins: and purposeth fully an amendment of them: and there finally he is receaued of Almighty God againe, and by the handes of the Church reconciled vnto him. The which all doth helpe vs verie much to the well framing and due ordering of our life. For it maketh a man to keepe an exact account with his conscience, considering that he must so often times render an account thereof in Confession, being in that respect, as one that walketh betwene two walles, in such sort, that he can not slippe out of the way, neither on the one side, nor yet on the other: liuing with such a circumspection & care of him selfe, by reason of his Confession past, as also of his Confession to come, that he dare not so easily tread awrie, for to commit any one deadly sinne.

Often Confession is

For this purpose then the Sacrament of confession helpeth very much: the necessity whereof we should more clearly perceiue

if

if they would at the least make the like estimate of spirituall matters, as they doe of tēporall: For tell me, why is it necessary to dresse vp thy garden continually, to sweep thy house euery day, and to wash thy shirt euery weeke? Is there any other reason, but because each one of these thinges are ordinarily made foule? Now then, if, whilst we liue in this wicked world, the purity of our soules be so often times spotted, and defiled with sinne: vvhyy doe wee not seeke to haue an ordinary remedie for the same, sith that the danger is so ordinarie? Why doe wee not endeavour to wash our soule euery weeke, as we doe our shirt: sith that the cleannesse of the one, importeth more than the cleannesse of the other, by how much more our soule is of more value than our shirt?

We see also, what an ordinary care the mariners haue to pumpe out the water, which the shippe gathereth in continually and this they doe especially, when it raineth. For otherwise, in case they should not so doe, the shippe would drinke in so great a quātity of water, that it would sinke to the bottome, and be vtterly destroyed. Now if the venial sins be so ordinary, that we commit euery day, the which are as it

very requisite for the due ordering of our life.

*veniall
sinnes like*

*vnto dropps
of water,
that fall in-
to the shipp.*

were litle droppes of water, that fall into the ship of our soule,)and these do dispose vs vnto deadly sins, wherewith this ship sincketh, and is drowned: were it not expedient to seeke alwaies for the remedy of these smaller sins, lealt we fall into greater sinnes, whereby all is lost?

We see likewise, how nature prouideth often times for bodies, that are subiect to grosse, and naughtie humoures, to haue some issue, whereby they are purged: by meanes whereof they liue in health, which otherwise were not able to liue. And therefore the phisicians wil not stop those issues though they can very well doe it, because they wil not take from them this remedy. Now that, which nature hath found out in this case for the remedie of our bodies, the same hath the grace of God prouided for the remedy of our soules: that, wheras there doe breed within them so manie corrupt humours of sinnes, they should haue a remedie to purge them, which is, the issue of Confession, by meanes whereof our soules are purged of al the sinful corruption, that is ingendred in them.

Of the effects of the most blessed Sacrament of the Auldar.

¶ I.

IN this wise our soules are purged, and doe recouer health by the Sacrament of Confession. But this health and life is preserued by Cōmunicating of the most blessed Sacramēt of the Auldar: the which was instituted for that end in the forme of meate. For as it is the property of meat to susteine the corporall life, euen so it is the propertie of this most blessed Sacrament to susteine the spiritual life, (which consisteth in Charity:) that this vertue of Charity faile not in vs through the great contradictions, which it abideth in this world. Wherefore our Sauour saied, that *his flesh was true lie meat, & his blood truely drinke*. Vpon which wordes the Holie Fathers doe commonlie say, that al the effects, that the corporall meate worketh in the bodies, the same doth this diuine meat worke spirituallie in our soules. For this most Blessed Sacrament susteineth vs in the spirituall life: it delighteth the inward tast: it restoreth the supernatural forces: it re-

The propertie of the Sacrament of the Auldar is to susteine the spirituall life.

*John. 6. 55.
Summa. S.
Thome. 3.
part. quest.
79. art. 1.
The effect of the Sacrament of the Auldar.*

pareth

paireth the vertue, that was weakned: it strengthneth a man against the temptations of the enimie, and causeth him to encrease euery day more and more, euen vntill he attaine vnto his due perfection, if he himselfe through his own default do make none impediment therein.

And if thou demaunde, how it is possible, that a substance, and corporall meate should worke such a spirituall effect, as to preferue and increase Charitie, and to sustaine a man in the spiritual life: I answere, that the cause hereof, is the vertue supernaturall of the Sacraments, which almighty God hath instituted for a remedy of our weakenes, and would that vnder the corporal & visible signes, & formes, they should work inuisible effects: as it is clearely seene in the water of Holy Baptisme, vvhich in washing the body outwardlie, washeth the soule also inwardly, and putteth it in state of grace. The very same effect doth this most blessed Sacrament of the Aultar worke in his manner, in that, that it is a Sacrament, and the greatest of all Sacraments. But besides all this, it hath also two great prerogatiues aboue all the other Sacraments: by meanes whereof it worketh this effect in a more high degree.

*The blessed
Sacrament
of the Aul-
tar is the
greatest of
all the Sa-
craments.*

The

The one is, for that therein ioyntly vvith the flesh of Christ, there is present the soule of Christ, and the eternall word of the liuing God, and the life of all thinges: the which entreth by meanes of this sacrament into the soule of him that doth communicate, and worketh in the same, this so wonderfull effect, as to giue him the spirituall life. Wherefore, like as a Phisition, that will cure a sicke person with some medicinable powder, mingleth, and vniteth the same with a little stilled water, and giueth it him to drinke, to the end that the water which is liquid and thin, may carrie the medicine through out all the yaines of the body, (where it must worke his operation:) euen so hath this heauenly Phisition ordeined, to vnite the *diuine word* vvith his humane flesh, to the end hee might by this meane enter into men, which are of flesh, & work in them this kind of health, & life. And besides this, not onely the diuine word of it selfe, but the very flesh also which he hath vnited vnto him, doth participate this same vertue: and so the flesh as the instrument & meane of the *Godhead* to worke by, is the cause of life, as we haue declared before: and therefore our Sauour whē he had restored the Princes daughter

of the Si-

Mat. 9.
 Marck. 5.
 Luke. 8.

Synagogue to life againe, commaunded meat to be giuen vnto her, to the end that the life, which he had giuen her by his vertue, might be preserued with meat: giuing vs thereby to vnderstand, that it is likewise expedient, that vnto those loules, which are rayfed againe by the vertue of Almighty God, (who worketh in the Sacrament of Confession,) there should be ministred this diuine meat: to the end that the spirituall life, which is restored by one Sacrament, might be preserued by the other.

The profit
 of often con-
 fession and
 communi-
 cating.

Whereby wee may perceauē, how necessary these two Sacramentes are for the spirituall life: the one to giue it, & the other to preserue it. Wherefore, he that desireth to obtaine this spirituall life, must vse to Confesse himselfe oftentimes: and he that mindeth to preserue it, must also Communicate oftentimes.

The cause
 why charity
 is so cold in
 our dayes.

And because there are so few in this corrupt age, that doe Confesse their sinnes, & Communicate oftentimes, therefore are there so many, that die spiritually. And this is also the cause, why the fire of Charity, wherein the spirituall life consisteth, is so generally quenched: because there be so many, that will not helpe themselues with

these

these defensiues, and remedies which Almighty God hath ordained for this ende. For (as the learned diuine *Cardinall Caietan* saith very well,) *Charity in this world is out of her naturall place, (which is heauen:)* where being in the presence of the chiefeft goodnes, shee burneth without ceasing in the loue of him: but in this world Charitie is, as it were, a stranger and Pilgrime, and as one that is foorth of her naturall country where she hath a thousand thinges, which are contrary vnto her. Wherefore she hath need of great helpes, preferuatues, and defensiues for her conseruation. We see that a droppe of water, that is cast into the Sea, endureth for euer: because it is in his naturall Element, wherein it is preserued with the other water, which is of the same nature that it is of. But cast the same vpon the ground, and it will be quickly dried vp, by reason of the naturall drinesse of the earth, which is contrary to the water. A Cittie likewise that is scituated in the hart & middle of a Kingdome, standeth safe from enemies, and hath no need of Souldiers or garrisons to defend it: but the Citty, that is on the frontieres of a Kingdome, if it be not well walled, yea, & defended with diligent watch & ward, in time it will be lost. Now

Vidi commentar.

Caietani, in summan. S. Thome.

2. 2. quest.

24. art. 7.

Charity in this world is out of her naturall place.

in the like danger is Charity in this world: where she is out of her naturall country, & where shee hath many enimies, against whome that mighty Emperour, (who perceaued this right well,) hath prouided for her defence, and preleruation, this most Holy Sacrament, whereof those wordes of the Psalme may be vnderstood very aptly, which say: *Thou hast prepared a Table in my sight O Lord,* (which giueth me vertue & strength) *against them that persecute me.* Now if euery one of vs be subiect to the assaults of these enimies: what shall we be able to doe without the helpe, and succour of this Table, which Almighty God hath prouided vs for this end? *Woe be vnto them,* saith S. Bernard, *that are called to doe the workes of the mighty, and doe not eat the meate of the mightie.* But who be they that are called to doe the workes of the mightie, but such as did vpon the day of their Baptisme declare themselves to be the souldiers of Christ, & enimies of Sathan, and of all his pompes? And what is that meate, that giueth strength against these enimies, but this most blessed Sacrament of the Aultar, whereof S. Chrysostome saith, that it maketh me to become Lyons, casting forth fire out of their mouthes, against such as resist them. Here-

*Psa. 22. 5.
Parasti in
conspectu
meo mensam
aduersus
eos qui tri-
bulant me.*

S. Bernard.

S. Chrysost.

of it cometh, that where the Prophet *David* saith (according to our translation,) *Man hath eaten the bread of Angels:* S. *Ierome* hath translated it: *Man hath eatē the bread of the mighty:* For certainly, such is the blessed Sacrament, which by that meat was prefigured.

The matter then standing thus, that holy Father S. *Bernard* might well bewaile the state of many persons, who being called vnto this daily battaile, & hauing no better weapons for their defence, than very often to Confesse their sins, and very often to receaue this most blessed Sacrament, will not helpe themselves with the same. Of which negligence what other thing can ensue, but the fall and death of so manie soules, as we daily see before our eyes? For in the Primitiue church through the force and vertue of this diuine sacrament (which was ministred so continually:) the christians preuailed against all the furie and rage of the Tyrants, and willingly yeelded their liues for iustice sake. But now a dayes alas, our weakenes is so great, that wee dare not scarcely speake one silly word in defence of iustice, & of our Catholike religion. He therefore, that in the middest of so many deaths & dāgers, desireth to haue remedy,

let

Psal. 77. 25

Panem Angelorum manducauit homo.

S. Bernard.

Often receauing of the most blessed Sacrament maketh a man more zealous & constant in the defence of the Catholike Religion.

2.Tim.2.5.

let him come vnto this Heauenly Table, and feed himselfe with this bread of the Mighty : and let him endeavour to follow, not the errors of this corrupt age, but the godly examples of the deuout and auncient Christians in times past, if he intend like a valiant souldier to fight lawfullie, and to be crowned with them.

An answer to the vaine objections, of certaine negligēt and slouthfull Catholikes, where with they vse to excuse their slacknes, in comming so seldome times to confession, and to receaue their maker & redeemer in the most blessed Sacrament of the Aultar.

¶ 2.

Obiection.

SOME men there be, which being giuen to carnality, & pleasure, & to liue licenciously, according vnto their own appetites, & willes, doe vse to make this obiection. To what purpose is it, say they, to haue so oftentimes Confession, and Communicating: sith it is sufficient to Confesse our sinnes, and receaue the blessed Sacrament once in the yere, as the Church hath commaunded? These kinde of men that

Answer.

say

say thus, doe neither know the diseases of mans nature, neither the vertue of this heavenly medicine, nor yet the necessity, which we haue of the same. If a man were sicke, but only once in the yeare, then (I graunt) it were sufficient only once in the yeare to vse these remedies. But if all the life of mā be a continuall web of diseases, if we be so oftentimes vexed with the heat and fire of couetousnesse, with the swelling of pride, with the impostumes of enuie, with the itching leprosie of leachery, with the cākred wounds of our enmities, and hatreds, with a lothfomnes vnto spirituall exercises, with an insatiable hunger vnto carnall thinges: why shall wee carrie vntill the end of the yeare, our diseases being quotidian? why shal we slacke to seeke for the remedies of them so long a time? medecines are wont to haue but weake operations, when they are laied to old festered sores. And although the Sacrament of Confession doe cure our sins wholly, yet doth it not wholly take away the rootes of them: which are the euell customes, & habites, in which we haue beene so long time exercised, and accustomed, the which are very hard to be cured.

*Confession
taketh away
the sinne,
but not the
roote of the
sinne, which
is the euill
custome, &
habite, in
sinnes.*

What man is he, that when his house is

on fire, or whilest his enemies are breaking downe his wall, will stay and tarrie vntill the end of the yeare, to provide then a remedie? Now if the flesh doe burne with so many flames of couetousnes, as it hath inordinate appetites: and if the diuels which be our deadly enemies, doe make a continuall battery at the wall of our hart (against whome there is not a more mightie remedie, & defence, than the frequenting of the Sacraments:) why doe we linger vntill the end of the yeare, before we vse this remedy, the danger being so dayly as it is? Vndoubtedly whosoever he be, that maketh this delay, he knoweth not the dignitie of his soule: hee vnderstandeth not the malice and peruersitie of his flesh: he considereth not the vertue and efficacy of the Sacraments, neither yet the end, for which they were instituted: for it is very certaine, that the Sacrament of Confession was no lesse instituted to cure the soules, and the blessed Sacrament of the aultar to nourish them, than the corporall medicine to cure the sicke bodies, & bread to nourish them.

And if thou say, that at the end of the yeare Almighty God pardoneth thee euery thing: yet what wilt thou say vnto me of the tyranie of thy wicked custome,

which

which remaineth still rooted in thy soule? What wilt thou say vnto mee of thine offences committed against Almighty God, (which thou mightest haue elchewed,) which are of greater waight, than the losse of a thousand worlds? What wilt thou say of thy other finnes, that ensued after thy former sinne? Saint Gregorie saith, *that the sinne, which is not cured by pennance, pulleth immediately after it another sinne, with his owne weight.* Now were it not farre better to preuent the wounds before hand, than after that they be made, to seek how to cure them? Were it not better for a married wife not to commit Adulterie at all, than after that it is done, to haue her fault pardoned of her husband.

And admit that the Church do not binde vs to communicate any more thā once in the yeare: yet thou must vnderstand, that she did this as a merciful mother, that wold not giue occasion to such as are weake to communicate vnworthily or to breake, her Commandement, by not communicating at all, as some euill christians doe: & therefore she would not make a law to bind vs, but only once in the yeare, & that at Easter. And this she did for the loue and respect, which she had of the weake: leauing on the other side the gate opē, & the table

S. Gregorie.

*Generale
concil. lat.
sub Inno-
centio. 3.
Can. 21.
How wee
must vnder-
stand the
Commande-
ment of the
Church, to cō-
municate at
the least
once in the
yeare, and
that at
Easter.*

readie prepared all the yeare long, for all deuout Christians.

*Of such as
are asha-
med to con-
fesse and
Communi-
cate often-
times.*

John. 12.

42. 43.

*Dilexerunt
enim gloriā
hominum
magis quam
gloriā Dei.*

*Mat. 26. 74.
75.*

*Marke. 14.
71. 17.*

*Luke. 22.
61. 62.*

*John. 18.
25. 27.*

*In this wic-
ked age, the*

Others there be, that doe vnderstand this, and know by experience the vertue of the sacraments: but they refuse to come often times to Confession, and often times to Communicate, for shame of the world. It seemeth that these men are like vnto those principall personages of the Iewes, of whome *S. Iohn* maketh mention: which beleeued in Christ, but yet durst not confesse Christ for feare of the world. Of whom he saith, that *they loued more the glory of men than the glory of God*: But tell me, if thou confesse that this blessed Sacrament was ordeined, and recommended vnto vs by our Sauour Christ: what other thing is it, to be ashamed to receaue it, but to be ashamed to be thought a good Christian, and the disciple of Christ? The very same feare had Saint Peter when he denied Christ: For hee was afraide, and ashamed, to be accounted Christes disciple, and therefore it is sayed, that he denied Christ: But now, when our Sauour Christ reigneth in Heauen, and is adored of the world: yet are men ashamed to doe such thinges, whereby they may appeare to be his Disciples. *What is the honour* (saith Saluianus) *that our Sauour Christ*

bath among Christians, when a man shalbe the lesse esteemed for being one of his? what greater extremitie could the wickednes of the world come vnto, than to account Religion and vertue to be a dishonour whereas it alone is worthy of honour, and vnto it all lawes both of God and man haue giuen honour.

Thou saiest, that thou art with-holden from this diuine Mysterie by the clamours, and wonderinges of the world: But how commeth this to passe? For if thou confesse that among the three enemies & persecutors of our soules, one of the principall is the world, the which persecuted our Saviour Christ, and the Apostles, the Prophets, and all the Saintes: what regarde oughtest thou to haue of such a one, as hath done all this, and hath declared, and published himselfe to be thine enimie? Who was euer so madde, as to giue credit vnto the counsaile of his enimie, and to such an enemy, as did continually protest mortall warre against him?

Now then, if this enimie on the one side doe with draw thee from these Mysteries, and on the other side our Saviour Christ doth call thee vnto them, saying: Come vnto me all ye that labour, and are burdened, and I

profession of the catho- like religion is accounted a dishonour amog world linges.

The world hath perse- cuted our Saviour Christ, and his Apostles and all the Saintes, & is at deadlie foode with all vertuous constant Ca tholicke, & honoureth politicke Schismaticke and Athe- istes.

Mat. 11.28

John. 8. 34.

Rom. 6. 16.

2. Peter. 2.

19. Galath.

1. 10.

Si homini-

bus place-

rem, Christi

seruus non

esset. Psal.

52. 6. Saint

Augustine.

will refresh you: vnto whether of these two callinges it is more reason to harken? If Christ doe call vs, and the world doe call vs: in case we follow the world, and forsake Christ: how can we be called the seruantes of Christ? For euery man is his seruante, whose will he fulfilleth, and whome he desireth to please. And so saith the Apostle. If I should goe about to please me, I should not be the seruant of Christ. And if the world did call vs to quietnes, & Christ to labour: we might haue some colour of excuse. But it is not so: but rather it is, as Saint Augustine signifieth vnto vs in these wordes. The world crieth, saying I doe weaken. And our Saviour Christ crieth: I doe strengthen. And yet for all that my miserable soule will rather follow him, that weakeneth, than him, that strengtheneth.

Tell me moreouer, what doe these cries of the world vnto thee? what doe they giue thee? or what doe they take awaie from thee? often times we are like vnto staring beastes, which be afraid of shadowes: and thinges of the aier. The loue of our selues, is the cause & worker of these feares: which would be so assured of al her commodities, that it feareth, not only the very daungers in deed, but euen such also as are fained, & imagined. But put the case that there were

cause

cause to be afraide indeed, and that the persecutions of wicked men were able to take from vs our bloud, and liues: why should we not be content to abide so small pains, to enioy so great a benefit? what dost thou esteeme this morsell to be ouer deare for that price? the Bere is contented to beare the hie of bees, and forceth not for the stinging of the bees on euery side of her, so that she may enioy the hony, which is in the hie. If thou then dost carrie with thee a hie full of so many treasures, as this Consecrated Host is and a hony comb full of so sweet hony, as the consolation of this diuine meate is: wherefore wilt thou not suffer those stingings of venemouse tongues, to enioy such a diuine morsell, as this is?

There be others also no lesse worthy of blame, than these are: which for slouthfulness to prepare them selues to come vnto this most blessed Sacrament, doe refuse to receaue it, yea and to receaue our Sauour Christ in the same, who is all our comfort, and felicity. But how is it possible, that this should be so? what? dost thou esteeme this treasure to be of so smal account, that thou art loth to take so litle paines, to receaue the same? Consider with thy selfe what

*Some, for
slouth to pre-
pare them
selues, doe
not receaue
the most
blessed Sa-
crament.*

S. Ignatius.

a far greater estimation the blessed Martyr Ignatius had of Christ: who in one of his Epistles writeth thus. *Let Fires, Crosses, Beastes, rent in sunder of my members, and all other paines of the world, yea, and all that the diuels of hell are able to deuise, be heaped vpon mee: so that I may be worthy to enioy Christ.* Now if this blessed Martyr yeelded himselfe to abide all the torments of the diuels, to haue the fruition of Christ, who is giuen vnto thee in this blessed Sacrament: why wilt not thou yeelde thy selfe to take so little paines, as to come to Confession, and to recommend thy selfe humbly vnto Almighty God, to enioy the selfe same treasure? What greater follie can there be, than for a man to suffer himselfe to die for hunger, because hee will not reach out his hand to take meate, when it is set on the table before him? The sluggard (saith the wise man) hideth his hand in his bosome, and thinketh it a great paine to lift it vp vnto his mouth: what thing can there be more worthy of blame, yea, more abominable than this? What excuse can hee be able to make before Almighty God at the dreadfull houre of his account, that hath so contemned the remedy, which was freely offered vnto him, because hee would not

take

Pro. 19. 24.

take so little labour as this is, about it?

Neither may any excuse themselves with the pretence of reuerence: by saying, that they doe therefore Communicate very seldome, because they would Communicate with great reuerence. For it is to be noted, that one of the wōders of this most blessed Sacrament (among many others) is that although among men much conuersation be an occasion of contempt, yet is it not so here in frequenting this diuine Sacrament, if it be worthily receaued. For as grace is giuen therein, so the oftener it is receaued, the more grace is giuen. And the more that grace increaseth in the receauer, the more increaseth the loue, the feare, the deuotiō, the reuerence, & al other vertues which proceede of the s̄ae grace: the which are the principal preparations, that are required for the receauing of this most Holy Sacrament. Of all which vertues he hath most want, that vseth most seldome to receaue it, and therefore doth he receaue it with lesse deuotion.

This is likewise proued by the differēce, which *Saint Gregorie* putteth betwene the tast of spiritual delights, (such as is the tast of this heavenly meat,) & the tast of worldly and sensual delights: the which differēce

We may not excuse our seldome Communicating with the pretence of reuerence to the blessed Sacrament.

The oftener we doe worthily Communicate, the more grace increaseth in vs, & all other vertues that may prepare and dispose vs to communicate with greater deuotion.

S. Gregorie.

The difference between the tast of bodily delights, and spirituall delights.

*Eccle. 24. 29
To haue earnest desire to receive this blessed Sacrament is one of the principall preparatiōs for the same*

Often receaving worthily causeth more worthy receaving.

is thus. The sensual tastes and, delight whē they are not had, doe cause a desire in vs to haue thē. But after that they be once obtained, then they doe cause a lothsome-nes: as it is most euidently seene in a man that is hungry, & in him, that is filled. But contrariwise, the spirituall delights, when they be not had, are not desired: because they are not knowen. But after that they be obtained, & tasted, then the more they are possessed, the more they are desired, & do cause a more greedy appetite after thē: according as the diuine wisdom hath protested saying. *They that eat me, shall haue the greater hunger. And they that drinke me, shall haue the greater thirst.* Now if the desire and hunger of this heauenly bread be one of the principal preparations, that is required for the same: and this desire is increased with the tast and experience thereof: it is a cleare case, that the oftener it shal be receaued, the more it wil be desired: & so shall it be also more worthily receaued. vwherevpon it may be consequently inferred, that the oftener a mā doth communicate, the more worthily he shal communicate. But such as doe delay their cōming to communicate for a long time, as of the one side they are depriued of this succour, and

remedy.

remedy, so on the other side they are ouer charged with sins, for lacke of that heauenly meat, & hereof it cometh, that the longer time it is, before they come to receaue it, the lesse worthily they receaue it, when they come vnto it. And if thou aledge for thine excuse, that thou art a sinner, & very fraile, & therefore vnworthy to receaue this diuine meat: to this I answere, that if thou be not in deadly sin, thou oughtest euen for the very same reason to come and receaue it, by which thou art moued to refraine from it. For this blessed sacrament is a pardon of sinnes, it is a sustenance for the weake, a medicine for the diseased, a treasure for the poore, and a common remedie for all, such as be in necessitie. And so was it instituted by our Sauour Christ, not onlie that it should be a meat for the liuing, and strength for the healthfull: but also that it should be a medicine for the diseased, & a raising vp of the dead: for which cause the holy fathers doe say, that many times, hee that receiueth it, through the vertue of the same, of *attrite* becometh *contrite*: which is, as if we should say, of a dead mā he becometh a liue mā Remember likewise, how our sauiour Christ did eat with publicāns & sinners, & how he answered vnto those, that murmured at this doing, saying: *such as are whole*

have

Of such as abstaine from receauing, because they are sinners.

This blessed sacrament is a remedie against sins.

*Mat. 9. 12
13.*

Marke. 2.

17. Luc. 5.

31. 32.

Summa. 5.

Thoma. 3.

part. quest.

80 art. 10.

It is better

to receave

this blessed

Sacrament

for loue, thā

to abstaine

from it for

fear. 2.

Reg. 6.

haue no neede of a phisition, but such as are sicke. And, I came, not to call the iust, but sinners.

It is well done (I graunt) to refraine from this Holy Sacrament for feare. And it is also well done, to goe and receaue the same for loue. For both the one and the o-ther is the honouring of God. But, as *Saint Thomas* concludeth, it is better to goe, and receaue it for loue, than to refraine from it for feare. For, (to speake absolutly) better are the workes, which proceede of loue, than those, which proceede of feare. And agreable herunto we read, that *Dauid*, whē he saw *Oza* dead for his vnreuerēt handling of the Arke of the Testament, he durst not receaue it into his house: but caused it to be carried into the house of *Obededō*. But afterwards, when he vnderstood, how Almighty God had prospered the house of *Obededon* with aboūdance of riches, being rather prouoked with this good successe, than feared with that punishment of *Oza*, he resolved to bring it into his owne house, and his hope did not deceaue him.

*What the cause is, whie some persons haue
so little tast, and deuotion, when they say
Masse, or doe Communicate.*

THE IX CHAPTER.

AS concerning this, that hath bin declared before, there may arise some questions, wherunto it shalbe necessary to make answere. Among which, the first is: what is the cause, why among so many persons, as do say Masse, & communicate oftentimes there be so few, that doe feele in their souls such spirituall tast, and consolation, as they should do, feeding so oftentimes vpon this heauenly bread? and whie there be others also, that doe not only not feele this, but also (as it appeareth,) doe not profite any thing in vertue, by frequenting this most blessed Sacrament, but doe continue alwaies in a manner after one like sorte.

Obiection.

To the first demaund I answere, that sometimes this tast & consolation wanteth, by default of the partie: For that either he doth not make such due preparation for to Communicate, as he ought to doe: or els liueth not as he ought to liue. And therefore it is no maruaile, if

*Answer.
Note the
cause,
why many
that doe
communi-
cate often
times,*

such

doe not feelee
any spiritu-
all taste and
consolation.

God with-
draweth
sometimes
spirituall
tastes, and
consolations
from iust
persons to
exercise the
in humility.

indiscretion
in seeking
for deuotio.

.Bonauen.

such a one feelee not that spirituall taste, & consolation, which those men feelee, that lead a better life, and come thereunto better prepared, and therefore haue the taste of their soules more pure and sound, which causeth them to haue a more feeling taste of thinges belonging to God.

But at other times this spirituall taste & consolation wanteth, not by any default of the person, but by the only will and disposition of almighty God, because it is so expedient for the same person: for like as oftentimes the iust persons find not that tast & consolation in their praiers, which at other times they were wont to finde: the which persons notwithstanding, haue not comitted any thing, wherfore they should loose it: (for by this meane almighty God purgeth and prooueth them, he exerciseth and humbleth them:) euen so also the same want of consolation happeneth in receauing the most blessed Sacrament, not for any default of theirs, but onely for their greater spirituall commodity and profit.

At other times this want of spiritual tast and consolation happeneth, because men know not how to seeke for deuotion with such discretion, as it ought to be sought for: as *S. Bonauen.* declareth in these words.

It chaunceth (saith he) sometimes vnto spirituall persōs, that the more they labor for the grace of deuotion, (which they tearme sensible deuotion,) the lesse they finde it: & the more speed they make to attain vnto it, the farther off they are frō it: as it happeneth vpon the principal feasts of the yere, at which times deuotion is most sought for: & especially when they prepare themselves to receaue the blessed Sacrament of the Aultar. And many vpon this occasion are exceeding sad, & pensiue, & of a pusillanimity of mind doe imagine, that peraduenture it is not the will of almighty God, that they being in this case should approach vnto him, or that Almighty God driueth them away from him, as vnworthie to receaue this diuine sacrament: whereupon it chaunceth sometimes, that for this cause they withdraw themselves, and refraine from receauing the medicine and remedy of their health, which is this most holy sacrament. Of the which there may be many causes, some by default of the partie, & some without any defalt of his, by the speciall dispensation of almighty God. But as touching our present matter, one of the most cōmon causes is, when they will seek for deuotiō vpon such daies with excessiue

force, and

Over earnest seeking after deuotion hindereth deuotion.

*doe not feelee
any spiritu-
all taste and
consolation.*

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draweth
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force, and

Over earnest seeking after deuotion hindereth deuotion.

and vehemencie. For by this meane it seemeth, that the soule is depriued of her libertie, and that the force of nature is suffocated, when a man laboureth beyond his reach, to gette out the ioyce of deuotion by way of violence, as it were with wringing & pressing. And if he cannot obtaine it forthwith, as he desireth, then is he very much molested, & greiued for it, and becometh more hardened, & more vnable for the same. Whereupon it cometh to passe, that the more earnestly he laboureth to gette it, the lesse he obtaineth it and the more drie he waxeth: according as it is written. Who so wringeth the paps ouer much to gette out milke, shall drawe out bloud. We see that the ioyce of an orrange or of other things, cometh not out so pure, when it is squiled with ouermuch maine force as when it is wrung with moderatiō, to yeeld so much, as may easily begotten out of it. The like hapeneth to them, that strue in such fort for deuotion. Whereupon it followeth, that the more the harte is at liberty, the more sweete, and more abundant is the affection of deuotion, & this is the cause why it happeneth, that a man is more deuout at other times, than vpon high principall Feasts. For it seemeth,

Prover. 30
83.

that

that vpon these daies we doe enforce, and as it were choke vp the spirit with ouer-
much carefulnes, and vehemencie of this
desire. But at other times, as the desire is
more moderate, so doth the spirit proceede
in this exercise with more freedome, and
purity by meanes whereof it is better dispo-
sed to obtaine the deuotion it desireth.

To the other demanda, which is: why
some that doe say Masse, & Communicate
oftentimes we cannot yet see them to haue
taken such profit, either in deuotion, or in
other vertues: but rather to continue all-
waies in a manner in one selfe same slack-
nes, and negligence: a certaine Holy Fa-
ther answereth thus. This effect, saith he
(to speake ordinarily) is wont to happen
through one of these two causes. The one
is, by the default of their euell preparation,
as we saied before of the want of deuotion.
This is, because they goe to receaue this
most blessed Sacrament, not with such a
feruour of Charity, and hunger of this hea-
uently bread, as they ought to doe: but for
a kinde of custome, ceremonie, fulfilling of
duety, or necessity: and after that they
haue receaued it, they set open the gates
forthwith, and vnloose their tongue, and
hart, vnto all their appetites, without a-

Obiectiō.

*Why such as
say Masse,
and commu-
nicate often
times doe
not profit in
deuotion,
and in other
vertues.*

Answer.

*The first
cause is the
want of due
preparation
before they
come to re-
ceaeue this
most blessed
Sacrament.*

the reason or restraint at al. So that they neither prepare them selues with such deuotion, as is requisite, before they receaue, nor yet doe they fore-see and take such great care and diligence ouer them selues, after the time they haue receaued, as they should doe. And therefore it is no maruaile if some doe arise from that heavenly table with as litle deuotion, as they went vnto it or at least doe receaue with very litle fruit: for so much as their preparation was so slender, before they came vnto it. The which is confirmed by that, which we haue saied in the beginning of this treatise: that is, that all causes doe worke according vnto the disposition, which they find in the matter, or subiect. And so this most diuine Sacrament, which is the fountaine of all graces, doth likewise worke according vnto the disposition, which it findeth in the soules of the receauers. And therefore it worketh lesse in those soules, that are lesse well prepared for the receauing of it.

The second cause is the want of due mortification of our passions.

The other cause is, by reason of some secret defects and passions not wel mortified that me haue in their soules, the which passions doe hale them, & carry them a way after their appetites, and so they be great lettes & impediments vnto their spirituall

profitte. As the ouer-much loue of them selues, and of their owne willes, and the delighte and cherishing of their bodies, and senses: the which doe cause them to runne fantastically seeking here, and there, after diuerſitie of tastes, & contentations: where by they doe distracte their mindes vpon worldly affaires, and doe hinder therewith their deuotion, yea, and many times doe vtterly destroy it. These persons are like vnto an earthen vessell, which is not well hardened with fire, and therefore holdeth not faithfully the liquour, which is powdered into it: but letteth it runne out through many chinkes, vntill it be altogether spilt, and lost. And this happeneth especiallie to such, as would faine be accounted good fellowes, and doe giue them selues to talking, laughing & vaine conuersation, & to intermeddle in matters litle appertaining vnto them. For al these thinges doe very much disorder the bedde, wherein this Heauenlie Bridegroom should be lodged. The friendshippe and fauour of Almighty God is a thing verie Noble, and delicate, and in no wise admitteth any other competitours: but will possesse the heart alone.

*God will
haue the poss
ession of our
hart alone.*

Whether it be well done to receaue the blessed Sacrament of the Altar oftentimes.

THE X CHAPTER.

Demaunde.

Answer.

FOR somuch as in the former chapter we haue exhorted all Catholicke Christians to frequent the sacramēts, & especially the most blessed Sacrament of the Altar: some peraduenture will demaund, how often this diuine Sacrament ought to be receaued. The answer vnto this question of the one side is very easy, and of the other side of great difficultie. For if we doe only consider the vertue & efficacy of the Sacrament (for somuch as our Saviour Iesus Christ is contained therein, who is the fountaine of all graces, and by him is applied vnto vs the vertue of his passion, which is of infinite value) it is a cleare case, that if wee might receaue it infinite times, wee ought so to do: considering that we should receaue so much the more grace, and so much the greater benefits thereby. But on the other side, considering the disposition, and preparation, which this Holie Sacrament requireth, (according vnto vvhich preparation, it Communicateth his vertue, as wee haue declared before, especiallie

this

this being a Sacrament, not for the dead, but for the liuing: because the eating thereof presupposeth life,) according (I say) vnto this consideratiō, it is not good to Communicate ouer often: but according vnto the preparation that euery one shall haue for the same: In regard whereof there are many things to be considered, & respected.

And first of all, a respect herein must be had vnto the state of euery man and woman: For such persons, as are dedicated vnto God, (as Priestes, Monkes, Nunnes, and all other Religious, both men, & women,) haue greater prepartion, (in respect of their state of life,) to come vnto this holy sacrament, because they are not incombred with the affaires, and busines of the world. This I say, as hauing regarde vnto their state of life. Howbeit our Lord doth oftentimes supplie the defect of the state of life, with the aboundance of his grace, the which he giueth to whom he listeth, & as he listeth, in whatsoeuer state of life, a man is called vnto: as we see in *Dauid*, *Abraham*, *Ioh*, and other holy Kings, and Patriarkes, which were of great perfection, although their state of life helped them not so much therunto, as the grace of God did. which is able to help more, thā al the helps

Such as be in the Religious state of life haue better meanes to prepare them selues to Communicate oftentimes, than Secular persons haue.

*Deuotion
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*The workes
of iustice
are to be
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before the
workes of
grace.*

*1. Reg. 15.
22.
Eccl. 4. 17.
Osee. 6. 6.*

of any state of life, be it neuer so perfect.

Likewise a respect ought to be had, that first euery person doe fulfill his bounden dutie in doing the occupations and charges of his state of life, wherein hee liueth: that he doe giue himselfe vnto his spirituall exercises in such sort, as that hee leaue not his other bounden duties and charges vndone. As for example: A married woman that hath a husband and children, to attend, and daughters to looke vnto, and a household to maintaine, ought so to giue herselfe vnto matters of deuotion, that she omit not her other businesse of dutie: forsomuch as the one is voluntarie, and the other of necessitie: the one of counsaile, and the other of commaundement. And truly one of the principall foundations of good life ought to be, *neuer to leaue the workes of iustice vndone, for the workes of grace.* For as the Prophet saith: *Obedience is better than Sacrifice.* And he calleth *Obedience*, whatsoeuer is to be done of duty, & *Sacrifice* that which is to be done of will, and deuotiō. The contrarie whereof men are inclined ordinarily to do, because they haue commonly more tast in such thinges, as they doe of their own proper will, than in those, which they doe at the will of others. And looke what I

haue saied as touching the duty of women towards their children, and husbands, the very same I say is to be vnderstood, as concerning the dutie of children towards their Parentes: especially, when they be poore, aged, or diseased with sicknes. For to help them in their necessities appertaineth to the first Commandement of the second table, which is the chiefest dutie, that we are bound to doe vnto men next after God. The which dutie is also commended vnto vs by that so auncient, and notable example of the Storkes, which do vse to prouide, and serue the old Storkes with great loue, and diligence, in their latter yeares, when they are not able to help themselves. Let a man therefore take heed that hee doe not so giue himselfe vnto the vse of the Sacraments, that he leaue undone thereby his other dutifull businasse of so great importance: for if hee do, almighty God will not accept his deuotion.

Thirdly, a man must likewise consider the custome, which hee vseth in his receauing the blessed Sacrament oftentimes: for it ought to be such a custome, that he may be able to continue and perseuer therein, and make due preparation accordingly for the same: For like as trees, that are

*vide summam
nulam Ca-
ietani. Tit.
fili peccata.
Et vide
summam
S. Thome.
2. 2. que. 32
Artic. 9.*

*Wee must so
accustome
our selues to
receaue the
blessed sa-
crament.*

accustomed to be watered, whē they lacke their vsuall watering, are by reason of the want of so great and wonted a benefite, in great perill, yea, and sometimes beginne thereby to wither, and decay: euen so the soules that be accustomed to receaue this Heauenly food, are in great ieopardie, & daunger, when they want this excellent benefite: in so much that some come hereby to faint in their spirituall life, yea, & sometimes vtterly to giue ouer the good purpose, and intention, they had before. For this is a generall rule, that such weake bodies, as are accustomed vnto a wholesome medicine, are very soone distempered, when they giue ouer the vse of it. And the very same happeneth vnto weake soules, when they giue ouer the continuance of this wholesome medicine through their owne default. Wherefore a man ought in this case to haue respect also vnto the commodity, opportunity, and preparation, which he may haue for the frequenting of this blessed Sacrament: to the end, that he may appoint himselfe to such a vse therein, as hee may alwaes continue: least doing otherwise, he may happen to faile altogether, when he shal want this inestimable great benefite.

*He writeth
thus because
in Spaine
and Italy,*

It is also good reason to consider, that men may with more liberty and lesse marking or noting of others, goe freely abroad to seeke the Sacraments, and the Priests, to minister the vnto them, than women may. And among womē, those that be of greatest yeares, and most auncient, haue better opportunity, than the yonger sort. For it hath alwaies bene very much commended and praised of al holy men, that yong maidens in their tender and suspiciouse age, should be refrained & kept within doores. For which cause also, in the olde law Almighty God commaunded, that all men should present them selues in the Temple three times in the yeare. But he did neuer bind women thereunto, no not so much as to come once in all their life. For he foresawe very wel, how daungerous it was for them to be gadding out of their doores. The which was tried by experience in Dinah the daughter of Iacob: who by her going abroad but at one time only, distressed both herselfe, and al that country. Wherefore Saint Ambrose not without good cause praised the most Blessed Virgin Marie. For that she hauing kept herself within doores so long time, went in so great last when she went to visit her cosin, Saint Elizabeth.

women goe
not somuch
abroade, as
they doe in
England.

Dent. 16.
26.

Genes. 34.

1.

S. Ambro.

I speake not this, because I would that young maidens should continually be shutt vp within doores but that they should accustom them selues, so much as is possible to treate with Almighty God at home, & to seeke him within the very corners of their houses, going as seldome abroad, as is possible: vnlesse it be vpon such daies, as the Church commandeth, or when they intēd to receaue this most B. Sacrament: which would be done with this moderation. This I say speaking generally: for there be some yong virgins, in whome such circumstances doe concur, that in them these inconueniences are not to be feared, and therefore they are to be excepted out of this generall rule.

Now al these things being well weighed everyone ought to consider with him self, how it fareth with him by the often receauing of this most blessed Sacrament. For if by frequenting the same, he feele him selfe thereby more deuout, more closely recollected, more circūspect in his communication, more diligent in doing good workes, more caefull and vigilant ouer him selfe, more Maister ouer his anger, and other inordinate Appetites, and Passions, (though he haue not profited so much

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ordinance.

in great quantitie herein,) yet it is an euident signe, that he taketh profit by his often receauing of this most blessed Sacrament. And therefore the more he perceaueth himselfe to haue profited therby, the oftener he ought to frequent the same. So that if he perceaueth, that the oftener he frequenteth this most blessed Sacrament, the more he profiteth in the spiritual life, thereby he ought in this case, humbly to continue that thing, which hee feeleth to be so profitable vnto him. But in case he cannot perceaueth any thing hereof in himselfe, it is a signe, that he taketh little fruit and profit by the receauing of the blessed Sacrament, and it is also a manifest token of his slender preparation, which he maketh, before he come to receaueth it. And therefore it seemeth, that either he must make better preparation before he come vnto it: or els he must not vse to receaueth it so oftentimes as he hath done.

True it is, that sometimes this most blessed Sacrament worketh so secretly, that a man shall hardly perceaueth it. For grace commonly worketh, as nature doth, by litle & litle: as it appeareth in a youg grafted tree, the which though we perceiued not whē it did grow, yet we may see afterwarde, that

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it is growen. Wherefore in this case, a man ought not to trust his own iudgement, but to submit himselfe, and his cause into the handes of his discrete, & vertuous ghostly Father, and let him determine the matter: But here it is diligently to be noted, that not only the going forward in vertue is accounted for a profit, but also the not turning backward: although (as S. Bernard saith) *the not going forward in the way of God is a turning backward.* Howbeit for all that, a man may more clearly perceave when he turneth backward, than when hee goeth forward. As a stone may more clearly be perceaved, when it commeth violentlie roul- ing downward on the side of a hill, than when it is throwen vpward: for generally the encreasing is very hard, and the decreasing very easie. As it is wont to be said in a Prouerbe: *It is easier to plucke downe, than to build.*) and therefore the decreasing is more plainly to be perceaved. for which cause (I say) that although it doe seeme to a man, that hee goeth not forward in his spirituall voyage by frequenting this most blessed sacrament: yet, if on the other side he doe perceiue, that by his discōtinuance, and refraining to Communicate, hee doth turne backward, falling into many de-

fects.

S. Barnard.
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fects, & finding himselfe lesse able to withstand temptations, more coldly disposed in praier, more vnwilling for obedience, more slouthfull vnto the workes of mercy, more easily prouoked to laughter, and idle talke, more prompt to anger, more impatient in his troubles, finally, more careles & negligent in looking to him selfe, when (I say) he findeth him selfe to faile in al these, or in any one of them, by refraining to receaue this most blessed Sacrament, and that it was not so much, when he did frequent the same: it is a signe, that he doth profit by the often receauing thereof: for so much as it is some profit to fall into lesse inconueniences. And that medicine is no lesse necessary, which preferreth vs from sickness, than that, which increaseth our health. The which is a thing of great comfort vnto all such persons, as doe not so plainly perceauie in themselves the fruit, that cometh by receauing of this most blessed Sacrament.

And although a man see him selfe many times to fall into some veniall sinnes: yet ought he not therefore to refraine from receauing this blessed Sacrament, if he be before repentant for them. For (as S. Hilary saith) if the sins be not deadly, a man

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It is ſome
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S. Hilary

*This life
cannot be
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without re-
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*S. Augu-
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ought not to withdraw himselfe from the medicine of our Lords body: But this reason doth rather binde vs to come vnto it the more: forsomuch as one of the effects, and vertues of this diuine Sacrament is to remedy veniall sinnes, without which this life can not be passed ouer.

Now these premises being well considered and knowen, euery man may easilie determine with himselfe, how oftentimes it is conuenient for him to come vnto this Heauenlie banquet: For to some, it may suffice to receaue vppon the principall Feastes of the yeare: to others euery moneth: to some euery fifteene dayes: to some also euery weeke: as Saint AUGUSTINE giueth counsaile: with the which all persons may content themselves, be they neuer so vertuous, vnlesse there be some particular cause or circumstance, wherefore they should doe it more often: For as there is no rule, that hath not some exception: euen so nothing can be established as perpetuall, that hath not some limitation. And of this mind is S. Bonauenture in a treatise of perfection which he wrote vnto one of his Sisters: wherein he saith in substance in a manner all that we haue here declared. These following be his wordes.

If any shall desire to vnderstand, whether it is better for a man to Communicate often times, or seldome, it seemeth to mee, that in this there can be appointed no generall rule for all persons: forasmuch as the merits of men being diuers, and their purposes and exercises diuers, the workes of the Holie Ghost diuers, and the state of euery mans life being also diuers one from another, there cannot be shap'd a Garment, that may fitte euery person. And therefore like as vnto the sicke there is not giuen alwaies one kinde of medicine, nor yet in one like quantitie: but the quantitie of the medicine must be applied, and measured according vnto the qualities of the persons, of the diseases, complections, times, and places: euen so likewise the same order ought to be obserued, in receauing the spirituall medicine of this most Holie Sacrament: For such persons as are entangled with the troubles and cares of the world, cannot so oftentimes ridde themselves from the same, and make preparation to receaue, as those that be free from all these incombrances, and haue dedicated their liues wholly vnto spirituall exercises. And amongst them there are some that are more carefull, and vigilant ouer themselves, and the purity of their Consciences, than others be. Some there be also, that are greatlie inflamed with a seruencie, and desire of this most Holie Mysterie.

S. Bonauenture.

Men entangled with worldly cares cannot communicate so often as spirituall men.

Others

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Others contrariwise are very fearful, and timorous, when they should communicate: in such sort, that were it not, that they be provoked therunto by their conscience, or by custome of Religion, or for feare least they should be the more seperated from Almighty God, by long refrayning from this blessed Sacrament, they would Communicate very seldom times: but I am of an opinion, that such persons are hardly to be found (Priests only excepted, whose office is to say Mass,) to whom it were not sufficient to Communicate once a weeke: vntlesse there be some speciall cause, or reason to moue them therunto more ofte: as some that might happen vnto them, or some principall feast, or some new & vncustomed desire to receaue him, who onely is able to temper and coole the feruency and heate of the soule, that hath such a feruent loue vnto him. And because the vehemency of such a feruent heat may be charitably coniectured to come of the **HOLY GHOST** (when other circumstances doe agree with the same,) it seemeth, that he ought not to make resistance against such a desire. The which hath bin seene by experience in some persons, whose whole life was altogether in Christ: and that in such sort, that if they had not bin oftentimes refreshed with the refectiō of this bread of life, it seemed, that there would haue failed in them euen their very corporall life: as the manifest signes of this their weakenes gaue plaine signification.

And

And therefore it is very good counsaile for a man to prepare himselfe often-times to receaue the medicine of this holy Sacrament with the greatest deuotion, that he is able: and after that hee hath receaued it, to be watchfull ouer him-selfe with great carefulnes, and diligence. This counsaile appertaineth especially vnto Religious persons which are dedicated vnto God: to the end they may procure by this meane that innocencie, and puritie, which is obtained by this diuine Sacrament.

And although a man sometimes be not altogether so deuout, yet that notwithstanding, (putting his trust in the mercy of almightie God,) he ought to come with all humility vnto this bread of life. And if it shall sceme vnto him, that he is not worthy thereof, he ought to thinke, that the more weak and diseased he findeth himselfe to be, the more it standeth him in hand, to seeke for the Physitian of his health: sith that (as the heauenly Physitian him-selfe doth witnesse) the vyhole haue no need of a Physitian, but the sicke. Neither oughtest thou to thinke, that thou comdest vnto Christ to sanctifie him with thy bolines: but to the end, that hee may sanctifie thee with his holines.

Neither yet ought a man to be discouraged from receauing this most blessed Sacrament, when hee feeleth not in himselfe such a speciall grace of deuotion, as he would gladly haue, (so that hee doe

Math. 9.
12. 13.
Mar. 2. 17.
Luke. 5. 31.
32.

for his part what lieth in him, for the obteyning thereof:) or when cyther at the time of his receauing, or after the same, bee findeth not himselfe so deuout. For many times this is wont to happen by the speciall dispensation of Almighty God for causes, for the which bee is wont at certaine times to deprive such as be his, of this consolation.

All this is written by Saint Bonauenture, whose testimony ought to be of great authoritie with all men: forsomuch as this glorious holy Father was a very excellent man, not only in learning, but also in holines, and spirit, (which in him did excell,) and therefore he wrote & vnderstood very much in this matter.

Wherefore, as well by this, as also by all the other reasons, that haue bin hitherto declared, euery mā may easilie perceauce, how little reason those men haue, which being moued with superfluous zeale, doe vnder colour of reuerence condemne, yea and preach also many times, against such persons, as doe frequent the Sacraments: For put the case, that there were herein some excesse, yet being so many other greater inconueniencies in the world to be reprinted, mee seemeth they should not waste so many words against this alone. Especially if the matter be wel considered,

they shall

shal find, that there commeth much more hurt vnto the world, by reason of so much refraining from the vse of the Sacraments, than by comming ouermuch vnto them: For the better vnderstanding whereof, it is very much to be noted, that (as *S. Thomas* sayeth,) all morrall vertues, because they consist in a meane, must necessarilie haue two vices contrarie vnto them: the one by excesse, & the other by defect: although they haue not at all times names whereby they may be known. Euen so allowee say, that in the vse of the Sacraments, & generally in all spiritual exercises there may be both an excesse, & a defect. Now this then being so, if we cast our eyes vpon the greater of these extremities, we shall finde, that the world is in far worse case by so much refrayning frō the Sacraments, than by comming ouermuch vnto them. For admitt there were a faulte in this behalfe, yet who is so blinde, that he seeth not how much greater fault it is for men to absent themselves so long time frō the sacraments, wherein almighty God hath put the medicine of our woundes, & the remedie of our soules. What is that, that maketh men to liue so loose & careles in their consciences, but the long absent-

More harme ensueth of ouermuch refrayning frō the Sacraments, than of ouermuch frequenting them.

The long absence frō receauing of the most

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*Chriſtians
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bleſſed Sa-
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Act. 2. 42.

& 46.

ng themſelues from this bread of life? But conſider the difference, that is betweene this corrupt age, in which wee doe now liue, (wherein men doe receaue the bleſſed Sacrament but only once in the yere,) and the deuout time of the Primitiue Church, when the Chriſtians did receaue euery day: & thou ſhalt thereby perceiue, what difference there is betweene the receauing of the bleſſed Sacrament oftentimes, and the receauing of it, but onelie once in the yere.

Wherefore, let him that hath any zeale to God, and to his Catholicke Church, cry out, and bewaile this ſlackenes, to ſee men ſo to draw backward from God, and from all ſpirituall exerciſes: forſomuch as this is the principall cauſe, yea, & the very fountaine of all our euils.

Now therefore, like as thoſe that haue the gouernment of the common weale, although they know very well, that as well the ſuperfluity of victuals, & of other temporall commodities, as the want of the ſame may be hurtfull vnto the common weale, yet doe they employ all their ſtudy, that there may be no want, and are neuer diſcontented with aboundance, (becauſe of want there may enſue farre greater da-

mage,

mage, than of ouermuch plenty : euen so ought they that haue the charge of the Church, much rather to thinke, how to remedie and prouide for the want of these spirituall victuals, and medicines, than to remedy the ouermuch aboundance of the same. For so much as without comparison, the inconuenience is greater, that cometh of want, than that which cometh of superfluity. Especially considering, that none can be a meete Iudge in this matter, iudging only by the externall doings, vnlesse he see the inward minds withall. And certainly, that man is very rashe, that giueth sentence vpon the cause, hauing not considered the processe. This may suffice at this present for this matter.

Now will I set forth here certaine deuout prayers, and meditations, wherein a good Christian may occupy himselfe both before, & after the receauing of this most blessed Sacrament.





HERE FOLLOWETH A DEVOT

Meditation to be said before the receauing of
the Blessed Sacrament of the Altar, to stirre vp
in our soules a feare and loue of this
most Holie Sacrament;



VV H O art thou O my LORD, and
who am I, that I should be so bolde as

to approach vnto thee ! What is man , that hee should receaue into him Almighty God hys creatour ! What other thing is man of himselfe, but a vessell of corruption, a Sonne of the Diuel, an inheritour of Hell, a worker of sinnes , a despiser of Almighty God , and a creature very weake, and vnable vnto all goodnesse , and verie mightie, and disposed vnto all wickednesse ! What is man els, but a miserable creature in all thinges: in his counsailes blinde, in his workes vaine , in his appetites filthy, in his desires inconstant, to be short, in all thinges little , and onely in his owne estimation great? Behold here, O my Lord, what I am ! But now, what art thou ? Thou art without quantitie great , without qualitie good , without measure wise, and without time euerlasting. Thou art in greatnes infinite , in vertue omnipotent, in wisdom profound, in counsaile wonderfull , in iudgement terrible, and in all vertues perfect, and fully complete. How then may such a vile , and loathsome creature as I am, be so bolde, as to approach vnto a God of so great a Maiestie ? The starres are dimmed in thy presence , the pillars of heauen quake before thee, the highest of the Seraphins doe gather in their wings , and account them-selues as it were little flyes , when thou art present . How then dare so vile and base a creature as I am , be so bold as come and receaue thee within him ? That Holy man S. Iohn Baptist , who was sanctified in his mothers vombe , durst not touch thy head , neyther did hee thinke him-selue worthie to valoose the buckles of thy shooes. S. Peter the chiefe of the apostles cryed out and said: Depart from mee O Lord, for I am a sinfull man. And shall I be so bold , as to approach vnto thee, being so loden with sins ? If those loues, that stood

Luke. 1. 43.

43. 44.

Luke. 3. 16.

Iohn. 1. 27.

Luke. 5. 8.

Reg. 21. 46.

Exod. 12.

11. 15. &

20.

An interpre-
tation of the
maner of ea-
ting the Pas-
chal lambe.

Math. 22.

11. 12. &

13.

The arke of
the testamēt
was a figure
of this most
blessed Sa-
crament.

Oza.

2. Reg. 6. 6.

vpōn the table of the Temple, (which were no-
thing els, but a shadow of this diuine mistery) could
not be eaten, but of him, that was cleane, & sancti-
fied how shall I preume to eat the blood of angels
being so void of al holines, as I am? the *Paschal lamb*
which was a figure of this most blessed sacrament,
Almighty God commaundeth that it should be ea-
ten with vnleauened bread, with bitter lettice,
with their shooes on their feete, & with their loins
girded. How dare I then presume to come to the
true Paschall Lambe without hauing any of these
preparations? what other thing is there meant
by the *vnleauened bread*, but the purity of the mind
without the leauen of malice? what other thing by
the *bitter lettice*, but the true and bitter contrition?
where is the purity of my loines, and the cleannes
of my feete, which be the holy desires? I feare, yea,
I stand in very great dread, and doubt, how I shalbe
receiued at this table, if I want this preparation.
From this table was he driuen away that was found
not to haue his wedding garment on, (which is *Cha-
rity*:) and being bound both hand and foote, was
commaunded to be cast into outward darknes.
And what other thing may I looke for, if I shalbe
found after the like sort at this banquet? O ye di-
uine eies, vnto whom al the secrets of our souls lie
open and manifest, what shall become of my soule,
if it appeare before you without this garment? To
touch the *Arke of the testament* (which was but a fi-
gure of this *Holie misterie*,) was an offence so grie-
uous, that euen the Priest called *Oza*, for the only
touching of it, was forthwith punished with sodain
death. Why shal not I then feare the like punish-
ment, if I shal receiue him vnworthily, who was
figured by the same Arke? The *Bathsamites* did no-
thing els, but behold the selfesame arke of the Te-
stament

ment curiously, when it passed through their land, and for this their presumption only, the holy scripture saith, that almighty God slue fiftie thousand persons among them. O what a wonderfull matter is this, euen able to astonishe all the hartes of men. They did not di pise the arke neither did they entertaine it with any euill semblance. No, they reioyced thereat, and ware in a wonderfull ioy: inso- much that they offred vp sacrifice, and yet because they did only behold the *Ark* curiously, they were plagued with the blood and death of so many per-
 10nes.

But O most mercifull and dreadfull God, how much greater is thy most Blessed Sacrament than that Arke? How much greater thing is it to receiue thee, than to behold thee? How then, shall not I tremble and quake for feare, when I come to receiue a God of so great maiestie, and Iustice: especially considering, that if I should prepare my selfe for the space of infinit yeares. to receiue this most diuine sacrament only once, and should haue all the purity of the Angels for the same, I should not be worthie to receiue it: how much lesse now, being so euill disposed as I am?

And if I haue such cause to feare, considering the greatnes of thy excellent maiestie, much more ought I to feare considering my sins, and the malice and wickednes of my life? I remember now, O my Lord how many great offences I haue committed against thee in this world. A time there was, (and I would O my most mercifull Lord, that it were not also euen now,) when the thing most forgottē and least loued of me was thine infinit beautie: and when the dust of creatures was more esteemed of me, than the treasure of thy grace, and the hope of thy glory mine own desires were the law, and
 rules,

7. I. Reg. 6.
 19.

1. Reg. 6.
 13. 15.

Psal. 13. 1.

rules, whereby I directed my life. All obedience I gaue vnto myne appetites, and I haue made no more account of thee, than if I had neuer knowen thee. I am that *foolish person, that said in his hart, there is no God.* For in such sort haue I liued a long time, as if I had beleued, that there were no God at all. I neuer endeouored my selfe to take paines for the loue of thee. I neuer feared thy iustice. I neuer refrained my selfe from wickednesse in regard of thy lawes. I neuer gaue thanks (as I should haue done) for thy benefits. And though I knew well, that thou wast present in all places, yet I neuer left sinning in thy presence. Look vvhathoeuer myne eyes fancied, I yeelded it vnto them. And I neuer vsed the least inforcement vnto my hart to refraine it from anie one of her delights. What kinde of wickednesse is there, through which my malice hath not passed? What other thing hath all my life time past bene, but a continuall contradiction and warre against thee, and a renewing of all the martyrdomes and paines vvhich thou hast suffered for mee? How manie times haue I for greedinesse euen of a filthie delight, or els for couetousnesse of a little money, sold thee as another traiterous Iudas? What shall it be then for me to come now to receaue thee, but onely to giue thee a kille of peace vwith the same Iudas, after that I haue sold thee? What other thing did I, (at other times when I receaued thee in thy blessed Sacrament, and so soone as I had receaued thee, did forth-with turne to offend thee) but laugh thee to scorne vwith the iouldiers, who on the one side knecled downe, and adored thee, and on the other side smote thee on the face with a reede? How dare I then O my Sauour, and my iudge, be so bold as to receaue thee into such a

vile

vile and lothsome lodging? how shall I lodge thy most Holy Body in a bedde of dragons, and in a nest of serpents? For what other thing is a soule full of sin, but a house of diuels, a stable of beasts, a swine stie and donghill of all filthines? how then shalt thou be entertained, O most virginall purity and fountaine of beautie, in such a lothsome place what hath light to doe with darkenes: and what agreement is there betwene God, and Beliall? O sweet flower of the field, and delectable lillie of the valley? O bread of angels, wilt thou now become meate for beasts? Why should this diuine meate be giuen vnto dogges, and this so precious a pearle vnto swyne? O louer of pure and cleane soules, which feedest among Lillies vntill the day breake, and the shadowes fade away, what foode shall I be able to giue thee in my hart, where these sweete flowers grow not, but only stinking weeds and briers? Thy bedde is of the wood of Libanon, the pillers thereof be of siluer, the tester of gold, and thy courtians of purple. But in this house of mine there are none of these ornaments. Wherefore, what lodging shall I giue thee, when thou shalt enter into it? Thy sacred body was shrewded in a cleane wynding shete and buried in a new sepulchre, where no man was euer laied before. But what part is there in my soule, cleane, and new, where I may lay thee? What hath my mouth bin, but an open Sepulchre, from whence issued out the stench and corruption of my sins. What hath my heart bin, but a fountaine of wicked desires? What hath my will bene, but a house and bedde of the Diuell thyne enimie? Howe dare I presume to approach with these filthie lippes, and vvith this preparation to receaue, and to giue thee a kisse of P A C E?

There

1.C. 6. 14.

Mat. 7. 6.
Cant. 2. 16.
17.
Cant. 3. 9.

Math. 26.
59. 90.
Luk. 23. 53

There is no part in my soul that is pure & cleane, and that hath not bin many times corrupted with sin, and therefore I haue no new and cleane Sepulchre, where I may burie thee.

The Second part of this Meditation.

Jeremy. 3. 1

Mat. 11. 28

Mat. 9. 12.

13.

Mat. 9. 11.

O My sweet Sauour, and Redeemer, I am very much ashamed of my selfe to see in what case I am at this present! I am abashed to see after what sort I goe to be embraced of the spouse of heauen, vvhich is contented to receaue mee now againe: for so farre doth thy mercy, and goodnesse extend, that thou disdainest not, O king of glory, to receaue againe into thy house, yea, & to take her for thy spouse, that hath bin an out-cast, deflowred, and dishonoured by the diuell that most base and vile ribald. The diuell hath taken away the flower of my honesty: and yet art thou contented euen with the leauings of the wicked enimie. Thou sayest, that although I haue played the Harlot with neuer so many Louers, yet if I turne againe vnto thee, thou wilt receaue mee. I acknowledge O Lord, mine vnworthinesse, and confesse thy great mercy: It is that that maketh me now so bold, as to approach vnto thee: in what case so euer I stand. For the more vnworthie I am, the more shalt thou be glorified, for not driuing me away from thee, nor yet disdainig so filthie a creature. Thou doest not O Lord, driue sinners away from thee, but thou doest call them, and prouoke them to come vnto thee. Thou art hee that saied: *Come vnto me all yee that labour, & are laden, and I will refresh you.* Thou hast saied also: *The whole haue no neede of a Phisitian, but they that are sicke.* And againe: *I am not come to call the righteous,*

but

but the sinners to repentance. Of thee it is commonlie saide, that thou diddest receaue sinners, & eat with them. O my Lord, thou haste not now chaunged the propertie, and condition, vvhich thou haddest then. Wherefore I beleeeue, that thou doest euen now call likewise from heauen, such as thou diddest then call here in earth. And therefore, I being now mooued with this thy mercifull calling, doe come vnto thee, sore burdened with sinnes, that thou shouldest vnburden me, and being ouer charged with my miseries, and temptations, I come vnto thee, that thou shouldest giue mee help and comfort. I come as one diseased vnto the Physician that thou mayest heale me: and as a sinner vnto the iust, and fountaine of iustice, that thou mayest iustifie me. Thou saiest, that thou dost receaue sinners, and eate with them: and that to be conuersant vvith such is euen thy food. If such guests doe so much delight thee, behold here a sinner, vvith whome thou mayest eate of this meate. I beleeeue vvell O Lord, that the teares of that publike sinner *Marie Magdalen* did more delight thee, than the proude Feast of the Pharisee: forsomuch as thou didest not despise her teares, nor driue her away from thee, for that shee was a sinner: but rather receaue her, pardon her, and defend her, and for a few teares, diddest forgiue her many sinnes. Behold here O Lord, an other new occasion ministered vnto thee of greater glorie: to wit, a sinner vvith moe sinnes, and fewer teares. That mercifull receauing of that publike sinner into thy grace: & fauour: was neyther the first nor the last of thy mercies. To many others, of like sorte, hast thou shewed mercy. And manie others doe yet remain for thee to do the like vnto. Let me now (I beseech thee be entred into the number of them and forgiue

Math. 9.

22. Mar. 5.

25. 27. 28.

29.

Mat. 9. 20.

21. 35.

Mat. 11. 5.

Mar. 5. 28.

29. 30.

giue me, who haue more offended thee, and lesse wept for mine offences. I haue not so many teares as are sufficient to wash thy feet. But thou hast shed so much blood, as sufficeth to waſhe awaie all the finnes of the world. Be not angrie with me, O my God, if being such a one as thou seest me, I dare notwithstanding approach and come vnto thee. Remember, that thou wast not angrie, when that poore woman, which was diseased with the bloodie flux, came and sought vnto thee, to be cured of her disease, by touching the hemme, of thy garment: but rather didest comfort her, saying: Haue a good hart daughter, thy faith hath made thee safe. I therefore being now diseased with an other kind of bloodie fluxe, much more dangerous, and more incurable, than that was, what should I els doe, but reparaire vnto thee, to be cured of the same? O my Lorde, thou hast not chaunged the condition, nor the office, thou haddest here in earth, although thou be ascended into Heauen. For if it were otherwise, wee should haue need of an other Scripture, and of another Gospell, that might declare vnto vs the condition, which thou hast there, if it were different from that, which thou haddest here. I read in thy gospels that all the diseased and miserable persons came to touch thee, because there issued such vertue from thee, as healed them all. To thee came the lepers, and thou didest stretch out thy blessed hand, and make the clean. To thee came the blind, the deafe, and such as were sicke of the palsie, and possessed with diuells. To conclude, to thee came all the monsters of the world, and to no one of them diddest thou euer giue a deniall. In thee only is health to be found, and in thee is the remedie of all miseries. And as thou art of power to

giue

giue health, so art thou no lesse mercifull to be willing to bestow it. Now then whither shall wee goe that be in distresse, but vnto thee?

I know right well, O my Lood, that this diuine sacrament is not only a meate for the whole, but also a medicine for the diseased. It is not only a strength for the liuing, but also a resurrection for the dead. And it doth not only inamorate and delight the iust, but also heale and cleanse sinners. Let euery one therefore approach vnto it as he may, and take such part of it, as apperteineth vnto him. The iust doe come to eate, and to reioyce at this Table: and the voice of their confession and praises soundeth in this diuine banquet. I will now come as a sinner, and as one diseased, to receiue this cup of my health. By no way may I passe without this diuine mistery: and by no meanes can I excuse mine absence from the same. For if I be sick here shall I be cured. If I be in health here shall I be preserued. If I be aliue here shall I be strengthened: And if I be dead, here shall I be rayted vp againe. If I burne in the loue of God, here shall this heate be augmented: and if I be but lukewarme, shall I be made hoate. I will not be dismayd for that I am blind, because our Lord illuminateth the blind: nor for that I am fallen because our Lord raiseth them vp againe, that are fallen. I will not hide me from him, as Adam did, for that he sawe him selfe naked: because he is able to couer my nakednes againe: nor for that I am vncleane, and full of sinnes: because he is the fountaine of mercie: neither yet for that I see my selfe in such poore estate as I am, because he is the lord of all things created. I thinke not that I do him any iniury in thus doing but rather that I doe giue him an ocasion of that greater glory

For

Psal. 115.
15.

Genes. 3. 9.

John. 9. 3.

For the more miserable I am, the more shall the greatnes of his mercie shine in mee, by giuing mee remedy. The blindnes of him, that was blind from his nativity, serued to the end, that the glorie of God might the more manifestly shine in him: and the baines of my condition shall serue to this end, that it may appeare, how good and mercifull he is who being of so high a maiestie, doth not disdain one so vile, and base as I am. considering especially, that respect is not here had vnto me, but vnto the merits of my Sauour Iesus Christ: in respect whereof it hath pleased the Heauenly Father, to take me for his sonne, and to deale with me, as with such a one. Now therefore, I beseech thee, O most mercifull Father of our Sauour Iesus Christ, that sith the holy king Dauid receiued vnto his table a lame man, because he was the son of his dearly beloued friend *Ionathas* intending thereby to honour the sonne, not for his own sake: but for the merits of his Father, euen so it may please thee, O Heauenly Father, to receiue me vnto thy Holy Table which am a most poore and wretched sinner not for mine own sake, but for the merits of thy dearly beloued frind Iesu Christ, our second *Adam* & true Father, who liueth and reigneth with thee for euer, and euer, world without end. Amen,



*Here followeth another deuout Meditation, for one to
exercise himselfe withall after he hath receaued the
most blessed Sacrament, considering & weigh-
ing the greatnes of the benefit receaued.
and yeelding most humble thanks
vnto our Lord for the same.*

IF all the creature s, that be in Heauen & Earth
were tongues, and ech one of them should help
me, O Lord, to giue thee thanks for the least
of thy benefits, certaine it is, that I could not wor-
thily doe it: Seeing then I am not able with so
great a company, to giue thee worthy thanks for
the least of thy benefits, how may I alone be able
to doe it for the greatest? O my God, and my Sa-
uiour, what thanks and praises shall I giue thee,
for that it hath pleased thee this day, to visite me,
to comfort me, to sustaine me, and to honour mee
with thy presence. That holy woman saint *Eliza-
beth*, mother of the fore-runner *S. Iohn Baptist*, re-
plenished with the Holy Ghost, when she saw the
blessed *Virgin Marie* entring into her house, at
what time she bare thee in her wombe, being a-
stonished at so great a wonder, cryed out & laid:
*whence commeth this to me, that the mother of my Lord
should come vnto me?* Now what shall I doe, most
vile and wretched worme, the greatest of all sin-
ners: considering, that there is entred this day in-
to my house a Consecrated Host, in which is con-
tained the very same God that came thither? How
much greater cause haue I to cry out and say,
*whence commeth this to me, that not the mother
of God, but euen God himselfe, and the Lord of
all thinges created, should vouchsafe to come vnto
me?* To me I say, that haue beene so long time an
habitation and lodging of the diuell. To me, that

Luk. 1. 43.

Eſay. 66. 1.

haue ſo oftentimes offended thee. To me that haue alwaies deſpised thee, diſhonoured thee, crucified thee, and giuen thee to drinke ſo many galles, as the ſins haue bin which I haue committed againſt thee. To be ſhort, to me, that haue ſhut the gate againſt thee, and ſhunned thee, and haue therefore deſerued neuer more to receaue thee, ſith I haue in ſuch wiſe condemned thee: neither yet to be admitted any more to thy holy Table, ſith I would not come therunto, whē thou haſt called me. VVhence then commeth this vnto me, that thou, which art the king of kings, and Lord of Lords, that haſt no need of any thing created, whole ſeate is the Heaue, whole princely foote ſtoole is the earth, whom all the hoſtes of Angells doe ſetue, to whom the morning ſtarres doe ſing praiſes, in whoſe handes are all the coaſtes of the earth, thou that fitteſt vpon the Cherubins, and ſeeſt into the moſt bottomles places that be, euen into things moſt ſecret, & hidden, penetrating with thy wiſedome from the higheſt to the loweſt, thou that art a Lord of ſuch an incompreheſible maieſty, & greatnes, ſhouldeſt vouchſafe to come into a place ſo baſe and filthie as I am. Wilt thou deſcend now once againe into Hell? Wilt thou put thy ſelfe againe into the hands of ſinners? Wilt thou be borne againe in a ſtable among beaſts? VVilt thou be ſwadled againe in a mainger, and laied in ſtraw, and haie? It doth verry well appeare, O my God, that thou haſt novv the very ſelfe ſame hart, thou hadeſt then: forſo much as that, vvhich thou diddeſt once for ſinners, the ſame thou doeſt alſo euerye daie for them. If thou ſhouldeſt but onlie viſitte me after anie other ſort in the vworld, it were vndoubtedlie a poynt of verie great mercie. But now O my ſweet Lord, that it hath pleaſed thee, not
only

only to visite me, but also to enter into me, to dwell in me, to transforme me into thee, and to make me one with thee, by such a wonderful vnion, as the which deserueth to be compared (as thou thy selfe hast compared it) with that most high and diuine vnion, which thou hast with thy father: for as the father is in thee, and thou in him, euen so hee, that feedeth vpon thee, remaineth in thee, and thou in him:) what thing may there be of greater wonder? King David vvondered at the great estimation that thou madest of man, when he saied: *O Lord, what is man that thou art mindfull of him?* But how much more wonderfull is this, that almighty God would not only be mindfull of man, but also make himselfe man for mans sake, that he would abide with man, die for man, giue him selfe for meat vnto mā, and make himselfe one with man? King Salomon wondered, that almighty God would dwell in that Temple, vvhich he had builded in so many years, and vvith so great expenses. *It into bee thought saied he, that God will verilie dwell on the earth? If Heauen and the Heauens of Heauens are not able to containe him: how much lesse able is this house, which I haue built?* Nowv howv much more is it to be wondered at, that the selfe same Lord of the Heauens vvill after an other more excellent manner, dyvell in a vvretched soule, vvhich hath scarcely endeuoured to employ one onlie daie in preparing of a lodgeing for him. All creatures vvondered to see God made man, to see him descend from Heauen into earth, to continue nine monthes inclosed in the womb of a virgin, & surely they had great good reasō to wōder thereat, sith this was the greatest of al the wōders of almightie God, & the best & greatest work of al his benefi: s. But that virginal wombe was replenished with the

Iohn. 6. 56.
57.

Psalme 8. 5.

3. Reg. 8.
27.

ghost. It was more bright than the starres of the Heauens, more pure than the angells of paradise more adorned with vertues and graces than both Heauen, and earth, withall other ornamentes: and therefore it was a lodging worthily prepared for almighty God. But that the same Lord should inhabite in my house, which is more dirty than the mire it selfe, more obscure than the night, more filthie, than all the stincking puddles in the world: is not this a matter of great wonder? & admit, that through his infinit goodnes, I am at this presente washed, and cleansed with the water of his grace, and vertue of his Sacramentes: yet not withstanding is it not a wonderfull mercie, that a Lorde of such excellent purity, and cleannes, as he is, should not disdaine a thing, that hath benne sometimes so filthy and lothsome? it were an offence vnto a great Lord, in case one should serue him at his table with some vessell, that had serued before in some sicke house, to receaue the vomitte of sicke folkes, or other like filthines, although afterwards it were washed very cleane, and made whiter than snowe: because the remembrance of the filthines past is sufficient to cause a lothsomnes in him, that should see it. But, O my Almighty God, and my Sauour, what greater mercie can there be shewed, than for thee not to loth, that there should be at thy table: among thy other elected vessells, a vessell of corruption, and of al filthines, for thee to eate vpon? for although it be now clenfed with thy grace, yet there continueth the fresh remembrance of sinne, and the abhominable sauour with the reliques of sinne, which after the same sin doe remaine in the soule. vvhy dost thou then consent, that such a stincking vessell, as I am, should be at thy table, and that it should be as it were a paxe to lay this blessed Con-

separated Host in? let the angels praise thee, & magnifie thee, O Lord, for so high a fauour, for so preat a mercie, and for so excellent a worke, and shewe of thy goodnes. It appeareth right well, that thou art the most excellent and perfect goodnes, sith thou takest so great delight to communicate thyselfe, and sith thou hast deuised such a wonderfull meane to make vs good. It appeareth right well, how passing great thy loue is towards men, & that Charity (as the Apostle saith) is neither ambitious, nor disdainfull, nor seeketh her owne, in that thou takest no disdain at so filthy a thing, as the hart of a sinner is.

1. Cor. 13.
5. 6. 7.

But how strange a matter shal it seeme, if vnto all this there be adioyned al that also, which this wonderful diuine sacrament doth worke, and signifie. O how great and how ioyful newes O Lord, doth this reuered mystery giue me of thee? such vndoubtedly, as may for their worthines throughlye content and satisfie my hart. This most blessed Sacrament assureth me of thy name, that thou art my father, & not only my father, but also the most sweet spoule of my soule. For I vnderstand, that the proper effect for the which thou hast instituted this diuine Sacrament, is to susteine and delighr soules with spirituall delightes, and to make them one with thee. Now if this be so, if it be true also, that the heart is to be iudged by the workes: from vvhath kinde of heart proceeded such a worke as this is? for vnion properly appertaineth vnto such, as are marryed: and cherishinges are not wont to be vsed of the maister towards his seruant, but of the housband towards his wife: no cherishinges are not wont to be shewed of a father towards his son, vnlesse he be his yōgest son & very tenderly beloued of his father, for to such a father it

appertaineth to prouide for his sonne, not onelie of thinges necessarie for to liue, but also of gестes, and other delightfull things, wherewith hee may make him merrie and ioyfull for his recreation. Such an effect of loue as this is, remained O Lord, to be discouered to the world: and this was reserved vntill the time of thy comming, and vntil the preaching of the good tidings of the Gospell. So that in other kindes of thy Sacraments & benefitts thou giuest mee to vnderstand, that thou art my King and my Sauour, my Pastour, and my Aduocate, my Phisitian, my Master, my Tutor, my Redeemer, and my Protectour, finally my Lord, and my God: but in this most blessed Sacrament, (wherein it is thy pleasure by an vnspeakeable wise to vnite thy selfe with my soule, and to comfort it with such meruailous delightes,) thou giuest me most manifestly to vnderstand, that thou art the bridegroome of my soule, that thou art my Father, yea and such a Father, as doth most tenderly loue his Sonne, as *Iacob* loued *Benjamin* aboue all his Children. This giueth mee to vnderstand the effect of thy Holy Sacrament, and these are the good tidings, which it signifieth to me of thee. There is no doublenes, O Lord, in any of thy workes. Looke what they shew outwardly, the same haue they also within. Wherefore, by this effect I vnderstand the cause: by this worke I iudge thy heart: by this entertainment, and consolation, which thou giuest me, I take information to vnderstand what a louing heart thou bearest towards me. Now then, what greater benefit? what greater grace? what greater loue could there be shewed, than for thee to graunt mee to receaue thee this day O my Sauour, in this blessed Sacrament? O banquet full of ioyfulness, fountaine

Gen. 44.

taine

taine of delights, veine of vertues, death of vices, bread of life! O medicine of health, fire of loue, refection of spirits, health of soules! O princelie feast, and taste of all felicitie, and heauenly abundance! What shal I say O my God! What thanks shall I render vnto thee? With what kind of loue shall I loue thee for this so inestimable a benefit, if I meane to answere this loue which thou hast here shewed vnto me? If thou being my Creatour, and my Redeemer, doest loue me in this wise, that am a most vile and wretched worme: why shall not I loue thee, that art the most high, and most noble Spouse of my soule? I will loue thee therefore, O my Lord: I wil desire thee: I will eat thee & drink thee. O sweetnes of loue! O loue of inestimable delight, let my soule eat thee, and let my bowels be replenished with the most pleasant liquour of thy sweetnes! O Charitie! O my God! O sweet honey! O most pleasant milke! O meat most delectable, and meate for the mighty, make mee to grow in thee, that I may worthily reioyce in thee! O satiety and delight of my will! O loue and desire of my heart, why am not I wholly inflamed & burned in the fire of thy loue? why am not I wholly trāsformed (as the iron in the fornace) into loue, in such sort, that there remaine nothing in me, but only loue? O Diuine fire! O sweet flames! O delectable wound! O amorous prison, why am not I taken, and fast bounde in this Chaine, & wounded vvith this darte, and burned with this fire, in such sorte, that my bowels may burne, and be wholly consumed in loue? O yee children of Adam. A generation of men blinde, and deceaued: What doe ye? Whither goe ye? What seeke ye after? If ye seek after loue, here is the most sweet,

the most noble, and the most honourable loue that is in the world. If yee seeke after delights, here be the most pleasant, the most strong, & the most chaste delights that may be. If ye seeke after riches, here is the treasure of heauen, the price of the world: and the mayne sea of all goodnesse. If yee seeke after honour here is Almighty God himselfe, and with him all the Court of heauen, which commeth to visite you. What greater honour can there be, than to haue such a guest in my house, and all the Court of heauen about him? If a King goe in progresse, and doe chaunce to eate in an hostery, it is certaine, that all that house is beset with his Gard, and Nobles, that come to attend vpon him. Wherefore, sith Almighty God by meane of this blessed Sacrament entereth into my soule, certainly I beleeue, that the day in which I receaue him, all the Court of heauen is about him, waiting vpon him, and adoring him, euen as they adore him in Heauen.

The Secoud part of this Meditation.

FOr so much as I haue beene now admitted into this companie, placed at this Table, receaued into these embracings, comforted with such delights, bound with so many benefits, and aboue all, taken with such strong bondes of loue, from henceforth, O Lord, I meane to renounce all other delights, and loues for this loue. Now I intend to giue ouer the world quite, and vterly to forsake all the delights of the flesh. Now I minde to haue no more to doe with the pompe and pride of this world, nor with any other vanities thereof. Auunt, auunt, I say, from me, all these counter-

set and flattering goods: for Iesus Christ my sweet Sauour, whome I haue this day receaued, is onely the true and chiefest goodnesse. He that hath eaten the bread of angels, ought not to eat the bread of beastes. He that hath receaued almighty God in to his house, it is not meet that hee should receaue any vaine thing into the same. If a poore countrie maide, and of base estate, should be married with a King, shee should forthwith despise her vile and foule garmentes and her wonted rude behauiour, and in each thing should shew her selfe, as were seemely for the wife of such a husband. Wherefore, sith my soule hath this day attayned vnto this high dignity, by meanes of this blessed sacrament. how shall it abase it selfe againe to the vilenes of her old foot-steps, and former corrupt manners? How shall I set open the gate of my hart, vnto any worldly thought, sith I haue receaued within mee the Lord and Creator of the world? How shall I giue place to any prophane thing in my soule, sith it is now consecrated and sanctified with the presence of almighty God: *Salomon* would not suffer, that the daughter of King *Pharao*, being his wife, should inhabite within his house, for that the arke of the Testament had beene in the same a small time, although it neuer came thither afterwarde. Now then, if so wise a King would not suffer that his owne wife, being a wife of so Princely estate, should set her feete in that place where the Arke of God had beene, for that she was of the lineage of the Gentiles: how shall I suffer, that any thing of the Gentiles, to wit, any prophane & worldlie affaires should enter into my hart, where God himselfe hath bin? How shall that be receaue the thoughts and desires of Gentiles, and of worldlie men where God himselfe doth lodge. How shall
the

3. Reg. 7.8.

3. Reg. 8. 64

the thoughtes, and desires of gentiles, & of worldly men, vvhether God himselfe doth lodge? How shall that tongue speake any filthy vaine, flaunders, or vn honest wordes, by which God himselfe hath passed? If the same King Salomon, for that hee had offered Sacrifice in the porch of the Temple, lest that porch sanctified in such sort, that it could serue no more to any prophane vse: how much more reason were it, that the like should be done of my soule, sith that euen he himselfe, which vvas signified by all the Sacraments and Sacrifices of the Law, hath bin receaued within the same.

Now whereas thou haste left mee, O Lord, so much honoured this day, with this thy visitation, graunt me grace I beseech thee, that I may fulfill my dutie, according as this honor which thou haste giuen me, requireth. Thou neuer gauest honour to any one to whom thou gauest not sufficient furniture of grace to sustaine and maintaine it. Seeing therefore thou haste here honoured mee with thy presence: sanctifie me, I beseech thee with thy vertue, that I may be able to discharge my bounden dutie in this behalfe. For so haste thou done alwayes in euery place, vvhersoeuer thou haste entered. Thou diddest enter into the Virginall vvomb of thy most holy Mother, and as thou diddest exalt her vnto inestimable glory, so thou gauest her inestimable grace to maintaine the same. Thou being as yet in the same vvombe of thy blessed Mother, diddest enter into the house of *S. Elizabeth*, and there vvith thy presence diddest sanctifie and reioyce her sonne *S. Iohn baptist*, and replenish his Mother vvith the Holie Ghost. Thou diddest enter into this vvorld to be conuersant vvith men: and as thou diddest honour them vvith thy coming, so diddest thou repaire and sanctifie them

vvith

Luke. 1. 41.
42.

vwith thy grace. Thou diddest enter afterwarde
 into hell, and of the same hell thou diddest make a
 Paradise, blessing them vwith thy glory, vvhome
 thou diddest honour vwith thy visitation. To con-
 clude, so soone as the Arke of the Testament,
 (vvhich vvas none other but a figure of this most
 blessed sacrament) entred into the house of *Obede-* 2.Reg. 6. 11
don, thou diddest forthvwith send thy blessing vp- 12.
 pon the same, and vppon all his goods, requiting
 vvith such aboundance the entertainement, and
 lodging that vvas there giuen thee.

Novv therefore, O Lord, sith it hath pleased
 thee this day to enter into this poore house of
 myne, and to be lodged therein: I beseech thee be-
 gin novv to blesse the house of thy ieruant, and
 graunt me grace, that I may answere to this honor,
 in making my selfe a vvorthy habitation for thee.
 It is thy vvill, that I should be, as that holy Sepul-
 chre vvas, in vvhich thy most holy body vvas laid.
 Graunt me the conditions, vvhich that Sepulchre
 had: that I may serue for that end, for vvhich thou
 haste chosen me. Graunt me that firmenesse of the
 rocke, that shroud of humilitie, and that myrre of
 mortification, that I may die to mine ovvne vvill,
 and appetites, and liue vnto thee. It is thy vvill
 that I should be as the Arke of the Testament,
 vvherein thou diddest inhabite. Giue mee grace, 3.Reg. 8. 9.
 that like as in that Arke there vvas nothing more
 principall, than the Tables of the Law, cuen so
 vvithin my hart there may be none other cogitati-
 on, nor desire, but onely of thy most Holy Law.
 Thou vvouldest giue mee to vnderstand by this
 most blessed Sacrament, that thou art my Father, in
 that thou haste so dealt vvith me, as vvith a sonne,
 & a son tenderly beloued: vvherefore I beseech
 thee, giue mee grace, that I may ansvvere to this
 benefit

benefit, by louing thee, not only with a strong and constant loue, but also with a tender loue, in such sort that all my bowells may be consumed in thy loue, and that the remembrance only of thy sweete name may suffice to melt and consume my hart, Graunt me also O Lord, to beare towards thee the spirit and hart of a sonne: that is, the spirit of obedience, of reuerence, of loue, & of confidence: to the end, that in all my troubles, and aduersities, I may haue recourse forthwith vnto thee, with such a confidence and assurance, as a faithfull sonne hath recourse to his father, whome he passingly loueth. Besides al this, it hath pleased thee, to discouer vnto my soule in this diuine sacrament the loue of a housbād towards his spouse, & to deale with me, as with such a one. Graunt me therefore O Lord, the very same hart towards thee: that I may so loue thee with a faithfull loue, with a chaste loue, with an inward loue, and with a stronge and hartly loue, that nothing may be able to seperat me at any time from thee. O most sweete housband of my soule, stretch forth, I besech thee, those most sweet and amorous armes, and embrace it in such wise with thee, that I may neuer be seperated frō thee, neither in life, nor yet in death. For this vnion sake thou hast ordained this most blessed Sacrament: because thou knowest right well, how much better it is for the creature to remaine in thee, than in it selfe. For in thee it remaineth, as in God: but in it selfe it remaineth as in a fraile creature. A droppe of water, which is by it selfe, with the first wynde dryeth awaie: but being cast into the Sea and vnited vvith his beginning abideth for euer.

VVherefore, O Lorde, plucke mee away from my selfe & receaue me into thee. For in thee I liue
and

and in my selfe I die: in thee I continue, and in my selfe I diminish: in thee I am stable and firme, & in my selfe I am transitory and corruptible. Depart not away from me, O good Iesus, I beseech thee: Tarrie I most humbly pray thee with mee: for it is Euening, and the day is now gone, and the night commeth on apace: and not one night, but alas! many nightes. to wit, the night of death, of the world, of sin, of tribulation, of temptation, of wilderness, and of the solitarinesse and absence of grace. All these nightes are comming to fall vpon vs, and to ouerwhelme vs. Doe not therefore O Lord I beseech thee, forsake vs. On enery side light beginneth to faile, and Charitie waxeth cold. and malice increaseth: in somuch that pride, disobedience, Schisme, Heresies, Periurie, Detraction, Leacherie, Gluttonie, and all kinde of wickednes doe infect all christian countries more, and more. vvhath shall then become of vs, if thou O Lord doe forsake vs? Wo be vnto vs, saith the prophet, because the day is verie much deminished, and the shadowes are waxen greater in the euening. For vvhenn the true light, which is the knowledge of God, and of the true felicity) fadeth avvay, then the shadowes of false and transitory felicity seeme great, and somuch dignitie. vvhwherefore O good Iesus my svveete Sauour, and redeemer, vvhich art the light of the vvorld. I beseeche thee to remaine vvith vs, that ech thing may appeare in such vvise as it is, and that vvee be none of those, that doe call good euill, and euill good: to vvhom the svveet seemeth bitter, and the bitter svveete. And sith my happe is so good, as to haue thee present this day in my house (vvhereby I haue so good opportunity, as to treat vvith thee alone about mine affaires:) it vvhere not conuenient to leese.

Luk. 24. 29

Jeremy. 6. 4

Esay. 5. 20

Gen. 32.24
& 26.

leese this good occasion. I will not leaue thee, O my Lord, I will wrastle with thee all night, and will not let thee depart, vntill thou haste giuen me thy blessing. Chaunge O Lord mine old name, & giue mee another new name: that is, another new being, and another new kind of life. Make mee lame O Lord of one foote, and leaue me the other whole: that the loue of the world may vtterly faile in me, and thy loue alone remaine whole, and entire: to the end, that all other loues and desires of the world being dead, and extinguished in mee, I may loue thee alone, desire thee alone, thinke vpon thee alone, abide with thee alone, liue to thee alone, fixe all my cares, thoughtes, affections, and desires in thee, haue recourse vnto thee in all my troubles and affaires, & from thee receaue all succour and help: finally, that thou O Lord, maiest be all mine, and I all thine: which liuest and reignest for euer and euer, world without end. Amen.

The end of the third Treatise.





THE FOVRTH TREATISE.
wherein are contained two principall
Rules of the Christian life.

THE PROLOGVE.

VHEN a man is now conuerted vnto Almighty God vvith all his heart, and hath procured the purifying and cleansing of his soule by meanes of these two Sacraments, of the vvich wee haue treated here before, it remaineth that he doe forthvvith applie all his care and diligence to the amendment, and well ordering of his life: whereof we will now treat in the Rules following. And because grace followeth commōly the orderly proceeding of Nature, vvich proceedeth alvvayes in her vvorkes from lesse to more: that is to say, from lesse perfection to more perfection: therefore we will likewise proceed in this doctrine, giuing two Rules, & orders of life: the one for such as beginne newly to serue God, & haue a desire to be saued: & the other for such, as doe besides this, desire to increase, and profitt, euerie day

Grace proceedeth from lesse perfection to more perfection.

Two Rules of a Christian life.

day more and more in the way of vertue.

For the better vnderstanding whereof, it is to be considered, that all this doctrine of good life, the Prophet Dauid hath aptly deuided into two principall parts. The one is in not doing euill, and the other in doing good: that is to say, the one in banishing from the soule all kinde of vices: and the other in furnishing and adorning it with all kinde of vertues. This is the clearest, and most perfect diuision, that might be giuen in this matter. For by obseruing of these two points, a man becometh a new man, and a new creature, destroying with the first part, the Image of the old and earthly Adam, and reforming with the second, the Image of the new Adam, which is our Saviour Iesus Christ. And withall, by this meane hee commeth to be a man supernaturall, and diuine. For as hee was created for a diuine and supernaturall end: (which is to see Almighty God in his own glorie, & excellency,) euen so the life, that disposeth him to this end ought to be also supernaturall, & diuine: sith that (according vnto the Rules of Philosophie,) the end, and the meanes thereunto ought to be of one selfe-same order, and proportion.

*Psa. 33. 15
Declina a
malo, &
fac bonum.*

*2. Phisic. T.
23.*

And

And although in the exercise and practise both of life and doctrine, these two thinges goe alwaies ioyntly together, (for vices can not be conquered without the helpe of vertues,) yet to giue more light vnto the matter, and for the plainer distinction of the doctrine, wee will seperate (so much as is possible) the one from the other. In like manner it is meete to be aduertised here, that among such thinges, as are contained as well in this rule as in al other the like, some are of bounden dutie, and some of will, or of perfection: that is to say, some are of Commaundement, as the Commaundements of God, and of his Church: and some of Counsaile, as all other thinges, that are counsailed vs in the holy Scriptures: the which counsailes doe help vs, for the better fulfilling of such thinges as are giuen vs in Commaundement, and also to attaine vnto greater perfection. This is very necessary to be aduertised, to the end that a man may vnderstand, what hee is bound to doe of necessity, and what dependeth of his will, and that hee may perceauie in what degree each of these things is required of him, (that hauing this aduertisement he may vse greater diligence in such thinges, as hee is bound of dutie to

Vices cannot be subdued without the help of vertues.

Among the thinges that are proposed vnto Christians, some are of commandement and some of counsaile.

Mat. 19.

12.

Mat. 19.

21.

Acts. 4. 34.

35.

1. Cor. 7.

25.

1. Cor. 9. 15

16.

doe, than in others, which be but only voluntarie,) and that he may also neuer leaue the one vndone for the other, (as wee see some doe:) which is a great abuse and disorder. And for this cause it shall be declared in the beginning of this rule, what wee are bound to doe of dutie, (which is comprehended in very few wordes:) & afterwarde many other things shall be added, which doe help to the fulfilling of them, & to the obtaining of greater perfection. For although the keeping of the Commandementes doe suffice vnto saluation: yet, because in the way of God, a man should neuer take contentation in his owne doings, nor say, I haue sufficiently performed my dutie: therefore many other things shall be here adioyned besides the essentiall things, for the behoofe of such as haue an earnest desire to profit and increase alwaies more & more in all kind of vertue.

The end of the Prologue.

Here beginneth the first Rule of a Christian life: wherein is treated of the victorie ouer sin, & of the generall remedies against the same.

THE FIRST CHAPTER.

HE that desireth earnestly & with all his heart to serue God, and to saue

his

A man may not take a contentation in his owne doings.

his soule, must vnderstand, that the principall, & totall summe of all this so great and waighty busines, (in comparison whereof, all other affaires and businesses are of none account, although they concerne the Imperiall gouernement of the whole world,) doth essentially consist in one only thing, which is, to haue in his soule, a very firme and determinate purpose, neuer to commit any deadly sinne, for any thing in the world, whether it be lands, riches, honour, life, or any other thing whatsoever. And like as the honest wite, and the faithfull Captaine, are fully determined neuer to commit any treason, the one against her husband, and the other against his Prince: euen so a good Christian ought fully to determine with himselfe, neuer to commit this kind of treason against almighty God, which is committed by a deadly sinne.

The reason hercof is, because (as *S. Paule* saith) the summe of all Christian religion consisteth in Charitie: that is to say, in the loue of God, and of our neighbour, against which precept there is nothing directlie repugnant, but only deadly sin. And therefore he that comitteth not this sin, doth essentially fulfil, & obserue the law of charity. Again, it appeareth also vnto vs by the

The foundation of good life, is to haue a firme purpose neuer to commit any deadly sinne.

Mat. 22. 40

Mar. 12. 33

Rom. 13. 10

1. Cor. 13. 1

Gal. 5. 14

Col. 3. 14

1. Tim. 1. 5

1. Pet. 4. 8

*Deadly sin
is directly
repugnant
to Charity.*

Mat. 19.

17.

*Si vis ad
vitam in-
gredi serua
mandata.*

*How deadly
sins are com-
mitted.*

*A Rule to
discerne a
deadly sin.*

answere, which our Sauour gaue vnto the young man, that the way & meane to obtaine life euerlasting, is the keeping of the Commaundementes. And it is manifest, that euery one keepeth them, that committeth not any deadly sinne: forsomuch as this sinne is nothing els, but a transgression and breaking of the Commaundements. Whereof it may be inferred, that in this onely pointe consisteth (as wee sayed) essentially the fulfilling of the lawe of God, and the saluation of man: that is, to be most firmly, and stedfastly bent, & determined, neuer to commit any deadly sin: the which is committed by breaking any one of the ten Commaundementes of God, or of those which the Church commandeth representing his place, the which Commandements of the Church are commonly numbred to be fise.

And this I say, to the end that the Christian reader may vnderstand, that those seauen, which are commonly called deadly sins, be not alwaies deadly sins, but whe it so falleth out, that they transgresse some one of the Commandements before mentioned. As when the glottony is such, that therby he breaketh any fasting-day commanded by the Church, the vvhich he

is bound to obserue: or the slouth so great, that by reason thereof hee omitteth to heare Masse, vpon Sondayes, and Holie dayes, according to his bounden dutie: or the anger so great, as that therby he come to speake any iniurious, flanderous, or contemptuous wordes against his neighbour, and so foorth in all the rest.

This is now the summe of all that which a Christian man is bound to doe, (being comprehended in few wordes,) and this sufficeth for his saluation.

But because to performe his duty fully in this behalfe, is a matter wherein there be great difficulties, by reason of the great snares and perrils, which be in the world, and by reason of the naughty inclination of our flesh, & the continuall cōbats of our enimie the diuel, therefore a man ought to procure many other vertues and exercises also, which to this end may help him very much, in the which consisteth the keye of all this businesse. And of these wee intend now to treat here, & to note briefly such thinges as may serue vs for this purpose.

THE I. REMEDY.

Among which, the first is, to consider deeply with himselfe, what a horrible

How horrible a thing

*deadly sinne
is.*

*In one dead-
ly sinne are
spiritually
contained
the de-
formities of all
sins.*

*Deadlie
sin is a spi-
rituall trea-
son.*

thing a deadly sin is: For the vnderstand-
ing whereof among many other things, it
shall help him especially to consider atten-
tively the deformity and malice of sinne,
the which appeareth in that it is commit-
ted against such a Lord, as of whome wee
haue receaued such & so many inestima-
ble benefits, and to whom wee are so much
bound for his so many and so great prero-
gatives, and titles. For so much as hee is the
Lord and King of all creatures, the begin-
ning and end of all thinges, the vniuersall
giuer of all goodnes, the maine Sea of all
perfections, the Creator, Conseruer, Re-
deemer, Sanctifier, and Glorifier of man-
kinde. In respect of which titles, and infi-
nite others besides these, we owe vnto him
all the bounden duries, that we are possib-
ly able to giue: against all which he offen-
deth, who soeuer hee be, that committeth
any deadly sin: for which cause a certaine
Holy Father concludeth, that in one only
deadly sin are spiritually contained after a
certaine manner the deformities of all the
sins in the world. And therefore a deadly
sin, saith he, is a kind of *spirituall treason*: be-
cause thereby a man rebelleth against his
King, and Emperour, and yeeldeth vp the
keyes of his homage, to wit, his own soule,

vnto

vnto the diuel his enemy, & becometh his vassal. A deadly sin is also after a sort a *sacrilege*: forsomuch as by committing of it, the liuely temple of our hart is defiled, and prophaned, which was before consecrated, vnto almighty God. It is also after a certaine manner a kinde of *apostacie*: for that a man becometh therby a runagate, fleeing vnto the enimie of God, (which is *Sathā*,) whose pompes he had renounced before in the holy sacrament of Baptisme. It is also a *spirituall Adultery*: for that the soule which was espoused before vnto God in the sacrament of Baptisme, hath brckē her promise & loyalty which she did owe vnto him, & hath rendred herselfe vnto al those worldly creatures, which shee hath loued inordinatly. Moreouer it is a kinde of theft: forsomuch as mā being part of Gods Treasure, by so many titles, and prerogatiues, as haue bin declared before, hath therby stolē away out of the seruice of almighty god, vnto whom he did appertalne by so many iust titles. Finally, forsomuch as in God alone are al the dignities & titles of honour, that are found in al creatures of what cōdition soeuer they be (& that exceeding thē al infinitely:) it folowerh, that the offending of god alone cōprehendeth all the wickednes, that can be imagined in all the offences of the

Deadlie sin is sacrilege

Deadly sin is a kinde of Apostacy.

Deadlie sin is a spirituall adultery.

Deadlie sin is a kinde of theft.

What sin is

world, yea, and that also infinitely. For which cause with very good reason a holie doctōr crieth out against sinne, saying thus
 O euell vnknowne. O irreuerence of Almighty God. Thou art the despising of his Maiestie, the contempt of his mightie power, the death of vertue, the enimie of grace, the deprivation of the chiefeſt felicity, the bereauing of eternal blis, the obſcuring of the vnderſtanding, the preuarication of the will, the poiſon of the diuel, the fetters of Hell, the deſtruction of the world, the waie of perdition, the death of him that finneth, the ſeede of Satan, the gate of Hell, the follie of men, the netre to intrappe thoſe that be tempted, the peſtilence of ſoules, the imitation of euell ſpirits, the horrible darkenes, the intollerable ſtench, the moſt beaſtly filchines, the extreme vilenes, the moſt raging beaſte, the moſt grieuous damage, and to conclud, the vniuerſall cauſe of all euels.

This is one of the principal Considerations, that may moue vs to cōceiue a depe hatred & abhorring of ſin: to the attaining wherof al the other conſiderations, which we haue declared before in the ſecond treatiſe of pennance, may alſo helpe vs. As to conſider, how much is loſt by ſinne, and

how

how greatly Almighty God doth abhorre it, and how passing great iniury is done thereby vnto Almighty God, with all the other considerations, which are there set forth to moue vs to sorrowe, and detestation of sinne, which serue no lesse for this place, than for that: howbeit we thinke it not needefull to repeate them here, forso-much as they be there already treated of, and set out at large.

*Occasions of
sinnes are to
be eschewed*

THE II. REMEDY.

THE second helpeth likewise hereunto, which is to be wary and circumspect in eschewing with wiledome and discretion, the occasions of sinnes, as gaming, euell companie, daungerouse conuersatio, much talking, and especially the beholding of women, and familiarity with them, yea, though they be good, and honest. For if a man be become so fraile and weake through sinne, that he falleth of him selfe from his own proper state, & sinneth without any thing that prouoketh him outwardly thereunto: what will he doe, when an occasion and opportunity shall plucke him by the sleue, alluring him with the presence of the thing set before his eies, and with an opportunity of sinne, sith it is a ve-

rie true saying which is commonly reported : that the iust man sinneth by reason of the cofer set open before him? wherefore, let him that is the true seruant of God endeavour at al times to auoide al these kinds of occasions, holding it an assured ground, that (speaking ordinarily) we are no further good, but so far foorth, as we doe eschew and auoide the occasions to be euell. Let him remember that *Dauid* was a verie Holy man, and yet the sight of a woman, and the opportunity he had to sinne, sufficed to throwe him downe into so great wickednes, that he sorrowed, & lamented for it, yea, and that very grienously, all the daies of his life. Let him call to mind also his sonne *Salomon*, who was the wisest of al men, and so greatly in the fauour of God, that he was called by name the beloued of God : and yet euen he likewise vpon the selfe same occasiō was vtterly ouerthrown. For whereas our Lord had commaunded the Iewes, that they should not mary with strange women, because they should not peruert them, & cause them to adore their Idoles, he not withstanding, presuming of him selfe, that he was far of from that danger, married with many of them : by whose perswasions he was entised to adore
 their

Dauid.

2. Reg. 11.
2.

Salomon.

2. Esdras 13

26. Exod.

34. 15.

3. Reg. 11. 2

Let all Ca-

tholicks

take heede

by this ex-

ample from

marrying

with an

hereticke

which is a

bad lie sen.

their Idoles, yea, and to build the Temples, (a thing very horrible to be spoken,) for the which offence both he and his kingdome also came to ruine, and destruction. Wherefore, sith the occasion of sinne was of such power with these two men the one being so holy, and the other so wise: who is he, that dare assure him selfe vnlesse he do auoid the occasions of sinne?

Auoid therefore, O my Brother, the occasions of sinne, euen as well as the sinne it selfe. And if the desire and appetite of the occasion shall prouoke & allure thee thereunto: then say thus vnto thy selfe: what? If I can not now overcome the appetite and desire of this occasion: how shall I be able to overcome the danger, that will follow thereupon, after that the appetite shalbe armed and fortified with the selfe same occasion? Moreouer, let him consider also that it is a tempting of God, for a man to put him selfe in danger without any necessitie: and that he is not worthy to haue the help of God that endeuoreth not, (so much as for his part lieth in him) to deserue the same.

But among these occasions of sinne, one of the most ordinary is the company of lewd persons. For the world frameth lo

3. Reg. 11.
5. 7. & 8.

Occasion of sinne is as well to be eschewed as the sinne it selfe.

Lewd company is to be eschewed.

at

at this present, that a man can hardly step one foot, but they be still at his elbow: and therefore he that is desirous not to offend God, let him endeavour to eschew the conuersation of these companions, sith this is one of the greatest plagues, that is at this day: For surely, neyther doth the madde dogge, nor yet the venimous viper hurt so much, as the company of naughty persons doth. Forsomuch as it is very true, which the Apostle sayeth: that *naughty communication corrupteth good manners*. Wherefore, let the seruant of God write that saying of the wise man in his heart, where he sayeth. *Hee that keepeth company with the wise shall be wise: and he that loneth fooles shall be a foole, as they be.* And againe he saith: *He that toucheth pitch shall be defiled therewith: and hee that is conuersant with the proude, shall not be free fro pride.* This vertue (of eschewing euill company) ought to be sought for with all carefulnes by all fathers & mothers, in the behalfe of their sonnes and daughters: and by schoolemaisters, & maisters for their scholars, & seruants, vnles they will loose their long trauaile and good education of many yeares in a very short time.

1. Corinth.

15.33. Cor-

rumpunt bo-

nos mores

colloquia

nala.

Pro. 13.20.

Ecc. 13.1.

vide Psal.

7. 26. 27.

um sanctus

is, & cum

iro inno-

nte inno-

ns. Et cum

ecto ele-

us eris, &

m peruer-

peruerte-

THE III. REMEDY.

TH E third thing, that helpeth also for this purpose, is to resist in the beginning of temptation vvith very great speed & diligence, & to quench the sparckle of the euill thought out of hand, before it be kindled in the heart. For after this sort a man resitteth with great facility and merite. But in case he make any delay therein, then is the labour in resistance very much increased, & he commiteth thereby a new sinne, which is at the least a venial sinne, yea, and sometimes a deadly sin. Let him remember, that the flame of fire is easily quenched at the beginning, & that the grasse newly plâted is easie to be plucked vp by the rootes: But after, that the flame is increased, & when the grasse hath once taken root, than will it be very hard to quench the one, and to plucke vp the other. A Cittie may very well be defended, before the enimies haue made their entry into it: but after that they haue once entred in, & are in possession thereof, then it is very hard to driue thē out of the same. And as a Philosopher sayeth, when a great stone lyeth vpon the top of a mountaine, it is very easie to stay it there from falling.

*Resistance
of temptations
at the
first beginning
before
they take
strength in
the heart.*

But

*Resistance
may easlie
be made
against an
euell thought
in the begin-
ning.*

But after that it beginneth once to role & tumble downe, the it is a very hard matter to stay the violence and fury of the fall. Whereby it is declared vnto vs, with how much more facilitie an euell thought may be ouercome by a very speedy resistance thereof foorth-vvith in the beginning, than afterwards when wee haue suffered it to take roote, and to be in possession of our hart.

*The maner
how to re-
sist and ex-
pell euill
thoughtes.*

Now the manner and way for the resisting of euill thoughts, is to set foorthwith before the eyes of thy soule the figure of our Sauour Christ Crucified, with all the anguishes, and painefull passion which hee suffered vpon the Crosse, sprinckling all the parts of his body with streames of his most pretious blood, and abiding so many strokes and woundes, as there were giuen him. And with all to thinke with thy selfe, that all this he suffered to destroy sin: and to say from the bottome of thy heart thus vnto him. O my Lord, that it hath pleased thee to put thy selfe vpon the Crosse, and to suffer death thereupon, to the end, that I should not sin: and yet notwithstanding all that, shall I now offend thee? Alas, suffer not this O my Lord, euen for thine infinite mercy, and for the pretious blood,

*A prayer a-
gainst euill
thoughtes.*

which

which thou haste shed for mee. Help mee now O my God I humbly beseech thee, & doe not forsake me: sith I haue none other to whō I may seek for aid, but only to thee.

Sometimes also it will help very much, when a man is alone, to make vwith verie great speed the *Signe of the Crosse* vpon his heart, thereby to driue away from him more easily the naughty inwarde thought with this externall signe.

S. Bernarde writeth of a *Religious Nunne* in his time, that was accustomed very often to make the *Signe of the Crosse*, foorthwith so soone as any euill thought did beginne to molest her, and many yeares after that she had bin buried, her graue being opened, they found, that that finger, wherewith she vsed to make the *Signe of the Crosse* vpon her hart was whole, and no thing at all perished, all the rest of the body being rottē & cleane consumed. An other holy father writeth, that there died in the Citie of *Argentine* a *Prior of a Monasterie of the order of S. Dominicke*, who had vsed this very same deuotion: & his graue being opened many yeres afterwards, they found as it were engrauē vpon his breast bone the *Signe of the Crosse*, & that in such sort, that the foot of the C R O S S E was plainly pointed, and

The signe of
the Crosse
made vpon
the hart
helpeth a-
gainst euill
thoughts.

S. Bernard.

the

the three vppermost partes of the Crosse ended in three flower de luces. Whereby our Lord gaue vs to vnderstand by this figure, that the puritie and chastity of that holy soule was preserued in the same, through the vertue of the memorie and *signe of the Crosse*, which he had made often times vpon his brest, to driue away frō him the tēptations of the enimie. And the same Doctor, that wrote this, saith moreover, that he him selfe had seene this wonderfull thing with his owne eies, and that he had trauailed more than fourtie miles onley to see it. Wherefore sith our Lord would giue vs to vnderstand by these two so great wonders, how much he honoureth the that doe honour his dishonours, we ought all to take example hereby to doe the like, that so we may by this meane obtaine the fauour of this same Lord.

THE IIII. REMEDY.

The exami-
nation of
the consci-
ence euerie
night before
a man to goe
to rest.
Wordes.

IT helpeth likewise very much for a mā to examine his conscience euery night before he sleep, and take his rest, and then to cal to minde, wherein he hath sinned that presēt day in work, word or thought, or els in any other maner. And let him consider particularly, in what kinde of words,

or

or Communication, he hath offended that
 daie: if he haue spoken anie vntruth: if he
 haue offered the creatures of God vnto
 the deuell: if he haue cursed or spoken any
 flāūderouse, vnsemely, or vn honest words,
 or any like thing, as touching his thoughts
 let him cōsider, with what speed he resist-
 ed his euil thoughts, or if he staied, & con-
 tinued in them, not banishing them imme-
 diatly away from him, as the sparckes of
 Hell fire. Let him consider also, if he haue
 fulfilled his bounden dutie, according as his
 state, vocation, and degree requireth: and
 whether he haue had also due regard vnto
 his house, and family, and to such other
 thinges, according as he is bound of dutie
 thereunto. This counsaile hath bin often-
 times commended vnto vs by many saints
 and so doth *Eusebius Emiffenus* in one of his
 Homilies in these wordes. Let every man (sai-
 eth he) laie out his conscience every day before
 the eies of his hart, and let him say to himse-
 lf after this sort. Let mee see, if I haue passed this day
 without sinne, without enuie, without contention,
 and without displeasing of any persons. Let me see,
 if I haue done any thing in the same, that is either
 for mine owne profit, or for the edifying of others.
 Well, I remember, that this day I haue tolde
 a lie, or haue sworne, or haue suffered my selfe to be

Wordes.

Thoughts.

Workes.

*Eusebius
Emiffenus.*

ouercome with anger, or with some disordered appetite: and that I haue not done this day any good at all: neither giuen so much as one sigh for feare of the euerlasting tormentes in Hell. Who is able to bring to passe, that this day might beginne again with me, which now I haue thus consumed in vaine trifles, and idle, and hurtfull thoughts. After this sort, O my brethren, let vs repent, accuse, and condemne our selues before Almighty God, in the secret places of our houses, & of our hartes. Hetherto are the wordes of Eusebius Emissemus.

How a man
ought to dis-
cipline him-
selfe for his
sinnes.

But yet a man ought not altogether to content himselfe with this: but he must besides this diligence, adde, and appoint to him selfe some special penance for these kinde of sinnes, to the end, that by this meane he may be the more maister ouer him selfe, and more fearefull, and wary afterwarde to commit the like faults againe. I knewe a certaine man, the which examining him selfe at night, and finding, that he had exceeded his boundes in speaking rashly some cholerick, & vnseemely words, vsed for penance to put a gagge for a certaine space in his mouth. I knewe an other also that vsed likewise to giue vnto himselfe sharpe discipline, as wel for that fault, as for any other defect, wherein he had offended. And so by this meane, besides the

satisfaction for the offence : the soule remaineth more chasticed, and fearefull, and dareth not to commit the same offence againe.

It shall also profit very much to get euery weeke the maistry of some particular vices, & to cary about him for this purpose some sharpe pricking remembrancer, that may cause him to be the more mindfull of this his intēt: as to guird his flesh with some kinde of thing, that may paine him somewhat and thereby put him continually in mind of his determinatiō, & prouoke him to be wel aduised in his doings, and not to be vtterly carelesse of him selfe.

And let him not be dismaied, how often soeuer he fall: but rather, if he should fall a thousand times in the day, let him arise a thousand times againe, and put his affiance in the superabundant goodnes of Almighty God. Neither let him vex him self if he se, that he is not able forthwith wholly to ouercome such passions: for many times that vice is conquered at the end of many yeares, which long time before could not be ouercome. The which cometh so to passe, that we may the better vnderstand, to whome the victory is to be ascribed, and some times also our Lord will

*We must not
be dismaied
how often
soeuer we
fall: but we
must ende-
uour to rise
againe.*

*Many times
a vice is o-
uercome af-
ter long time
which could
not before
be ouercome
1. 2. 3. 4. 5.
63. 1. 2. 3. 4. 5.
21.*

*God some
times suffe-
reth passion
and tempta-
tions to re-
maine in*

in vs, for
exercise of
vertue, and
for preser-
uation of
humility.

haue some *Iebusites* to remaine in the land of promise, (I meane some passions or tēptations to remaine in the lād of our soule) as well for the exercise of vertue, as also for the preservation of humility.

And besides this, in the morning when hee riseth, let him arme and fortifie himselfe with praier, and with a new determination neuer to offend any more in such, and such sinnes, as he feeleth himselfe most inclined vnto, and let him endeavour to resist such sinnes especially to the vttermost of his power. And let him there make the greatest prouision, and defence, where hee perceaueth the greatest danger to be.

THE V. REMEDY.

Veniall sins
doe dispose
vs to deadly
sinnes.

IT helpeth also very much to eschew (so much as is possible) *veniall sinnes*, because they doe prepare, and dispose the way vnto deadly sinnes; For in like manner, as those that be fearefull of death, doe provide with all possible diligence to preserve their health, and to escape from such diseases, as doe dispose to that end: euen so also ought they that desire to escape deadly sins, (which are the death of the soule,) to eschew likewise (so much as is possible,) the

the *veniall* sins, which are the diseases, that doe set open the way for the deadly finnes to enter in.

I am of this opinion, and doe holde it clearely as an assured ground, that (speaking ordinarily) there was neuer any iuste man, that liued well for any long time, & perseuered in grace, which afterwards did fall into any deadly sinne, vnles hee were negligent in hauing a due regarde to himselfe, & were careles in falling into a number of veniall finnes: whereby hee weakened the vertue and force of his soule, and deserued that almighty God should somewhat take away frō him his helping hand, and so afterwards he might easily be overcome, when soeuer any temptation came vpon him: For (speaking ordinarily,) no man doth sodainely either mount vp very high, or fall downe very low: but *both goodnesse and malice doe increase by little and little.* And therefore it is written in *Iob*, that before the presence of the enimie commeth pouerty: because first of all the soule is impouerished, and weakened with the multitude of negligences, and veniall finnes: whereby it commeth to fall afterwards into deadly finnes.

It is also well knowne, that (as our Sauiour

*Summa. S.
Thom. 1. 2.
quest. 88.
Artic. 3.*

Luke. 16.
10.

which be ve
niall sinne.s

our saith,) he that is carefull, and faithful in a little it is to be presumed, that he will be likewise faithful in much: and that he, that vseth diligence to eschewe the lesser evils, shalbe the more secure frō the greater. And by *veniall sinnes* we do vnderstand in this place, idle talke, inordinate laughing, eating, drinking, & sleeping more thā is necessary, and others the like: the which although the hurt they doe vnto vs be not great, yet is the goodnes they hinder vs frō very great: forsomuch as they doe hinder deuotion & that seruour of Charity, which maketh a man to liue careful, and diligent, in the seruice of Almighty God.

THE VI. REMEDIE.

Discipli-
ning, and
subdewing
of the flesh
helpeth
much vnto
vertue.

WE are also much holpen hereunto by the seuere and sharp treating of the flesh, as well in eating, & drinking, as also in sleeping, & clothing, and in all the rest. Forsomuch as the flesh being a fountaine & prouoker of inordinate passions, and appetites, the more feeble, and weake it is, the more feeble, and weak shall the passions also be, which shall proceede of it. For like as the drie, and barren ground bringeth foorth plants, that be likewise weake and barren, and of small substance, but contrarywise.

the

the battellfull, and fertile ground (especially that, which is well watered, and doun-
ged,) bringeth foorth trees; that be very
great, Greene, and mighty: euen so the pas-
sions, and appetites, which doe proceed
from weake bodies, that be weakned and
mortified through Abstinence, are of litle
force and strength, and therefore be more
easie to be subdued: and contrariwise
those passions, and appetites, which do pro-
ceed from fatt and delicate bodies, such as
are continually glutted with abundance
of meates, and drinckes, are much mightier
and harder to subdue. Wherefore he that
mindeth to weakē & subdue these naugh-
ty affections, must take great pains to wea-
ken the causes from whence they proceed.

It is also manifest, that the greatest eni-
mie, & resister, that vertue hath, is this our
flesh, the which with the force of her ap-
petites, & with a desire she hath to be de-
licately cherished, & much made of, doth
hinder vs from all good exercises, as vwell
of praier, reading, silence, close recollectiō
of the minde, fasting, watching, as in all o-
thers: wherefore, in case we do accustome
our selues to yeeld, & giue place vnto our
appetites, vndoubtedly the passage vnto
al good exercise wil be stopped vp against

*Our flesh is
a great eni-
mie vnto
vertues*

vs. And contrariwise, if wee doe vse our selues to resist, and gainesay our flesh, and to fight against all the vicious inclinations therof, (this victorie being once obtained, and an habite made thereof, through the continuall vse & practise of this combat,) we shall finde no resistance at all in vertue: For vertue of it selfe is neither hard nor difficult to be obtained, but the difficulty thereof proceedeth from the corruption of our flesh. Now the salt and remedy, that must be vsed, to keepe our flesh from putrifying, and to prelerue it from breeding of filthy wormes of inordinate appetites, is the vertue of abstinence, or fasting, which doth cure, and drie vp the same, and maketh it obedient to the spirit: For (as a Holy Father saith,) abstinence chasticeth the flesh, it lifteth vp the spirit, it tames the passions, it satisfieth for sinnes, and (that which is more to be meruailed at,) it cutteth away the roote of all euils, which is couetousnes. For so much as that mā, which is contented with a little, hath no cause to desire much. And this vertue of abstinence doth not only deliuer vs from other euils, but also from all the cares, phantasies, imaginations, & disquietnes, which are incident of necessity vnto al such, as liue delicately, &

doe

*Abstinence
the salt to
keepe our
flesh from
putrifying,
and bree-
ding of in-
ordinate ap-
petites in it.
The fruites
of absti-
nence.*

doe make much of themselves. And so by abstinence a man remaineth free and at liberty, to giue himselfe wholly to the seruice of **G O D**. And for this cause were those *Holy Fathers of Egypt* so much giuen to this vertue: with whom agreed very wel the spirit of the holy father *S. Francis*, who commended very much the pouerty both of body and spirit: for all tendeth in the end to one conclusion, both the austeritie of the one, and the pouerty of the other.

Now for this cause the true louer of God ought neuer to cease, nor giue rest vnto his eyes, vntill such time, as hee hath attained vnto this degree of vertue: that hee doe handle his body, eyther as a great enimie, and tyrant, (for so it is indeed,) or els as a slaue, a theefe, and as one of euill properties, which must be fed (according to the *Prouerbe*) with bread & stripes: or at the least, as a Sonne brought vp vnder a vertuous, and discreet Father, not with anie manner of wantonnes, and delicacy, but with all rigour, & seuerity: to whom the father neuer sheweth any cherefull countenance, but rather enforceth his naturall affection herein, for the benefit & commoditie of his child. Now after this sort ought the seruant of God to deale with his body:

and

and vntill he thus doe, let him not thinke, that he hath greatly profited in the way of vertue. Happie is he, that hath attained hereunto, that treateth his body after this sort, that keepeth it thus weakned, wearied, and tamed, not giuing it his fill of sleepe. & sustenance that constraineth it by force to be obedient vnto the spirit, and that hath with this manner of discipline conquered euen nature her selfe. For he that doth thus, liueth not now according vnto flesh, and bloud, but according vnto the spirit of Christ: neither fighteth he now vnder the laws, and seruices of nature corrupted, forsomuch as he is become Lord ouer the same: neither yet may he be wel tearmed a mere man, forsomuch as by this meane he is become more thā a man. And this being so, thou maiest therby perceauē the destructiō & ruine of the world at this day, which is bent to none other thing, but to procure by all meanes possible all kinds of pleasures, and delights, & to cherish and pamper vp the bodie with all manner of wantonnes, and delicacie: which is a thing directlye repugnant vnto the spirit of Christ, and to the perfection of a Christian life.

THE VII. REMEDY.

IT helpeth also very much for this purpose, to be very diligent in taking a strait account of our tongue: for this is a part of our body, wherewith we doe offend almighty God more often, than with any other part: For the tongue is a very slippery member, which slippeth very quickly into many kindes of filthy cholericke, boasting, and vaine wordes: yea, and sometimes also into lying, swearing, cursing, flandering, flattering, and such like. For which cause the wise man saith, that in much communication there cannot want offence. And that death, and life are in the power of the tongue, and therefore it is a verie good counsaile, that whensoever thou shalt haue occasion to talke in such matters, and with such persons, as whereby thou haste cause to doubt of some perill, that may ensue thereof, eyther of wrangling, quarrelling, flandering, bragging, lying, or of vaine glory, &c. thou doe first of all lift vp thy eyes vnto Almighty God, and commend thy selfe vnto him, and say with the Prophet after this sort: *Pone Domine custodiam ori meo, & ostium circumstantia labius meis.* That is to say. Appoint O Lord, a keeper vnto my mouth,

The tongue
is a very
hurtfull
member.

Pro. 10. 19
Pro. 18. 21.

Psal. 140.

Or a doore of circumstance vnto my lips. Moreover whilst thou art in communication, be well aduised in placing thy wordes, (as he that passeth ouer a riuer vpon the toppe of some slippery stones, which are laied ouerthwart the same,) that thou slippe not into any of these perils. But because this matter is very copious, it shalbe treated of hereafter more at large in his proper place.

THE VIII. REMEDIE.

The ouermuch loue of visible things hindreth the spirituall life very much.

S. Gregorie

IT helpeth also very much to this end, not to suffer thy minde to be entangled with ouermuch loue of visible things whether they be houours, landes, goodes, children kinnsfolke, or frindes &c. For so much as this kinde of loue is a great occasion in a manner of al the sinnes, cares, fantasies, vexations, passions, temptations, and disquietnes that be in the world. And thou maiest behold this as an assured ground, that as *Saint Gregorie* saith very well) like as one of the most principall rules of the fowlers is, to knowe, to what kind of meate the birdes which they intend to catch, are most affectionated, and therewith to prepare a traine to catch them in the net: euen so the chiefe care of the deuels, our aduersaries is to vnderstand, vnto what kind of thinges

we are most affectionated. For they know that (as the Poet saith) euery one carrieth with him his affection, and delight: & that they may best entrappe vs there, where our hartes are most fixed. I know right wel that men haue reason to gouerne them selues withall: but yet (to speake generally) all doe for the most part followe their affections: which are therefore called the feete of the soule: because they carry her whether soeuer they list. And in this sence *S. Aug.* saith, that loue is the poise of the soule, and that whether soeuer this poise draweth, thither draweth the soule also. So that if the loue be of Heauē, then the soule draweth also vnto heauē: but if the loue be of the earth, thē doth the soule incline vnto the earth. To conclud, looke as the poises, and counterpoises be in the clocke, so are the affections in our hart: the which as they be of greater or lesser force, so doe they moue our hart more, or lesse. And therefore in like manner as he that will set a clocke in order, and frame, must haue his counterpoises in such iust proportion, that they neither be too heauie, nor yet too light, but according as the space betwene hower, and hower requireth: euen so he that will lead his life rightly ordered, and

gouerned.

*T'rahit sua
quemque
voluptas.*

*The affecti
ons are the
feete of the
soule.*

*Saint Au-
gustine.*

Wee must
keepe our
affections
in a iust
counterpoise
and mea-
sure.

gouerned, must endeouour to keepe all his affections in a iust counterpoyse, and measure, making an estimate of each thing according as they be, & louing them proportionably vnto the same. And when he hath learned this lesson, let him thinke the for certaine, that he hath attained to the highest degree of vertues. Forso much as it is euident, that the greatest part of them is employed in weighing and moderating these affections with this manner of measure, and proportion.

And for the better performance hereof, let him endeouour to goe at all times warily in his affaires, with a speciall carefulnes, and attention, and neuer to suffer his heart to fix, and cleaue ouermuch vnto the loue of visible things: but let him rather plucke it backe alwaies with the bridle, when he perceaueth, that it rangeth abroad fantastically: and let him not esteeme things to be of more value, than they deserue to be esteemed: that is to say, hee must esteeme them, as thinges of small account, as fraile, vncertaine, & such as passe away in a moment: and let him remoue his heart from them, and fix it wholly vpon the chiefest, only, & true felicity. Hee that shall loue temporall things after this sort, will neuer

low tempo-
all thinges
re to be
esteemed.

dispaire for thē, when hee wanteth them, neither will he be dismaied, when they are taken from him, nor yet will hee commit such sins as are dayly committed, either to obtaine them, or to encrease them, or else to defend thē. Herein consisteth the keye of all this businesse: for vndoubtedly, hee that hath renouced the loue of this world, is well armed against all the craftie assaults of our common enimie: But hee that hath not renounced it, hath not begun as yet to be a true follower of Christ. And this is that, which our Saviour Christ teacheth vs very deeply, & profoundly by S. Luke saying. Who is he that beginneth to build a tower, and doth not first cast an account, what his charges will amount vnto, to see whether he be able to finish it, that hee be not afterwards laughed to scorne of such as will say: This man hath begun to build, and now is not able to finish it? Or what king goeth to war against another king, & doth not first examin whether he may enter into battaile with 10000. against his enemy, which bringeth with him an armie of 20000. For if he see, that this cannot be done, then will hee endeouour out of hand to send his Ambassadors vnto him, & to treat vwith him for an accorde of peace.

Hee that hath not renounced the loue of this world, hath not yet begun to be a follower of Christ.

*Luke. 44.
28.29.*

Euen

Euen so in like manner (saith our Sauour) he that wil not renounce all that he hath, cannot be my disciple. But ye will say, to what purpose is this application made with this comparison? For at the first sight it seemeth, that they stand not well together, to wit, to gather riches, and armies, and to renounce all that we possesse, the one being a gathering together, and the other a dispersing abroad. But al this notwithstanding the comparison serueth aptly to our purpose. For this heauenlie maister knewe right well, that as the greatnes of an army importeth him much, that wil giue bataile: and as abondance of monie is necessary for him that will build: euen so doth pouerty, and forsaking of all worldly goods import verie much towards the spirituall building, & warrfaire. For like as a King, the greater army he hath, the greater safety he is in from the force of his enimie: euen so the poorer a man is, and the greater want he hath of the goodes of this world, the streighter passage hath the enemy of mankind, and the lesse able he is to assault him. For which cause the blessed Holy man *Saint Frauncis*, and many other Saints, liued in this world in such pouertie, & nakednes, to the end, that refusing al worldlie

How much
pouertie im-
porteth to a
Christian
man.

goods

goods, they haue nothing to do with the world, nor the world with them. But contrariwise, if a man be affectionated with o-
uermuch loue vnto any thing of the world, forthwith the deucl setteth for him a thousand snares. For if the thing, which he lo-
ueth so exceedingly be either promoti-
ons, lands, goods, offices, or such like: the deucl representeth vnto his mind a thousand waies, & meanes, whereby he may attaine to that thing, which he lonerh: Yea, and afterwards, when he hath obtained it, then the deuill sheweth him also as many more waies, and deuises, whereby he may augment and increase the same: of the which meanes, and waies, some shalbe lawfull, & some vnlawfull. But the force and vehemencie of his loue shall so blind him with the very passion thereof, that it will cause him to account them all as lawfull, and to procure them all through the furie of his passion. And if peraduenture in the prosecuting of these meanes there doe chaunce (as it doth commonly) some impediments competitors, or sutors, which doe pretend them selues to sue for the same thing, that he is about to obtaine; or doe withstand him in his sute, thẽ there ensueth foorthwith, anger, enuie, rācour, disdain, malice,

*The effectes
of Ambitiō.*

sutes in the law, brawlings, reuengements, fighting, to be short, the waues & stormes of all disquietnesse, and cares which doe spring out of this fountaine. So that in the first motion, (I meane, in the loue and desire of worldly things,) is moued that part of our soule, which we call *concupiscible*, with all the traine of her affections: and in the second motion, is mooued the part called *irascible*, with all the traine of her affections: which irascible part is (as the Philosophers affirme) the reuenger of such iniuries, as the part concupiscible hath receaued, and with these violent winds are stirred vp such raging tempestes, and great stormes in our soules, that they are thereby turmoiled, & ouerthrowen into a thousand shipwracks, and daungers: for which cause the Apostle saith, that couetousnes is the roote of all euils. The which is verified not only in the coueting after money, but also in any other kind of couetousnes, when it is excessiue: for so much as it is the cause of all these euils, yea, and of many others also. This very thing is signified vnto vs by the parable of the Gospell, which treateth of the guests, that were bidden vnto the mariage feast of the kings son, & came not. Of whō one made his excuse, for that he must looke to his household, & an-

other,

1. Tim. 6.
Couetousnes
the roote of
all euils.

Mat. 22.2.

other, for that hee had busines: giuing vs thereby to vnderstand, that the inordinate loue of worldly things, plucketh & halet h our heart in such sort after them, as that it maketh vs to neglect & despise al heauenly thinges. Whereby it appeareth, how good cause our Sauour had to say, that he vvhich had not renounced the loue of worldly thinges, was not his true Disciple. Let a mā therefore loue al these things with a moderatiō, & (as the Prophet sayeth) if riches abound with him, let him not set his hart vpon thē. Let him put his whole affiance in Almighty God, & let him expect of him, as of a true father, for help & remedy of all his things. Let him be contented with whatsoeuer almighty God shall send him, & with his state, & degree, wherein he hath placed him, and let him not desire to be in better state, than the will of God is, that he should be. And as for such as doe follow their owne appetites, and doe not obserue this rule, let them be well assured, that they shall neuer obtaine, that vvhich they desire: neyther shall they enioy it, although they obtaine it. Yea, and besides al this, they shall fall into many finnes, and so shal loose not only the benefits of this life, but also euen those of the life to come: For

Luk. 14. 33

Psal. 16. 11
Dinitia si
assuant,
nolite cor
apponere.
Good coun-
saile for me
of the world

*Proverb. 23
vers. 5.*

which cause Salomon saied. Lift not vp thine eyes vnto riches, which thou canst not obtaine: for they will make themselves wings, as it were of an Eagle, and flie vp to heauen.

THE IX. REMEDY.

*The reading
of good
bookes.*

*Idleness is
the mother
of all vices.*

S. Ierome.

THE reading of good bookes is also a great help thereunto, as the reading of naughty bookes is a great hinderance, and impediment: for the worde of God is our light, our medicine, our foode, and our guide. It is that, that filleth our will with good desires, and thereby we be also holpen to recollect our mind, when it is much distracted, and to stirre vp our deuotion, when it is most sluggish, and drowsie. Besides all this it putteth idlenesse to flight, which is the mother of all vices, as hereafter shall be declared. To conclude, like as the corporall meate is necessary for conseruation of the naturall life: euen so is the word of God necessarie to sustaine the spirituall life: for which cause S. Ierome saith, that the foode and sustenance of the soule, is to meditate vpon the law of God both day, and night. For with this exercise the vnderstanding is fed with the knowledge of truth, and the will is also fedde with the loue, and tast of the same. And forsomuch

as these two be the principall wheelles of this clocke, (which is a wel gouerned life:) looke when these two are duely set in order, and reformed, then shall all the rest, that depend of them, be well framed, and reformed. Moreouer by reading of Godly bookes, a man seeth his owne defects, he cureth his scruples, findeth remedy against his temptations, learneth many instructions, attaineth vnto the knowledge of many misteries, and is encouraged to followe the examples of vertue, when he readeth the fruites that doe proceede thereof. Wherefore, *Salomon* in his Prouerbs commendeth the same verie much vnto vs, saying: O my Sonne, obserue the Commandements of thy Father, & refuse not to follow the lawes of thy Mother. Carrie them alwayes bound in thy hart, and as a pretious iewell hanging about thy necke. When thou shalt walke abroad, let them also walke with thee. And when thou goest to sleepe, haue them for thy gard. And when thou shalt awake, talke with them: for the Commandement of Almighty God is a candle, and his law is a light, and the chastisement of discipline is the waie vnto life.

*The effects
of reading
of godlie
bookes.*

*Pro. 6. 20.
21. 22.*

But here it is to be noted, that this rea-

*How wee
ought to*

read good
bookes to
take profit
thereof.

Praier is
to be pre-
ferred be-
fore rea-
ding.
Hereticall
Preachers
expounding
the Holie
Scriptures
contrarie to
the appro-
ued inter-
pretation
of Christes
Catholike
Church, doe
preach the
word of the
diuel, & not
the word of
God: be-
cause they
be directed
therein with

ding (if we intend to take profit thereof)
must not be a sleighty or negligent care-
les running ouer of bookes: without due
weighing of the same, & muchles for only
curiosity sake: but contrariwise it must be
ioyned with humilitie, and a desire to take
profit thereby: for this kinde of reading of
Holy bookes, is very like vnto Meditati-
on, sauing that Meditation maketh a lon-
ger stay in thinges, in searching & digest-
ing the a longer space of time. The which
he that readeth, may and ought also to do:
and so shall he take in a manner not much
lesse profit by the one, than by the other:
forsomuch as the light of the vnderstand-
ing, which by reading of holy bookes is
receaued, descendeth forthwith vnto the
will, and vnto all the other powers of the
soule, euen as the vertue and motion of the
first heauen descendeth vnto all the other
celestiall spheares. Loue therefore the rea-
ding of holy and deuout bookes: but yet
remember withall, to preferre praier be-
fore reading. Reade not many thinges at
one time, least with ouermuch reading
thou doe wearie thy spirit in steede of re-
creating it. Receaue the word of God al-
waies with a spirituall hunger, out of what
Catholike Preachers mouth soeuer it shal pro-

ceede:

cege: yea, though hee pronounce, and utter it both grosely, & rudely. And when thou perceaucest, that thou doest heare the same without any taste, then humble thy selfe, and lay the blame, rather vnto thine own tast, than to the rudenes of the preacher, perswading thy selfe, that through thine owne default thou art not worthy to heare it preached after a better sort.

THE X. REMEDY.

IT is also a great help for this purpose, to walke in such sort, as though wee were alwaies in the presence of Almighty God: that is, to behold him present before our eyes, as a witnes of our doinges, a iudge of our life, and a helper of our weakenes: desiring him alwaies (in such sort, as is meete for such a Lord,) with deuout and short praiers, to help & succour vs with his grace that we swarue not in any point out of our way: for thus doth the Prophet Dauid signifie vnto vs, that he did, when he sayed. *I haue mine eyes alwaies fixed vpon our Lord, because he will deliuer my feet out of the snare.* And in another place: *I haue (saith hee) set our Lord alwaies before mine eyes: for hee is at my right hand, that I be not mooued.* True it is, that this so continual attentio ought to be had, not only vnto Almighty God, but also to

the spirit of the diuel, & not with the spirit of God.

To represent almighty God ouer before our eyes.

Psal. 24. 15

Psal. 15. 8.

the ordering & gouernment of our life: & that in such sort, that we may alwaies haue one eie fixed vpon him, for to reuerence him, and to desire him of his grace, and the other vpon our busines, which we haue to doe, to the end, that we omit not our duty in any one thing. And this maner of attention and watchfulnes is one of the principal gouernours and bridles of our life.

But here it is to be noted, that this maner of attention is especially needfull for vs to vse, whensoever wee shall goe about anie perillous affaires, whereby we are in daunger to fall into sinne. As when a man leaueth to dwell solitarilie alone with himselfe, and goeth to talke, or to haue anie thing to doe with contentious and wrangling persons: and likewise when we goe to dinner, or supper, or to performe our duty in hearing *Masse*, or other diuine Service, (where there is daunger, least this should not be done with such attention and carefulnes, as is requisite.) for in euery one of these it importeth very much to goe with a minde prepared, and disposed, to preuent such dangers as may happen. And therefore, like as the passengers, when they come to any foule, and dirty waies, doe prepare themselves before hand thereun-

to, and doe tucke vp their garments about them, and doe practise with another manner of diligence, and care, than they were wont to doe ordinarily in plaine, and faire waies: euen so is it also expedient for vs to provide with an other manner of attention, and praier, when these occasions are ministred vnto vs, than when wee are not troubled with them. And this is likewise seene by experience, that that man is more temperate and modest at the table, that armeth himselfe before hand, against the prouocations of gluttony, than he that sitteth downe without thinking anie whit of the matter. This is an aduertisement, which if it be diligentlie obserued, may cause vs to eschew many sins: according as we are taught in *Ecclesiasticus*, when he sayeth, that before the disease, wee ought to provide a medicine: meaning hereby, that we ought to provide and arme our selues against daunger, before that the daunger happen vnto vs.

Ecel. 18. 20.

THE XI. REMEDY.

VEE must also flie idlenesse, and slouth, the mother of all vices: the which is so clearely true, that among the foure causes noted by the Prophet E-

Idleness is the mother of all vices. Ezech. 16. 49.

zechiel.

gechiel, whereby *Sodoma* fell into the extre-
 mitie of all euils, this he aleadgeth for one.
 It is also a lesson of those Holie Fathers
 which liued in the wildernes, that a *Monke*
 occupied in some kinde of exercise hath
 but one onely temptation: but the idle
Monke hath very many: because through
 the gate of idlenes the diuell findeth an o-
 pen way for all temptations to enter in: So
 that this matter being well considered,
 idlenes hath two thinges, for the which it
 ought greatly to be abhorred of all good
 men. The one is, for that (as wee haue de-
 clared) it openeth the gate vnto all iniqui-
 ty: and the other is, for that it shutteth it a-
 gainst all goodnes: for sith that no good
 thing in the world can be gotten without
 trauaile, and paines, whether it be vertue,
 science, honour, or riches, it followeth that
 in that a man is an enemy to trauaile, and
 labour, he depriueth himselfe of the gene-
 rall instrument, whereby all good thinges
 are obtained. The which being so, who
 will not abhorre that vice, which bringeth
 with it, two such great inconueniences as
 these two are? What greater inconueni-
 ences can there be in a Citie, than to haue
 two gates: the one seruing for the receite
 of all good thinges, & the other for all such

things

No good
 thing can
 be gotten
 without tra-
 uaille.

things as are noy some, & hurtfull, & that the first gate should be alwaies fast locked, & the second stand cōtinually wide open? What thing can more lively resemble the state of those, that are damned in the deep pit of hel? Now in such plight is the soul of an idle person, that hath his gate evermore wide open to receaue all naughtines, and shut vp against all goodnes: forsomuch as nature would not, that any thing that is good, should be obtained without taking of pains, whereof the idle person is a deadly enemie,

Wherefore, for this cause let euery mā endeuour to frame his life, and dispose the times of the day in such sort, that he be not at any time vnooccupied, Such as be poore artificers, & of low degree, let them keep themselves occupied in their labours, and handie craftes: but such as cannot keepe themselves occupied in such wise, (as gentlemen, studentes, schollers, and such others,) they can haue no exercise more sweet, more profitable, or more durable, (next after their cōference by praier with almighty God, and gouernment of their household,) thā to bestow the rest of their time in reading of good deuout Catholike books *Cassianus* writeth of those ancient ho

Cassianus.

lie Fathers, which liued in wildernesse, that they esteemed this point to be of so great importance for the perseuerance in the obseruation of vertue, and religion, that when some of the *Monkes* liued solitarie apart from the companie of men, in such sort, that their labours were nothing profitable vnto them, yet did they not therefore giue ouer their labors: and in the end of the yeare they set fire on all such thinges, as they had wrought, to ridde their Celler thereof, and so beganne to worke anewe. He saith moreouer, that such handie labour hindered nothing at all the vse of their inwarde praier. For with their handes they did worke, and with their hartes they praied vnto Almighty God.

THE XII. REMEDY.

Solitarines
is the garde
of innocen-
cie.

THE twelfth remedy is *Solitarines*, which is the garde of innocency: forso much as it cutteth off at one blow the occasions of all sinnes, and remooueth also from our eyes and senses, both the prouocations, & the obiects of them. This is a kinde of remedie, which was commended from Heauen to the blessed Holy Father *Arsenius*, who heard from aboue a voice saying vnto

Arsenius.

him.

him. *O. Arsenius, flie, keepe silence, and be quiet.*
By this example wee may perceauē, that the seruant of God ought to procure to be solitary with himselfe alone, and to endeavour to shake off from him by little & little, (so much as is possible,) all visitations, conuersations, complements, and dealings with the worlde: For ordinarily these are neuer without detraction, murmuring, lying, flattering, and other things, which although they be not finnes, as these be, yet doe they alwaies leaue the soule voyde of deuotion, and full of fantasies, and imaginations, about such thinges as he hath eyther heard, or scene: which at the time of praier doe represent theselues againe vnto him, & doe hinder the purity of his praier.

And if for want of these visitations, and courtisies, any of his friendes shall complaine, and note him as vnciuill, let him suffer this patiently for the loue of God: For it is a lesse inconuenience, that men should be angrie with him, than that Almighty God should be angry with him. And sithence the blessed Matyrs & all other Saints haue done & suffered so many things for the kingdome of heauē, it is not much for vs to suffer this small trouble for the selfesame cause, especially if we do well

*It is lesse in
conuenience
to be noted
of inuili-
ty, than to
be corrupted
with lewde
conuersati-
on, and so
thereby of-
fend God.*

examine the matter, wee shall finde, that the paine we haue by omitting these visitations, is very small, & the daunger, which otherwise may ensue vnto vs by them, would be very great: for in this corrupt age the world is in such an euill plight, and such is the ordinary talke, and communication, which men doe generally vse, that thou shalt hardly keepe company, or talke with them, without endangering thy selfe to fall into some deadly sinne.

THE XIII. REMEDY.

AND for the better confirmation of this last remedy, I doe adioyne this other which is, that a good Christian must resolute with himselfe wholly to breake with the world: forsomuch as no man can be ioyntly the friend of God, and of the world, neyther can he please God and the world together, sith their waies, their orders, their workes, and their intentions be so cleane contrary, and repugnant the one to the other. The bed is strait, saith the Prophet, and cannot containe two therein, and the mantle is narrow, & is not able to couer two, to wit, God & the world: for this cause it behoueth, that the seruant of God doe resolute with himselfe, to breake with the world, and abandon it, and not to

Mat. 6. 24.

*Wee cannot
please God
and the
world toge-
ther.*

Esay. 28. 20

intermeddle with it at all: not forcing what shall be talked of him: sith that hereby hee of himselfe giueth no active scandal, or offence, to any person: for if all these feares, and respects be duely examined, & weighed in equall ballance, they wil proue in the end to be but blastes of winde, and bugge-bearers to feare young Children withall, which are afraide of euery shadow. To conclude therefore, he that maketh any great account of the world, cannot be the true seruant of almighty God. And therefore the Apostle sayeth: *If I should please men, I were not the seruant of Christ*: For a man is seruant vnto him, whom hee hath a desire to content, and whose will hee desireth to fulfill.

THE XIII. REMEDY.

BESIDES these generall remedies, (which are of great efficacy,) there be other three of no lesse force thā these are: which be, the vse of the Sacraments, Praier, and Almes-deedes: for the principall remedy that is against sinne, is (as the Apostle saith) the grace of God. And these three kindes of vworkes are moſte effectuell meanes to obtaine this grace: although their manner of obtaining be diuers. Because ordinarily the Sacraments doe giue

grace,

Gal. 1. 10.

Rom. 6. 16.

Other remedies against sinnes.

Rom. 9.
Almesdeeds doe dispose vs to make vs apt to receiue

to receaue
the grace of
God: and
when we be
in his grace,
then our
Almesdeeds
doe merite
increase of
grace.

Ecclesi. 29. 16
17. 18.

The Sacra-
mentes are
heauenly
medicines
ordained a-
gainst sin.

grace, Praier demaundeth it, and Almes-
deedes doe merite it: Howbeit it is not
Almesdeedes only, that doe merite it,
but manie other workes with all, although
we doe attribute it particularly to Almes-
deedes, because it is a rewarde; that an-
swereth vnto the mercie, which we haue
shewed vnto our poore Neighbours,
whereby we doe also finde mercie in the
sight of Almighrie God. And thus doe
Almesdeedes serue, not only to make Sa-
tisfaction for sins past, but also to helpe,
that wee doe not commit other new sins.
And therefore *Ecclesiasticus* saith, that the
Almes-deedes of a man, are like vnto a
purse of monie, that he carrieth about him,
which will preserue the grace of a man, as
the light of the eyes, and shall fight against
his enemies, more than the launce and the
shield of the mighty.

Now as touching the Sacraments, who
seeth not, that they are certaine heauenly
medicines, which Almighty God hath or-
deyned against sinne. They be remedies
of our frailty, prouokers of our loue, stirrers
vp of our deuotion, releeuers of our mis-
eries, and treasures of the grace of God.

Of euery one of these three things there
is much to be sayed: but because we haue

ted already of the Sacramentes in the second and third Treatise of this Memoriall, and of praier we intend to treat in the fift Treatise, & of almes-deedes wee haue treated among the three partes of Satisfaction, as being one of them: at this present therefore I will say no more, but referre the Christian reader vnto those places, & aduertise him, that for this purpose one of the most principal petitions, that he ought to make alwaies vnto our Lord in his praers should be, that it may please him rather to take him cleane out of this life, & wholly to doe his will and pleasure with him, than to suffer him to fall into anie deadly sinne. And for the greater confirmation hereof, let him demaund in all his praers, three loues, and three hatreds: that is to say, the loue of GOD, the loue of paines taking for his sake, and the loue of vertue. Let him in like manner demaunde of him, hatred against sin, hatred against his owne will, and hatred against his owne flesh: (so farre forth, as these two are the causes of sinne, when they are loued inordinately.) And to mortifie this euill loue, hee ought to require instantly this holie hatred, and to procure that his workes, & seuerer disciplining of himselfe may speake

*We ought to
desire of
God three
loues, and
three ha-
treds.*

T

t together

together with his petition, for herein consisteth the key of all. But of this matter we will treat more at large in the end of this booke.

THE XV. REMEDY.

TH O V hast now here, good Christian Reader, these generall remedies against all deadly sinnes: which is a verie great part of the Christian Philosophie) especially ordained for this purpose. There be other particular remedies also against particular vices: whereof at this present, (for that I intend to be brieve) I thinke it nothing needfull to speake: but for conclusion, and better obseruation of all the premisses, thou oughtest alwaies to set before thine eyes, and to haue a singular care & remembrance of foure points: to wit, to discipline thy body, to refraine thy tongue, to mortifie thy apperites, and to haue alwaies thy spirit closlie recollected, & fixed in God: for somuch as with these foure thinges the foure principal partes of a man are reformed, which be, the flesh, the tongue, the harte, and the vnderstanding: the which being reformed, and set in good order, the whole man is fullie reformed. And so shall wee cease from offending

Almightie

Almightie God, which is the marke, that we doe set before vs in this Treatise.

Of the most Common temptations, that doe assault such, as doe but newly beginne to serue God, and especiallie such, as be newlie professed in Religion.

THE II. CHAPTER.

WE are counsailed in Ecclesiasticus, that we should prouid a medicine, before we be diseased. And all the doctrine of the philosophers doth verie much commend, that a man should be prepared, and in a readines before hand, to the end, that no daungers may assault him, and find him vnprovided. For this cause it shall doe well in the end of this rule, to note briefly certaine kindes of assaults, and temptations, which are wont to trouble such persons, as doe begin to serue God: that they may at the least vnderstand, that they be temptations in deed. For the verie knowledge thereof is a great helpe towards the conquering of them. For like as the Foulcr, when he laieth his snare, prouideth alwaies, that it may not appeare to be a snare, but meate: euen so the **DIVELL** when hee tempteth

Eccle. 18.
20.

*Wee must
prepare our
selues a-
gainst temp-
tations.*

vs, laboureth so much as is possible, that his temptation may not appeare to be a temptation, but a reasonable motion: For which cause I sayed, that a great part of the victorie ouer a temptation consisteth in knowing, that it is a temptation.

Wherefore, whosoever he be, that will enter into this new warfare, let him first of all presuppose, that hee must abide great assaults, and many temptations of the enimie: whereof wee are admonished by the wise man not without great cause. O my sonne saith hee, when thou purpolest to serue God, see that thou liue with feare, & prepare thy soule vnto temptations.

Eccl. 2.1.

*Temptation
in matters
of Faith.*

Among these temptations the first is, when we are tempted *in matters of Faith*: for whereas, a man before the time of his conuersion, was as it were in a sleepe, as touching the consideration of matters of the Catholicke Faith, now when he newly be-
 ginneth to open his eyes, & to see the mysteries thereof, he be-
 ginneth forthwith (as a stranger in a forraine country) to wauer in such things, as are opened vnto him. And this is, by reason of the little light, & small vnderstanding, which hee hath of them. And so it fareth with him, as with a new prentice, that entreth into a rich ware

house,

house, or shop of some notable Artificer, where hee findeth many sortes of instruments, and tooles, and not vnderstanding to what vse they are made, he gaseth, and wondereth forthwith at euery thing that he seeth, and beginneth to aske questions: wherefore is this? And why is that? Vntill that afterwarde perceauing by vse, to what purpose ech thing doth serue, hee quieteth his minde and is perswaded that such thinges be very necessary, and conuenient, as seemed to him before verie straunge.

There is an other temptation, which is of *Blasphemie*. This temptation representeth vnto the minde of a man, when hee is set to meditate vpon heauenly thinges, the shapes of certaine thinges that be filthie & abhominable. For when a man doth withdraw his imagination from the world, being as yet full of the shapes and figures of worldly thinges, he cannot sodainely dispatch away from his minde the shape of such thinges, as hath bin by long continuance imprinted therein: and therefore together with spirituall formes and figures, there are also represented vnto him confusedly certaine carnall, and filthie shapes, which doe torment him very much that is

2.

*Temptation
of Blasphemie.*

troubled with them. The best waie that may be taken to ouercome these temptations, is to make no accout of them: for so much as they be in deed rather a kinde of frightening, and fearing of our enimie, than anie true daunger in deed.

3.

*Temptation
of Scruples.*

An other temptation there is of *Scruples*. These Scruples proceed of ignorance, which young nouices conceaue of spiritual matters, and therefore they go as a man that walketh in the darke, which doubteth at euery stepp to take a fall. This cometh to passe, especiallie for that they vnderstand not the difference betwene a thought and a consent: and therefore they imagin, that they giue their consent in euery light motion.

4.

*The temptation
of Scandall.*

An other temptation there is, which is, *to be quickly scandalised and offended at euery thing*, that they see contrary to that, which they themselues haue conceiued in their mindes. For when they begin to open their eyes, and to vnderstand what a worthy thing it is to serue Almighty God, so soone as they come newly to the knowledge thereof, they wonder greatly at the that doe the contrary, and are therewith much troubled, & doe disdaine the. Such kinde of persons haue not as yet knowne

the

the greatnes of mans frailty, nor the profoundnes of Gods iudgments, neyther yet haue they attained vnto the vnderstanding of that place of S. Gregory, where he saith, that *true holines hath compassiō, but feined, or imperfect holines is disdainfull.*

S. Gregory.

S.

Another temptation there is, when a religious person also taketh a scandall or offence with the lawes, & ordinances of his religion, or profession, & maketh himselfe a iudge, & interpretor in the exposition of such things, as his rule commandeth, giueing rash censure, whether his rule be good or euill, which generally is a temptatiō of proud, & presumptuous wits, & of such as haue more affiance in themselves, than in the experience of their forefathers, which ordeined these rules. This temptation is much like vnto that of the ancient serpēt, who demaūded this question: to what purpose hath God cōmaunded you not to eat of this tree? wherfore the wise man giueth vs counsaile, that wee should not mislike with the parables of wise men, which are high doctrines, and yet in appearance obscure: for they speak them with great mystery, although we cannot vnderstand the. The young child, whē he learneth first to read, beleeueth whatsoeuer is taught him,

Gen. 3. 1.

Prou. 1. 6.

without demanding why is this, & wherefore is that? For that is a thing which is knowen afterwards with time. Let a man therefore submit himselfe to other mens aduise, and gouernement, and wholly renounce his owne opinion. And let him liue rather by Faith, and Obedience, than by reason, and say with the Prophet: *Vt iumentum factus sum apud te.* That is, *I am made like a beast before thee.* He that doth not thus, shall neuer perseuere in Religion, nor yet haue peace nor tranquility in his hart.

Psal. 72. 23

6.

The temptation of ouermuch desire of spirituall consolations.

Charitie is the measure to iudge perfection.

7.

There is an other temptation, which is, to desire ouermuch spirituall consolations, and to be ouer heauie, and discomfited, when he wanteth them, & to esteeme himselfe better than others, when he hath the: measuring perfectio by consolation, wherein he is greatly deceaued: for this is not the true and certaine measure, whereby to measure perfection, but Charitie, & next vnto Charitie, the mortification of passions, and the profiting in vertue: which be signes of the increase of Charitie. Others there be likewise, which when they want spirituall consolations, doe seeke for sensuall consolations: the which is no lesse inconuenience than the former.

8.

An other temptation is, not to keepe

secret such visitations, fauours, and graces, as they receaue of Almighty God: but to publish, and disclose that to others which they ought to keepe secret to them selues: and to make them selues preachers, and doctours, before their time, and beginne to be maisters, before they haue bin scholars. And al this they do vnder a pretence of Zeale, and with the shadowe of vertue: not considering, that the frutefull tree must yeeld his frute in time, and that the proper office and duery of a beginner is to laie his finger on his mouth, and to take good heed to his soule.

Psal. 1. 3.

An other temptation there is, and that very common: which is, to be disquieted with the remouing from place, to place: seeming to him, that he may be in some other place much more quiet, and deuout, or els with greater profit, and with more close recollection of his mind.

9.
The desire to flit from place to place, is a temptation.

Such men doe not consider, that by chaunging of places the ayer is chaunged, and not the mind, and that to what place soeuer a man goeth, he carrieth him selfe with him: that is to saie, a minde rent and torne with sinne, (being as it is, a continuall store house of miseries, and troubles:) and that this is not remedied with chaūg-

ing

ing of places, but with the burning iron of mortification, and with the oyntment of deuotion. The which deuotion doth alter the mind in such sort, that for the time, that the pleasantnes of this odoriferous sauour endureth, the stincking filth, which issueth from this sinke of our flesh, is not perceived, nor felt. Wherefore, the best remedy that he can take to fly from himself, is to approach neare vnto Almighty God, and to communicate and be conuersante with him: for by dwelling in him by actual loue, and deuotion, he remaineth forthwith absent and separated from him selfe.

10.

*Vndiscret
seueritie to-
wardes our
selues is a
temptation.*

An other temptation is, when men vpon the feeling of a new tast and feruencie of spirit doe giue them selues vndiscretlie to ouermuch watching, praier, Solitarines, and Abstinence: whereby they destroie their countenances, their heads, and stomakes, and doe remaine in a manner all their life time afterwardes vnable for spirituall exercises, as I my selfe haue scene in many Religious persons. Some there be also, that fall thereby into grievous diseases and what with the cherishing, which they haue in the time of their sicknes, and what with the interruptiō & want of good exercises, which they omit, being thereunto en-

forced

enforced by the disease, of their temptations doe increase in such sort, as they may easily cast of vertue, being so abandoned and spoiled of the aid and strength of devotion. Others againe being accustomed and inured to delicat cherishing in time of their sicknes, do continue in such euill customes, as they vsed in the same, & (as *Saint Bonauenture* saith) do fal by this occasion to loue themselves aboue all measure, and to liue not only more delicately than before, but also more dissolutely, making their sicknes a pretenced colour, to giue long licence to all their appetites, and delicate cherishings.

Some others contrariwise doe offend through ouermuch discreation, refusing to doe euery honest worke for feare of perill, saying, that it is sufficient for their saluation to keepe themselves from deadly sins, without vsing of any rigorous discipline, or any other like exercise. Of these kind of men *S. Ber.* sayeth thus. *This man newly entered into religion, being as yet sensuall, is become discrete, & being but a young novice is wise; and being as yet but a beginner, is already prudent; it is not possible that such a one should continue any long time in religion.*

But the most common temptation of young nouices newly entered into Religion,

11.

Some refuse to take paines through ouermuch discreation.

S. Bernard.

12.

on, isto forsake the way, that they haue begun, & to retorne againe to the world: for the compassing whereof the deuell vseth a thousand deuises. Sometimes with strong temptations of the flesh, representing vnto thē the state of mariage, as a sure hauē, and quiet life: which is (to speake the truth) a whirlepoole of continual troubles, and torments: alledging for this purpose the examples of manie Patriarkes, which being married were Sainets: & bearing them in hand, that they shall finde for that state of life a meete companion, that shalbe of the same intention & mind as they be of, and that they shall bring vp their children in the feare of God. And here will he represent vnto them, what almes they may giue in that state, which they cannot doe abiding in Religion: telling them moreouer that this giuing of almes is a great meane to be assured of the Kingdome of Heauen at the day of Iudgment.

*The desire
to enter into
a more
strait re-
ligion is
sometimes
a temptati-
on*

Sometimes, contrary hereunto, the diuell will goe about to deceaue them with higher imaginations, preferring vnto them other orders of Religion, which be more strait than that, wherein they are entered: & especially the *Holie Order of the Carthusians*

The which thing he doth, to allure them out of their Religion with this pretence, that after he hath once entised them out of their religion, he may then take full possession of them, and carrie them vpon his hornes whither he listeth.

Some times also the diuell bringeth them to be in loue exceedingly with solitarie life, vsing thereunto the examples, & liues of the *Auncient Holie Heremites*: to the end that when he hath led them from al company through this solitary walke, hauing them there alone, where they cannot take aduise or counsaile of their Spirituall FATHERS, and CONFESSORS, hee may the more easily preuaile against them.

But among all these kindes of temptations, the most dangerous are those, that come vnder pretence of goodnes, and doe beare a shew of vertue. For such things, as be openly naught, doe carrie with them their owne filthines, and superscription, whereby they are knowen, and abhorred: but those thinges, that haue an outward shewe of goodnes, are more perilous: because with this colour, and shew of vertue they may the more easily beguile vs. By which kinde of way our common aduer-

*Temptations
couered
with the
cloke of ver-
tue are most
dangerous.*

Dan. 6. 5.

Excessive
affection
to lone of
good things
to be sus-
pected.

sary the deuell preuaileth more, than by any other, in tempting the seruants of God: for whereas he knoweth right well, that they be already determined to abhorre the euill, and to embrace the good: he procureth (if hee may) to giue them to drinke the poyson of sinne mingled vvith this deceitfull homie. In which point hee may well be resembled to those great enemies of *Daniel*, which being desirous to bring him out of the fauour of king *Darius*, and so to put him to death, and attempting many meanes in vaine to bring this to passe, in fine they resolued, that they could entrappe him by no deuise, vnlesse it were by meane of transgressing some Commaundement or statute of the law. And so they did, albeit that this also serued not their turne, because almighty God prouided for his seruant. After this sort doth the Diuell tempt good men ordinarily, and by this way doth he lay snares to catch them, and therefore it is necessary that wee be well aduised, what affection wee beare euen to such thinges, as seeme to vs to be good: For although there be no fault in the affection of a thing, yet is there in the excessive affection thereof. Wherefore, vve ought to suspect euery excessive, & vehement

ment affection: forsomuch as the excellence in euery thing is alwaies to be feared.

These be the most common temptations of such as begin to serue God. The remedy whereof is humilitie, submission, praier, confession, and the wisdom of a good Ghostly Father, which is as a good Pylot, whose care must be to guide this shippe with great discreation through the middest of the waues of the tempestious, & stormy Sea of this world, where the furious windes of the malignant spirites doe bluster and blow, & stir vp great tempests and stormes. But aboue all this, Almighty God is our chiefest remedie, who knoweth our weakenes, and helpeth vs with his grace, & deuideth vs from the land of the Philistians, that they may not vex vs ouermuch with their cruell assaultes at our departing out of Egypt: and who suffereth vs not (as the Apostle saith) to be tempted beyond our power: but rather increaseth his grace in vs, when hee seeth vs entering into the battaile. To conclude, the remedies of all these temptations are the very same, which we haue before declared to be remedies against sin. For there cannot be had any other weapons against the temptation of sinne, than such as are vsed

*Remedies
against temptations.*

*Exod. 13.
17.*

*1. Cor. 10.
13.*

against

against the very sinne it selfe. This may
suffice as touching the first rule, for such
as begin to serue God,

The end of the First Rule.



HERE

HERE FOLLOWETH AN OTHER Rule of good life for such persons, as haue already proceeded somewhat further in the Christian life.



Si quis vult post me venire, abneget semetipsum, & tollat crucem suam quotidie, & sequatur me. Luc. 9. 23. Qui dicit se in ipso manere, debet, sicut ille ambulauit, & ipse ambulare. 1. Iohn. 2. 6.

Of the end of this doctrine, which is the imitation and following of the life of our Saviour Christ.

THE I. CHAPTER.

FOR SO MUCH as there be some persons, which be not contented with the doing of all such things, as they know to be of necessity for their saluation, but wil

endeuour to wade further, & profit more, and more, in the way of vertues : for such it shalbe also necessary to set foorth some instruction, and doctrine : for the which purpose the Rule folowing may very well serue, besides that, which shalbe saied in the end of this *Memorial* in the *seuēth treatise*.

And because the end of thinges is the rule whereby they ought to be guided: therefore, as in the former rule wee prescribed one end, which was to eschew all deadly sinne : so in this present rule wee munde to asigne another end more high, and of more excellency, which is the imitation and following of the life of Christ, whereunto all the Christian life is ordained, and albeit, that in this second rule certaine thinges of the former rule are repeated againe : yet is not the time spent therein lost, forsomuch as there they be declared as meanes, that serue to eschew sin, which was the principall end in that place pretended: but here they be repeated for other endes, & according hereunto, they are treated of more particularly.

§. 1.

NOW then to goe forward in this order, the first & most generall instruction, and end of this doctrine, is compre-

hend-

hended in these wordes of our Sauour,
to wit: *I haue giuen you an example, that like as
I haue done, so ought you to doe*: For in like
manner as Scriueners that teach their
schollers to write, are wont to set before
them examples of well chosen letters, to
the end that by imitating the same, they
may make the like forme of letter, as they
would gladly learne: euen so likewise for
those that desire to lead a Christian life, it
behooueth to set before the another most
perfect patterne, that may serue them as
an example and rule of their life. For the
vy which there can not be any other more
perfect, nor more conuenient, than the life
of our Sauour Christ: (who was giue vnto
vs in this world, for a Maister & example
of vertues.) Forso much, as all that he did
and saied in his life was for an example &
reformation of our life: for it is certaine,
that like as all the perfectiō of the effectes
is to imitate their causes, & to be like vn-
to them: (as we see, that the perfection of
the scholler is to imitate & follow his ma-
ster,) euen so al the perfectiō of a reasona-
ble creature is to imitate & folow his cre-
ator (so much as is possible,) and to resem-
ble, & be like vnto him. Vnto this imita-
tion the same Lord inuiteth vs in all the

Ioh. 13. 15.

*The perfec-
tion of the
effect is to
follow his
cause.*

Leuit. 11.

44.

Leuit. 19. 2.

Leuit. 20. 7.

1. Pet. 1. 15

1. Iohn. 3. 3.

Luke. 6. 36.

Mat. 5. 48.

*One cause,
why God
tooke our
flesh, was
that wee
might see
him whome
wee ought to
follow.*

Holy Scriptures. In one place hee saith: *Be yee holy, as I am holy.* And in an other place. *Be yee mercifull, in like manner as your Father is mercifull.* And in another place he saith: *Be ye perfect, in like manner as your heavenly father is perfect.*

Wherefore, sith that all the perfection of the creature consisteth in the imitation, and following of his creatour: and to him that will imitate a thing, it is necessarie first to see it, and because none can see God in his owne nature, and glorie, for this cause (among many other,) the sonne of God hath cloathed himselfe with our nature, to the end, that so we might see him, whome we ought to follow: that is, that wee might see him in such manner, as he walked here vpon the earth, and was conuersant vvith men: that wee might vnderstand vvhat wordes he spake, in what workes hee bestowed his time, how he behaued himselfe in aduersitie, and how in prosperity: how being solitarie, and how in company: how with his enemies, & how with his friends: how with the great, & how with the small: and last of all, to the end that wee might see the excellencie of his vertues, his charitie, his humilitie, his patience, his obedience, his meekenes, his pouertie, his fast-

ings, his' praiers, his teares, his watchings, his preachings, his labours, and trauailes, the zeale which he had of soules, the loue towardes his neighbours, the rigour & seueritie, which he vsed towards himselfe, & the gentlenes and compassion towardes others. This was one of the causes, why hee came into the world. For to this end God came to make himselfe man, that man might be made God: to the end that man might learne, not only by hearing, but also by sight, and not only by the wordes of God, but also by the examples of God, to liue as God liued. This is that, which the Prophet signified, when he saied: *Thy eyes shall see thy Maister, and thy eares shall heare the voice of him, that shall admonish behinde thy back, saying: This is the way, walke in it, and turne not aside. neither on the right hand, nor yet on the left.* For by meane of this misterie of the incarnation of the Sonne of God, not onely our eares haue heard the doctrine of God, but our eyes also haue scene his person: that is to say, haue scene the word in flesh, and God in man, that mā might learne by him how he ought to imitate God, and that he should not mistrust, but that man may be made a God, fith that he seeth God made man.

Esay. 30.
20. 21.

He that
shalbe most
like vnto
Christ shalbe
most perfect.

Now according to this rule, he that shalbe most like vnto Christ in all his vertues, shalbe most perfect, and this is that which the Holy Ghost (vvhoe dwelleth in the hearts of the iust) intendeth principallie to bring to passe: in such sort, as no painter (as a Holy Father saith) trauaileth so much to make the picture like vnto the naturall as he laboreth to make all his Elect like vnto our SAVIOUR CHRIST Crucified: as one that knoweth right wel, that this is the greatest perfection, & glory, that may be attained vnto in this life.

An Objection.

But peraduenture thou wilt say. If this be so, how shall I be able to imitate and follow the vertues of the sonne of God? I am a man, and he is God. I am a deepe sea of frailty, and weakenes, and hee a deepe sea of vertue and strength, how can I then lift vp my selfe so high, as to imitate, and follow such a wonderfull great puritie?

The answer.

Sap. 8. 21.

Iohn. 1. 16.

Act. 15. 11.

Rom. 7. 24.

25.

Rom. 8. 26.

1. Cor. 3. 9.

1. Cor. 12. 3.

13.

The answer hereunto, my deare Christian brother is, that in very deed no man is able of himselfe alone to attaine vnto this so high resemblance, & imitation, of the vertues of the son of God, but by the vertue, & strength of the very selfe same spirit of God, which must dwell within him. For this spirit of God was giuen vnto men

to this end, that by meane of the 'vertue,
& strēgth of the diuine spirit, they might
liue a diuine life, & do the works not now
of men, but euen of God: forsomuch as
they haue the spirit of God. It were not
impossible for a man to speake as *Tullie*
spake, if he had the very selfe same spirit,
that *Tullie* had: neither to dispute like vn-
to *Aristotle*, if hee might haue the very
selfe same spirit, that *Aristotle* had. Euē so
it is not impossible for a man to imitate, &
follow (in his manner) the vertues & life
of God, whē he hath receaued the spirit of
God. It is no new or strange thing, that
one thing should participate the nature of
an other thing, when they are ioyned to-
gether: For so we see, that the vnsauorie
meat being seasoned with salt is made sa-
uory, being preserued with hony, it becō-
meth sweet, and being dressed with spices
it receiueth the odoriferous saueur there-
of, & after this maner it is no great matter
for a man to become diuine, being made
partaker of the diuine spirit, to wit, of the
spirit of God. Our sauiour Christ signifieth
briefly both the one, & the other, whē he
saith. *That which is borne of flesh, is flesh: but
that which is borne of the spirit is spirit.* In
which wordes he declareth plainely vnto

1.Co. 15. 10.
2. Cor. 3. 5.
Phil. 2. 13.
Note that
such christi-
ans as haue
the Diuine
spirit may
doe Diuine
workes, and
lead a Di-
uine life.
Rom. 2. 5.
10. 13. 14.
1. Cor. 6. 17.
*Qui adheret
Domino v-
nus Spiritus
est.*
Mat. 10. 20
Gal. 2. 20.
*Viuo autē,
iam non ego,
vixit vero
in me chri-
stus.*
2. cor. 4. 10.
2. cor. 12. 6.
1. Iohn. 2. 6.
1. Ioh. 3. 1.
1. Ioh. 3. 24.
1. Ioh. 4. 16.
1. Iohn. 5. 3.
1. Pet. 2. 2.
Phil. 4. 13.
Mat. 19. 2
26.
Luk. 18. 27.
Iohn. 3. 6.

vs, that it was not possible, that flesh of it selfe alone should be more than flesh : and that it was not impossible for flesh to be made spiritual, being holpen with the vertue, strength, and presence of the Spirit of God.

By partici-
pation of
the spirit
of God, wee
become spi-
rituall.

2. Corin. 3.
18.

Psal. 81. 6.
Iohn. 10.
34.

Thus now by meanes of the participa-
tion of the Spirit of God, (as of an heauē-
ly seed) al the sonnes of God are borne.
And therefore it is not to be marueiled at,
if they as sonnes do resemble their father,
and liue a diuine life, after that they haue
receaued the spirit of God. As one of the
beareth witnes, saying: we hauing the vaile
taken from our face, and hauing receaued
in our souls (as in a cleare glasse) the bright-
nes of God, are transformed into the selfe
same image of God, through this operatiō
of his Spirit in vs. Neither is it to be won-
dered at, that holy men (in their degree)
are called goddes, as the prophet *David*
called them, when he saied: *Ego dixi, di-
estis, & filij excelsi omnes. I haue saied ye are gods,
and ye are all the sonnes of the highest.* For it is
no matter for such to be made partakers of
the name of God, as haue bin partakers
of the Spirit and likenes of God.

And this so great dignity the Sonne of
God him self came to giue vs: and this was

the

the principal cause of his comming. And for this cause did he abase him selfe to become verie man, to the end, that he which is a very man might become God, not by nature, but by gace. And thus our Sauionr Christ is in one respecte the exemplar cause, (as they tearme it) of al our perfection, (in that he hath drawen out and purtraiued vnto vs in his most holy life the Image of perfect life:) and he is likewise the meritorious cause of our perfection, in that he hath with the Mistry of his incarnatiō & sacrifice of his passion purchased for vs this so great & excellēt dignity.

Now then, let the imitation of the life of our Sauionr Christ be the first lesſon of our life, and let it be also the end of all the same. Whereunto the Apostle Saint Peter inuiteth vs, saying. *Christ hath suffered for vs, leauing you an example, that ye should follow his steppes: who neuer sinned, neither was there found any guile in his mouth who, when he was reuiled, reuiled not againe: & when he suffered wrong he did not threaten.* The very same is likewise required of vs by Saint Iohn the Euan-gelist in these wordes. *He that sayeth, that he abideth in Christ, ought euen so to walke, as he hath walked.* Vpon which words Prosper saith. What is it to liue, as Christ liued, but

*Why Christ
abased him
selfe to be-
come man.*

1. Pet. 2.
21. 22.

1. Iohn. 2. 6.

*What it is to
live, as
Christ lived.*

to despise all prosperity, as he despised it: And not to be afraide of aduersity: which he hath patiently suffered? And to teach that which hee taught: to hope for that which hee promised: to doe good to the vnthankfull, not to render euill for euill to the euill speakers: to pray for thy enemies: to haue compassion vpon the forward, & peruerse: to get the good will of thy enemies: to suffer patiently the proud, & last of all, (as the Apostle saith) to die to thy flesh, and to liue only to God.

*Rom. 8. 10.
13.*

These things and many other the like, are comprehended in the imitation & following of our Sauour Christ: But because this lesson is very generall, wee will now proceed to treat particularly of the vse, and practise of vertues, according as vvee promised in the beginning.

Of the exercise and practise of diuers vertues.

THE II. CHAPTER.

*Charity is
the first a-
mong all
vertues.*

NOW among these vertues, the first (which is as it were the tree of life in the middle of paradise) is *Charitie*: vvhose property is to loue God aboue all thinges, with all our hart, with all our soule, & with all our might. This is the first and greatest of all the Commandements. This is the Queene of all vertues: This is the beginning

ning and end of all the Christian life. This is the soule, and life of all our works: without which neyther Faith, nor Hope, nor Prophecy, nor Martyrdome, neyther yet all the other vertues are any thing worth.

For the obtaining of this diuine vertue of Charity, among many other things, are required chiefly three. The first is, to purge the soule of all inordinate appetites & passions, and of all sins, that do proceed of them: for the *diuine wisdome* (as it is written) *will not enter into an euill conscience, neyther will it make her abode in a heart subiect vnto sins.* Wherefore, such as desire to loue almighty God, let the endeuer to sequester them selues from all sinnes: and not onely from all deadly sinnes: but also (so much as in them lieth) euen frō venial sins. For in like manner as a glasse, the brighter it is, the more clearly it receiueth the sun beams: euen so the purer a soule is, the more it doth participate of the clearenesse, and bright beames of the loue of God.

The second thing that is requisite for thee obtaining of Charity, is for a man closlie to recollect himselfe within himselfe, as often as hee may, & to call to minde all such thinges, as may moue his hart to loue almighty God. The which if he doe, hee shal find that all those causes of loue, that be found in all creatures, are to be found altogether in God alone, yea, & all in the highest degree of perfectiō.

And

*Math. 22.
37. 38.
Deut. 6. 5.*

*1. Cor. 13.
1. 2. 3.
How Charity may be
obtained.*

*I.
To purge
the soule.*

Sap. 1. 4.

*2.
For a man
closly to re-
collect him-
selfe.*

*The thinges
that doe spe
cially mooue
vs to loue
God.*

*S. Thom. 2.
2. q. 82. art.
3.*

And because the Philosophers affirme, that goodnes is naturally to be beloued, & that euery one loueth his owne proper weale, hereof it commeth, that two things doe chieflie prouoke vs to this diuine loue: to wit, *the greatnes of the perfections of God, and the greatnes of his benefits.* Of the which two pointes wee shall treate hereafter in their proper place. And herewith it is good also, to consider the great loue that Almighty God beareth towards vs, and what great cause we haue to loue him also, in that he is our Father, our Brother, our King, our Lord, our God, and our last end, (in regard wherof he is called the spouse of our soules) and therefore deserueth to be loued with infinite loue: for so much as such loue is due to the last end. Now the consideration of these thinges, the longer and profounder it is, the greater loue shall it cause vs to haue vnto almighty God, whome wee doe in such meditations set before our eyes. And for this cause, he that mindeth to take great profit in the loue of God, must spend a great time in this consideration.

An other meane there is besides this for the obtaining of Charity, which is a shorter, and more compendious meane: that is, when the soule being wounded and pre-

uented

uented with the sweet delight of this lord,
and inamoured with his so great excellen-
cy, demaundeth most instantly and conti-
nually of him, who only can giue this trea-
sure of Charitie, that hee will vouchsafe to
graunt the same vnto her: seeming vnto
her, that it is a shorter, and more speedie
way for the obtaining of the loue of God,
to demaund it of him, than to straine it out
by little and little, and as it were droppe,
by droppe, by force of considerations. For
which cause such a one accounteth it bet-
ter to pray than to meditate. And so hee
praieeth, and maketh petition continuallie
with most feruent and burning desires, for
this so precious a iewell: for the which pur-
pose it is needfull, that he haue alwaies in a
readines some sweet, and louing praiers,
wherewith his Religious soule may signi-
fie vnto Almighty God this his desire. Of
the which praiers, and of all that apper-
teineth vnto this vertue of Charity shalbe
treated hereafter in his proper *Treatise of the
loue of God*. And be thou well assured, that
not one of these praiers, and sighes, shalbe
frustrate, and spent iu vaine: For sith our
Lord is alwaies so liberall, and bountifull
in his giftes, hee will graunt thee for thy
praiers, eyther new deuotion, or new light,

or els he will giue thee increase of grace, or drawe thy heart more effectually vnto him, or comfort and recreate thee vvith greater sweetnes, & delite, or els hee vvill giue thee greater force to perseuere & accomplish thy good beginning: wherefore leese not (my good brother) through a little negligence these inestimable benefits, which thou mayest obtaine euery momēt.

*Purity of
intention.*

Vnto this same Charity it doth appertaine also to purifie the eye of our intention in all our workes, pretending therein, not our owne commoditie, and interest, neither yet our owne honour and contentation: but the well pleasing, and contentatiō of Almighty God. In such sort, that whatsoeuer wee shall doe, (eyther following our owne will, or the will of others) it be done, nor for manners sake, nor for a bare Ceremony, nor for necessity, nor by constraint, nor to please the eyes of men, nor yet for any other interest or commodity of the world, but purely for the loue of God: as an honest woman serueth her husband, not in respect of any dowry, legacy, or other commodity that she hopeth for of him, but for the loue shee beareth vnto him: wherein it is meet, that the soule should be so faithfull and chaste, that like

as the honest wife trimmeth, and decketh herselfe only to please the eyes of her husband, and not of any other man: euen so must the soule procure the ornament, and garnishing of vertues, onely to please the eyes of Almighty God. Howbeit, I speak not this, as to condemne the dooing of good workes, for the reward of life euerm-lasting, (being rather a holy and commendable thing:) but because the more a man shall turne his eyes from all kinde of interest, and commodity, and the more purely hee shall haue his intention bent to the pleasing of Almighty God, the more perfectly shall hee worke, and the more abundantly shall he merite. For (as *Saint Bernard* saith) perfect loue increaseth not in strength through hope, neyther is it dismaied through mistrust: forso-much as it laboureth not in hope of anie thing that shalbe giuen, neyther doth it cease to labour, although there be no hope of any gift: because it was not the commodity, or interest, that mooued it to take paines, but only loue.

And this pure intention ought a man to haue, not only in the beginning, or end of his workes, but also at the very time, whilst he is in dooing them, he ought to doe
them

Psal. 118
112.
Esay. 3. 10.
Ier. 17. 10
Mat. 5. 12.
Mat. 10. 42
Rom. 2. 6. 7.
1. cor. 3. 8.
2. cor. 5. 10.
Eph. 6. 8.
2. Tim. 4. 8.
Heb. 6. 10.
Heb. 10. 35.
36.
Heb. 11. 26
Apoc. 2. 23.
Apoc. 14. 13
Apoc. 22. 12
S. Bernard.

them in such wise, that he be offering the
therevnto almighty God, & that in doing
them, he be then also actually exercising
himselfe in louing of God: so that whilest
he is in working, he may seeme no lesse
both to loue, and pray, than to work. And
after this manner he shal not be distracted
in the workes, which he shal doe. For in
this wise did the Sainctes worke, and yet
not-withstanding were not distracted,
when they did worke. So is it spoken of
the spouse in the canticles by a figure, that
her garments sauoured of incense. For by
the garments of the soule we vnderstand
the vertues, wherewith she is adorned: &
by the incense, which being cast into the
fire ascendeth vp on high, and yeeldeth a
sweet sauour, we vnderstand praier, which
being done here on earth, worketh in
Heauen. Now then to say, that the gar-
ments of the spouse sauoured of incense, is
to say, that she wrought the works of ver-
tues in such sort, that her working appeared
as wel to be praying, as working, by reason
of the great deuotio wherewith she did her
workes. We see the mother when she is
occupied in washing the feet of her chil-
dren, or husband, which are come home
from farre countries, that she doth both

Cant. 4. 11.

*Vertuous
workes be
the garments
of the soule.*

loue

loue them, and serue them together, delighting herselfe, and taking great pleasure, & contentation in that seruice which shee doth vnto them. Euen so ought our minde to be affected, when it purposeth to doe any seruice vnto her Creator, and in so doing shall her garments saue of this spirituall incense.

What worke so euer is thus done, is of great merite: Forsomuch as the merite of our workes doth chiefly depende of the purity of our intention, and of the loue, & deuotion, wherewith they are done: wherin it may well be compared vnto money: for in money we make not so great account of the number, as of the mettall. Because a little gold is much more worth, than a great quantity of copper. Euen so in good works the multitude of them is not so much to be regarded, as the loue and deuotion, with the which they be done. As it appeareth by the mite offered by the poore widow spoken of in the Gospell: which was better esteemed, than the great offeringes of many rich men. And so it happeneth that a good worke may be done vvith such a will, charity, and deuotion, that it shall be more valewed in the sight of Almighty God, than many others, that are not done

The merite of a good worke dependeth of the purity of the intention.

Mat. 6. 1. 4

Mat. 19. 29

Luk. 6. 35.

Heb. 6. 10.

Luk. 21. 34.

Marck. 12. 41.

43. 44.

after the like manner. So that like as a feruent praier obteyneth more of God, than manie others, which are neither hote nor colde: euen so doth a worke done with great feruour, and deuotion merit more, than manie others, which are not so done. The which point ought diligentlie to be marked of those persons, whose states of life doe binde them continuallie to doe good workes, that they take good heede after what sort they be done: & that they presume not in the multitude of theyr workes, but to be carefull to doe them with great loue, and deuotion.

Charity requireth of vs not only to loue God, but also to loue our neighbour for Gods sake.

Vnto this same Charitie it apperteineth also not only to loue God, but also to loue our neighbour for the loue of God. For sithence it apperteineth vnto Charity to loue God, and all things that be his: seeing also that one of the principall thinges that belongeth vnto God is a reasonable creature, made after the image and likenes of God, and redeemed with his blood: it followeth hertof, that from the verie same roote and habite, from whence it proceedeth to loue God, from thence doth it also proceede to loue our neighbour for Gods sake. As the common saying is with vs in Spayne. *He that loueth wel Beltrame, loueth wel Beltrames dogge.* And so say the diuines, that

Charity is one only habite, but that it hath these two acts, the one to loue God, & the other to loue our neighbor for Gods sake. This is the final cause, for which we ought to loue our neighbours. This is also the greatest motiue, why we should loue thē, be they neuer so vnworthy of our loue: for we ought to respect them, & to loue them not so much for theyr own sakes, as for the loue of that Lord, who hath created them, and redeemed them, & hath commanded vs to loue thē for his sake: for admit that there be no cause in them, wherfore they should be beloued: yet in God there be infinite causes, for the which he deserueth that wee should loue, not only thē, but also euen all the paines and torments of the world for the loue of him: so that if there want causes in the perso of our neighbor, for to mooue vs to loue him: yet in God there be manifold causes, both for this, & for much more.

This loue requireth of vs, that we do no hurt nor iniury to any man, that we speak no euil of any person, nor iudge any man. This loue bindeth vs, to keepe in great secrecy the good name and fame of our neighbour: yea, and rather to close vpp our mouthes vvith iron knottes, than

*For what
cause wee
should loue
our ne. gh-
bour.*

once to touch him in his good name.

It is not sufficient to do no harme, but it is requisite to do good.

Gal. 6. 2.

*Mat. 22. 37
40.*

And it is not sufficient to doe no hurt to others: but it is also requisite to doe good to all, to helpe all, to giue counsaile to all, to forgiue whosoever hath offended thee, to aske pardon of them whom thou haste offended, and aboue all to suffer & beare the grieuances, iniuries, rudenes, simplicitie, humors, and conditions of all persons, according to the saying of the Apostle: *Beare ye one anothers burden, and so shall ye fulfill the law of Christ.* This is the thing which Charity requireth: wherein is contained the Law & the Prophets: without which, he that wil goe about to found a religion, shall bring it to as little prooue, as hee that would goe about to forme a liuely bodie vvithout a soule, the vvich implieth a plaine contradiction.

§. I.

Hope.

AN other vertue there is, sister vnto Charity, which is *Hope*, (howbeit, this vertue could not be in Christ, as Faith also could not be in him, because hee had another thing of greater excellency.) Vnto this vertue of *Hope* it apperteineth to behold Almighty God as a Father, bearing towardes him the hart of a Son: For

Mat. 19. 17

in very deede, as there is no good man in this world, that is worthie to be called good, if we compare him with God: so is there no Father in earth, that so tenderly loueth those, whome he hath accepted for his sonnes, as Almighty God doth. So that whatsoeuer shall happen vnto a man in this world, be it either prosperity, or aduersity, let him be well assured, that all is for his weale and profit: sith no one sparrow falleth into the snare, vvithout his prouidence. And in all these things let him haue recourse foorth-with vnto him, with all confidence, opening vnto him all his troubles, and trusting in the passing great bounty of his liberality, in the fidelity of his promises, in the pledges of the benefits, which he hath already receaued, and aboue all, in the merits of his Sonne, trusting assuredly, that although hee be a sinner, and very miserable, yet will Almighty God be mercifull vnto him, and when hee thinketh least of it, then vvill God direct all thinges for his commoditie and profit, and that by some such meane, as he little imagineth. And for this purpose let him alwaies beare in minde, that verse of Dauid. *I am a begger, and in pouerty: but our Lord is carefull for me.* And if hee will

Luk. 18. 19

1 Reg. 2. 1.

Mat. 23. 9.

Mat. 10. 29

We must repose our confidence and hope in God.

Psal. 39.

read the Psalmes, the Prophets, & the Evangelistes with attention, he shall finde them in like manner all full of this diuine providence, and of good hope, wherewith he shal daily take greater encouragement to trust in Almighty God, in all the aduersities, and troubles, that may happen vnto him. And let him be well assured, that he shal neuer haue true peace & quietnes of mind vntill such time, as he hath this maner of security, & confidence. For without this assured Confidence in God, euery thing will molest, disquiet, and dismaie him. But hauing this Confidence in God, there is nothing, that can trouble him: for so much as he hath Almighty God for his protector and defender.

§. 2.

THE other vertue is *Humility*, as well inward, as outward: which is the roote and foundation of al vertues. This vertue shined in such sort in the person and life of our Sauour, that therein especially he required to be followed whē he saied: *Learne ye of me: for I am meeke, and humble of minde.* Vpon which wordes the learned diuine *Cardinall Caietan* saith very well: that in these two vertues, to wit, *Humility* and *meekness* consisteth the principall parte

of

*Humility is
the roote &
and founda-
tion of all
vertues.*

Summa S.

Thom. 2. 2.

quest. 16. 1.

artic. 5. ad

1. 11.

9. Caietā.

of the Christian philosophie. For *Humility* disposeth our soules to receaue the giftes of God : and *meekenes* disposeth vs to vse gentle & courteous behauour in our cōuersation with men.

It appertaineth also to this humilitie, to cause a man to account himselfe to be one of the most vile & abiect creatures of the world, vnworthie of the bread which he eateth, of the earth which he treadeth vpon and of the aier wherewith he breatheth. By this vertue a mā commeth to esteeme him selfe no better, than a stincking, and abominable carcasse, stuffed full with wormes, the stench wherof he himselfe can not abide : perswading him selfe, that all men doe shut their eyes, and stoppe their noses, for that they would not smel the fauour of it, nor see it. Thus, O my louing brother, (saith the blessed Holy Father. *Saint Vincentius*) it is meete both for thee, and me, to thinke of our selues: but rather for me, than for thee : because all my life is stinking, and defiled : and my workes are filthie and abominable, by reason of the corruption of my sinnes: & (that, which is worse) I feele from day, to day, that this intollerable stench is renewed in me.

The office of Humilitie.

Saint Vincentius.

This stench ought the faithfull soule ro

feele in her selfe, with such great shame of her selfe, as being in the presence & sight of Almighty God, whose eyes doe see all thinges most clearely : and as though she were euē now presently called to the strait iudgement in the last day, so ought she to sorrow and lament, (so much as she may) for her offences committed against Almighty God, and for that shee hath lost the grace, which she had, when she was washed with the water of Holy Baptisme. And as a man beleeueth, and perceiueth, that he stincketh in the sight of Almighty God, so let him likewise imagin, that he stincketh both before men and Angels, & account himselfe as one scorned, and confounded in the presence of them. And if he will consider what the Maiestie of Almighty God deserueth, & how much hee is bound vnto him, of whome hee hath receaued so many mercifull benefits, & how lewdly he hath answered both to the one and to the other, and how in steede of so dutifull seruices, hee hath done so manie discourtesies, hee shall perceauē that hee hath deserued, that all creatures should rise vp against him, to take reuenge of him: yea, to rent and deuoure him in gobbets: for so much as he hath so grievously,

and

and iniuriously offended the vniuersall Lord of all things. And for this cause let him desire to be spetted at, and despised of all creatures. Let him be willing vvith all patience and ioy to receaue all the despites, reproches, infamies, wronges, & aduersities, that may happen vnto him, And let him take so great contentation therein, as an enimie is wont to doe, when hee taketh reuenge of an other: for so it is reason that hee should take reuenge of himselfe, for that he hath offended Almighty God.

It appertaineth also to this Humilitie, that he haue a mistrust of himselfe, & of all his owne habilities, forces, and industries: and that he doe wholly conuert, and stay himselfe in all things vpon the armes of our sweet Sauour Iesus Christ, (who was most poore, dishonoured, contemned, and put to death, for the loue which hee bare vnto him) vntill such time as hee himselfe shall attaine to be also as it were dead in respect of all wronges, troubles, and iniuries, which he shall suffer for Christs sake.

And forsomuch as it is agreeable vnto reason, that the figure of the outward man should be such, as the figure of the inward man is: as the inward man in his thought

thinketh

Outward
Humilitie
should an-
swere vnto
the inward
Humilitie.

Eccl. 4. 26.

thinketh himselfe to be in the most infe-
riour, and basest place in the world: so
should the outward man endeavour to a-
base himselfe, following therein the exam-
ple of Christ, in washing the feet (if it were
needfull) euen of all other men, & to pro-
cure that his apparel, his gesture, his words
his entertainment, his house, his table, &
all the rest, (keeping herein the lawes of
discretion,) be answerable to the inwarde
humility: to the end that a mā be not dif-
ferent from himselfe, nor double in his do-
ings, and so breake our Lords Commaun-
dement, where he sayeth: *Thou shalt not
take a forme contrary to thine owne forme.*

§. 3.

Chastitie
ioyned with
Humilitie is
secure.

Mat. 22. 30

S. Anselmus

Vith Humility, Chastitie is verie
secure, vvhich is properly the
vertue of angels, as our Sauour affirmeth.
And I say that Chastity is secure with hu-
mility, because where Humility wanteth,
there is Chastity foorthwith in great haz-
ard. And so saith *Saint Anselmus* very di-
uinely, that vvhē pride sufficeth not to
destroy Humility, Leachery destroyeth
it, and vvhē Leachery cannot destroy
Chastity, Pride destroyeth it. The vvhich
as it is the moth, and destroyer of all ver-

tues : so is it of this vertue most particularly. And therefore he that is Chaste in deede, accompanieth his Chastity vvith Humility, to the end hee may so preserue it with the more assurance. It appertaineth also vnto this vertue of Chastity, to haue the minde euen of an Angell, (if it were possible,) and to flie both heauen, & earth, from all communications, sightes, familiarities, conuersations, friendship, or acquaintance, that may be any prejudice to the same : yea, though it be sometimes euen of spirituall persons: For as *S. Thomas* saith singularly wel: *oftentimes the spirituall loue commeth to be chaunged into a carnall loue, by reason of the likenes and resemblance, that is betweene the one loue, and the other.*

To this vertue of Chastity it appertaineth also, that so soone as any lewd or euill thought commeth vnto the hart of a man, he do forthwith cast it out of him with all haste possible, as if it were a hot burning cole, according as wee haue here before declared. And let him endeavour in this point to be so chaste, & so faithfull vnto almighty God, that he would rather plucke his eies out of his head, if it were lawfull so to do, thā to behold any thing, wherby he might offend the giuer of the. And when

any

Pride is the destruction of all vertues.

S. Thomas. Opuscula. 64.

To eschewe euill thoughts.

any occasion shall be ministred vnto him to behold any thing, that may moue him vnto vnchaste thoughts, let him mildly say in his hart: *O my Lord, I haue no eyes to behold any thing, wherewith I may offend thine eyes. I beseech thee of thy goodnes, that I may not abuse mine eyes, as weapons to offend thee, which thou haste giuen me, and which thou art now illuminating with thy light, to the end they should behold thy workes:* whosoever shall haue this honest, & carefull regard in the gouernement of his eyes, hee may be well assured, that Almighty God will preferue him, & that thereby he shall escape many battails and perrils, and shall liue in great peace & quietnes.

It is also the part of Chastitie to endeavour that our heart be surrendered, and made subiect vnto almighty God, in such sort, that it beare no inordinate loue or affection vnto any vaine or mortall creature. But let him repute himselfe as one, that were in very deede dead vnto the world, and as though hee were both deafe, and blinde, let him not desire eyther to heare or see any thing, vnlesse it be necessary and profitable vnto him. And it is requisite, that not only his body & minde be chaste, but he must procure also, that

his eyes be chaste, his wordes chaste, his company chaste, his apparell chaste: yea, his bed, table, and diet chaste, as wee shall declare by and by: for the true and perfect chastitie requireth that euery thing be chaste, whatsoeuer it be: For when one only thing faileth, sometimes it corrupteth the whole.

Vnto this vertue of chastity (among other things) it is a great helpe to be temperate in eating, & drinking: for as S. Iohn Climacus saith) he that would be chaste, & yet pampereth vp his body with delicates, is like one that would driue a dogge a way from him, & yet casteth still bread vnto him, wherewith he causeth the dog therather to follow him.

Wherefore, to obtaine this vertue, let a man be carefull, whilst he giueth sustenance vnto his bodie, that he ouercharge not his stomake and spirite with excessiue eating, and drinking, but that he doe receaue the one and the other with great temperance, and moderation: not seeking therein to delight himselfe with delicates, but only to satisfie the necessity of nature. And although that naturally he take a tast in the meate, which he eateth, yet let him not procure it of his owne parte or take a pleasure therein: but euery morsell, that he

shall

Temperancy in diet is a great help towards the maintaining of Chastity. S. Iohn Climacus.

shal eate, let him dippe it spiritually in the most precious sauce of the bloud of our redeemer: and that, which he myndeth to drinke, let it taste of the most sweet fountaine of his woūds. Let him desire rather to feed vpon meats that be grosse, and of small price, than vpon curious and costly dishes: calling to his remembrance, that our Lord Iesus Christ tasted gaule & vni-ger for his sake vpon the Crosse. Howbeit, let him consider withall, that he that eateth of grosse and contemptible meats, in case it be done with ouermuch delite, greedines, and gluttony, looseth the value & reward of true abstinēce: for abstinēce consisteth not so much in the qualitie of meats, as in the manner of eating them, & as *S. Augustine* saith, it is possible, that a wise man may vse a precious meat temperately, and that an vnwise man may committe a disorder in the eating of grosse meates: because it is not the quality of the meate, that maketh gluttony, but the disorder of the delite, which is taken in the same: So that the true louer of spirituall life ought to make continuall warre with his sensuality, & lust, denying vnto it with discretion such thinges, as it hath a disordered appetite vnto. Howbeit, let him

S. August.

chastice his flesh in such sort, that he overthrow not nature: neyther let him marre his complexion with vndiscreet rigour of abstinence, by following herein his owne iudgement only: but in all thinges let him obserue a meane, and holy discretion, suffering himself to be guided by the counsel of such as be wise, & vertuous. By this rule he ought to contemne all vanitie and curiositie, in his apparell, in seruices done to his person, in his lodging, and in all other thinges apperteining to his vse.

Mortification ought to be vsed with discretion.

§. 5.

After this vertue followeth *Silence* as sister vnto her. Silence is the mother of innocencie, the keie of discretion, the companiō of chastity, the preseruer of deuotion, and the ornament of a new life. Now for the obtaining of this so excellent a vertue, the seruant of God must beware, that no hurtfull or dishonest wordes doe passe his mouth at any time. Neither ought he to giue eare vnto such, as doe speake them: but rather endeavour with all discretion to interrupt, and breake of such kinde of speache in the best manner that hee can. Hee ought also to abhorre very much all lying, and all such vvordes as doe saour of flatterie, or of

Silence.

vaine

*Scoffing &
gesting o-
uerthrow
deuotion.*

vaine glory. He must not be soure or cur-
rish in his communication, but milde, and
frendly. His wordes may not be artificially
& curiously deuised, but simple & plaine.
He must take as good heed as he may of
idle talke, by reason of the time that is lost
therein: and much more let him take heed
of scoffing, and gesting: for by vsing ther-
of, deuotion vanisheth away, & is in great
daunger to be lost.

*Well speak-
ing of him-
selfe, and e-
uill speaking
of others are
to be es-
chewed.*

But the two principall rockes which he
ought with all diligence to eschew, are the
speaking well of himselfe, and speaking e-
uill of others. And for the more securitie
from these daungers, if hee may holde his
peace vvithout breach or detriment of
Charity, or Obedience, let him in Gods
name keepe silence. Marie, hee may not
be grieuous, and vnpleasant in his silence,
lest thereby hee be irkesome vnto others.
And when it is requisite for him to speak,
let him abridge hys talke so short as hee
may, and let him speake warily, and vvith
discretion, and before that he begin to o-
pen his mouth, let him resolue with him-
selfe, not to vtter more wordes, than be
needfull.

*Gain-say-
ing, and ob-
stinacy in
reasoning,
are to be a-
voided, vn-*

Let him not gaine-say any other man
vpon light occasion, neyther yet stand ob-

stinately

stinately with any man in reasoning: but after that hee hath affirmed his saying to be true once, or twise, if then it be not beleued, let others thinke what they list, & let him keepe silence, as though hee knew no more of the matter, vnlesse his silence may be notoriously preiudicial to the glory of God. Let him not be peremptory in his owne opinion, nor obstinate in his arguments, and assertions, neyther yet affirme any thing that he knoweth, with ouermuch asseueration, but with modestie, and temperancy, saying: *I thinke it is so: or if I be not deceiued, it is thus.*

But to the end that hee commit not an errour in this point, (which is of such importance,) not yet offend in barbarisme (as the Gramarians tearme it) in this spirituall language: when he intendeth to speake, let him consider these seauē points and circumstances attentiuely. The first circumstance is the matter, whereof hee speaketh: because it is meete, that the communication be of matters, that be good, profitable, or necessary, and not of such as be vnseemely, vnprofitable or hurtfull. The second circumstance is the ende, for which he speaketh: that it be not for Hypocrisie, ostentation, vanity, or vaine glo-

lesse our silence may be preiudiciall to the glory of God.

What circumstances are to be observed in speaking.

1.

The matter whereof hee speaketh.

2.

To what end hee speaketh.

Y^y

ry:

The maner
of speaking.

rie: but with simplicity and plainesse, and for some honest and necessary end. The third circumstance is the maner that hee vseth in speaking: that it be not with a thundering voice, neither with ouermuch losenes of speech, nor yet with effeminate nicenes, and affection: but with deliberation, mildnes, and grauity: yea and this also ought to be, not vnpleasant, but tempered with sweetnes, as they say *Saint Basil's* talke was. And especiallie the talke of a woman would be more plaine and more simple. For they say, it must be like vnto water, the which whē it is good, it hath no maner of taste at all. Likewise, affected speech is well worthy of reprehension: especially, if it be with an intent, for that he would seeme to be a very wise and discret man, and an eloquent speaker. The which is a great vice in a man, but in a woman verie daungerous. The fourth circumstance is of the person, that speaketh: because young men may not speake with such liberty, as others may: but rather it is in the avery great ornament to keepe silence, which is the companion of shamefastnes. And silence is likewise a very great ornament in yong damosels, and virgins vnto whome *S. Ambrose* saith thus. Consider O dam-

The circumstance of the person that speaketh. Silence is the companion of shamefastnes.

S. Ambrose.

damself, and haue due regard vnto thy selfe, and what wordes thou speakest: because often times in a yong maiden it is a fault to speake euery wordes, that be good. The fift circumstance is, to consider well the person, before whome hee speaketh. For in the presence of very wise and auncient graue men, it is not lawfull nor seemely for euery one to speake, but when necessitie enforceth them, & when they cannot be otherwise excused. The sixt circumstance is, to consider the place where we speake: because there be places for speaking, and places for silence: as in the Church, and such like. The seuenth circumstance is, to consider also the time, when he ought to speake. For (as Salomon saith,) there is a time to keepe silence, & a time to speake. And the obseruing of due times herein is one of the principal parts of wisdom: especially, when we intend to admonish, giue counsaile, or reprehend. For as in euery thing wee ought to seeke for due time, and oportunitie, so ought we especially when we will admonish or reprehend others without regard whereof wee leese altogether the frute of our admonishment. And of him, that obserueth duly this circumstance, the wiseman saith thus. To obserue a conuenient time in speaking, is like golden apples vpon pillers of siluer.

5.
The circumstance of the person to whom he speaketh.

6.
The circumstance of the place.

7.
The circumstance of the time.
Eccles. 5. 7.
Tempus accendi, & tempus loquendi.

Prover. 25.
11.

All these circumstances are very requisite to be well weighed of him, that mindeth to speake without incurring any fault. For whensoever he sayleth in any one of them, he shall offend, and breake the due order, and yules required in communication. And because it is very hard for a mā not to offend in some one of these defects: therefore it is a very sure remedy to withdraw himselfe into the hauen of silence, where none of these daungers are to be feared.

§. 6.

*We ought to
mortifie our
owne will.*

NOW when the tongue is in this sort mortified, and governed, it remaineth, that he doe mortifie his own proper will, which is another key of good life: for the performance whereof, there is no one thing, that helpeth more than obedience. And therefore one of the exercises that he ought chiefly to esteeme, is the practise of this vertue of mortification, considering that the perfect mortification of our owne will is a most acceptable Sacrifice vnto Almighty God. What thing soever is done simply for obedience sake, (although of it selfe it be of small value) yet Almighty God doth magnifie it, and

Obedience.

reward

reward it, as a thing of great excellencie. And no worke, (be it neuer so great) can be acceptable vnto God, if it be accompanied wth the disobedience eyther of Almighty God, or of such Prelates, & Superiours as we are bound to obey: wherefore, let the seruant of God be obedient vnto his Superiours with a chearefull and deuout minde, & honour them in respecte of God: for the honour which they are not worthy to haue in regard of their own persons, they deserue to haue it in respect of theyr office. Let him also be obedient to his equals: yea, and vnto his inferiours also, in such thinges as are lawfull and honest.

Let him be willing and glad, to be reprehended and instructed of what person soeuer he be. And let him not defend him selfe proudly aganst such as shall reprove him with any cholericke speech: but following herein our Lord & sauiour Christ, let him rather suffer, and holde his peace: vnlesse some notable scandall or offence be like to ensue of his silence. Let him humbly submit himselfe vnto all creatures for the loue of God. And although hee haue receaued from God great aboundance of giftes, and consolations, yet let him not

1. Pet. 2. 13

therfore wax proude, neyther yet esteeme himselfe the better in this behalfe: sith that in very deed all goodnes cometh of God, and only sin he may account for his owne.

§. 7.

*Of our be-
haviour to-
wardes our
neighbours.*

LEt him also learne to suffer vvithout quarelling, or murmuring, whatsoeuer iniuries, contempts, accusations, afflictions and losses, it shall please Almighty God to permit to be layed vpon him. And let him beleue vndoubtedly, that Almighty God doth send them vpon him by his iust and mercifull ordinance. Wherefore, let him not disdaine, or be angry with those mē, by whose hands they come vnto him: but rather conforming himselfe after our Lordes example, let him shew himselfe meeke, and gentle towards them.

Gen. 3. 26.

Gen. 9. 6.

Col. 4. 10.

1. Cor. 11. 7

Let him not iudge other men, or measure them according to the miserable, and corruptible apparance of the body, but according vnto the incomprehensible dignity of the soule, which is made vnto the image of God. Let him giue no froward lookes to any man, or shew himselfe angry or wayward, or melancholy: but as well in hys conuersation, as in his wordes and answers, let him be affable, & curteous vnto

all

all sorts, with a milde and amiable grauity. Let him beare gently with other mens faults. Howbeit, such faults as shall be contrary vnto the honor of God, let him procure with all diligence to amende them friendlye, eyther by himselfe, or by meanes of others, when there is hope that they may thereby be redressed. Let him hate the sinne in a man, but not the man for the sinnes sake: for man is the handiwork of God, and sinne is the worke of man. Let him be ready as occasion shall be ministred vnto him, to do good to al men, and no lesse to his euill willers, than to others. Let him take compassion, as well vpon them that doe euill, as vpon them that suffer euill: but especially, let him be moued to take compassiō vpon the faithfull souls departed out of this life, abiding the tormentes of Purgatory, and let him pray vnto God for them. And to the end that he may the sooner be induced to be sorry for other mens miseries, let him imagine, that he were himselfe in the place of such, as doe suffer them, & so shall he feele other mens miseries, as if they were hys own. Let him not enuy or grudge against any man. Let him conceaue a good opinion of euery man, and if any naughty suspi-

Note.

*How wee
may be in-
duced to be
sorry for o-
ther mens
miseries.*

tion begin to come into his minde, let him quickly expell it away from him. Let him not despise any man, nor vtterly despaire of any sinner: for he that is at this present an euill man, may through the grace of God, to morrow be chaunged. Let him hold this firme determination in his mind, *neuer to iudge any man.* Let him endeouour alwaies to *interpret the sayings and doinges of others in the best part*, hearing and seeing all things with a simple and gentle hart. Let him not be disquieted with the calamities, and miseries, that chaunce in the worlde: but in al things let him put his confidence in the prouidence of almighty God, without which there falleth not so much as one feely sparrow into the net. And vnto the same diuine prouidence, let him boldly recommend both himselfe, and all that hee hath: staying himselfe with an humble confidence in euery aduersity vpon the mercy of so good a Lord. And let him demand of him help and succour with feruent prayer, according as the Prophet admonisheth vs, saying: *Cast thy care vpon our Lord, and he will nourish thee.* And although a man be sometimes destitute of inward consolation, and thereby grievously dismayed: yet let him not therefore leaue off

his holy purpose, but let him perseuere, & continue before our Lord with humility, and confidence, vvithout seeking after vaine consolations to comfort himselfe: for God himselfe will comfort him.

If the vvicked spirit shall put into his minde any peruerse, and abominable thoughts, let him make no account of them: but let him with all speede shut vp the eyes of hys soule: for he shal ouercome such conflicts much better by despising, and contemning them, than by considering them, or disputing against chē. Neyther let him thinke, that hee is wounded with those darts, which hee did wholly resist, and quickly expell away from him: for in such a case he committed no sinne, whereof hee hath neede to be Confessed. For so much as wee are bound to Confesse sinnes, and not the temptations of sinnes, whereunto we gaue no consent. The filthy thoughts doe not defile a man, vnles he take delite in them: for it is one thing to thinke of euill, and another to consent vnto it. And we know, that many holy Saints did feelee sometimes in their flesh great pro-uocations vnto vices: but yet with theyr reason, and will, they did put them to flight.

Of wicked thoughts.

Wee are not bound to cōfesse temptations of sinnes.

Exo. 20. 17

Mat. 5. 28.

Iac. 1. 15.

§. 8

The Hereticks in reading the Holy Scriptures doe feeble tender motions, & consolations in their mindes which are in them but deceitful illusions of the diuell, and no true deuotion.

LET him not thinke, that holines of life consisteth in feeling in the soule great consolation, & sweetnes: neither let him account for a certaine, and secure deuotion that tender feeling and motion of the spirit, wherewith some doe with great facility cause their eies to powre out a boundance of teares: for oftentimes the like tender motions are to be found euen in Heritickes, and Pagans.

The true deuotion is a prompt and ready will, wherewith a man is disposed, and determined to doe euery thing, that is be-houeful for the honour & seruice of God. This true deuotion continueth, and preserueth alwaies with his frut, although the soule be drie, and the hart barren. Wherefore Let not the spiritual man couet ouermuch the inward delectation: but let him prepare himselfe with an equall contented mind either to receiue it, or to wāt it, as it shal please our Lord, If it be his pleasure to comfort him, let him receaue that consolation with all humility, and rendering of thāks, & let him beware, that he vse it not for his only contentatiō, neither let him so enioy the benefit of the gift, that thereby he doe forgett the giuer: but let him

be as pure and simple, as humble, & quiet, when he is visited of Almighty God, as when he is not : for he ought not so much to assure and rest himselfe in the giftes of God, as in the giuer of them, who is our last end. How little so euer the grace be that he receaueth, let him iudge himselfe vnworthy of it : yea, let him rather continually beleue, that hee deserueth punishment, and not consolations. If in singing the diuine seruice, or praying, hee cannot be so attent, as hee desireth, let him not therefore be discomforted, or dismayed. For euen those prayers, which are layed with a distracted minde, are frutfull, & acceptable vnto Almighty God, when hee that prayeth, suffereth that distraction against his will, and doth willingly so much as lyeth in him, offering vnto God his good will, and perseuering in his prayers with earnest care and diligence. Therefore let him not be impatient, or disquieted, or trouble himselfe more than is expedient : but yeelding himselfe into the handes of God, let him be of good comfort: for so much as God is so good, & mercifull, that hee doth with benignity suffer those, which whē they do speake vnto him in their prayers, doe withall wander in their

*In what
case prayers
saied with
a distracted
mind are
acceptable
vnto God.*

A Praier.

imaginations vpon thinges vnseemly for his presence. And let him say thus vnto him. *Thou knowest O Lord, that my minde goeth wandring vpon many vanities. Haue mercy vpon me most vile sinner that I am. O good Iesu answer for me, and supplie all my defects. I by reason of my frailty, am ready to fall downe: Take thou hold of me, and I shall not fall: but what shall I say, that being so weake and fraile, and falling a thousand times, thou dost neuerthelesse attend for mee?*

Let him dispose himselfe, & haue a desire to receaue the blessed Sacrament of the Altar oftentimes for the glory of God. And if he cannot receaue Sacramentally so often-times as hee desireth, let him not trouble, and disquiet himselfe therefore: but conforming himselfe vnto the will of our Lord, let him prepare himselfe to receaue it spiritually: for nothing can hinder him, but that he may haue access vnto our Lord, and receaue him spiritually, yea, if hee will, euen a thousand times euery day.

§.9.

9.
To examine
our consci-
ences euerie
night.

Let him call himselfe to a reckoning euery night, and take a trait account, how he hath spent that day, according as

we

we haue before declared. And this done, let him settle his body in his bed in a comly and honest manner there to sleepe, and take hys rest: and let the sleepe take, and find him (if it may be) whilest he is thinking sweetly vpon Almighty God. And let him lodge and conserue his deuout, & louing desires in such sort, that hee may returne vnto the againe when he shall awake. And in the morning so soone as hee awaketh, let his hart forthwith thinke vpo God: & let him direct his first thoughtes and wordes vnto him, saying vvith the Prophet: O God my God, vnto thee doe I awake euen from the breake of the day And a little after let him say. *In the morning will I thinke vpon thee, because thou hast bin my helper.*

Psal. 62. 2.

Psal. 62. 7. 8.

After this sorte must a man prepare himselfe to receaue & continue the grace and deuotion, which should neuer be intermitted. Howbeit, if by reason of the confusiou, and wandering of his spirit, hee cannot freely turne himselfe vnto Almighty God, or if in his sleepe hee shall be troubled vvith any filthy or naughtie dreames, let him not therefore be dismayed, neither yet vex himselfe beyond measure: but so soone as he awaketh, and re-

When we awake, wee must be sorry for our filthy dreames, & abhorre the.

turneth

turneth to the vse of his reason, let him abhorre the filthines of his dreame, and with patience & humility abide the trouble, which he hath sustained.

*Wee must
eschew both
great and
small neg-
ligences.*

S. Gregory.

Let him eschew not only grieuous sins, but also small negligences, (and that with all diligence, and carefulnes: for if he will not keep himselfe from all that which displeaseth Almighty God, and from all that which hindereth or diminisheth his loue, he shall not obtaine perfect purity, & quietnes of minde: for although these negligences be but light, yet may they by making so little account of them, become great: for there is no enemy so litle, which being contemned may not worke a great displeasure. Wherfore *S. Gregory* saith, that it chaunceth sometimes, that the daunger of small offences is more perilous, than of the greater: for so much as the great sinnes, the more clearly they are knowen, the more easie they are to be amended: but the small offences, the lesse they are knowen, the lesse they are auoyded, and therefore may worke vs the greater displeasure.

Howbeit, let not a man mistrust, when hee hath committed any of these sinnes, neyther yet flie out of hand from the pre-

sence

sence of Almighty God: but let him returne vnto him humbly, & confidently, and treat with him, as touching the offence, which he hath committed, and of his ingratitude, sorrowfully bewailing, and lamenting, for that he hath offended so good a Lord. And let him not onely fasten his eyes vpon his owne extreame misery: but let him consider withall, the passing great aboundance of Gods mercy: the which cannot want to those that doe turne vnto him with all their hart, and for full Satisfaction and amendment of his finnes, let him offer vnto God the Father, the most holy life, and bitter death, of his onely begotten sonne, our sweet Sauiour Iesus Christ. And let him most humbly demaunde of the same his only sonne, that it may please him to wash away the spottes of his sins, with the precious blood, which he hath shed for him. This being done, let him haue a good confidence, & continue the remnant of his life with the same intention, courage, and minde, that he had before he fell to sinne.

And let him not be discouraged, nor faint harted, for such defects, and passions, as hee cannot by any meanes fully conquer in himselfe: but commending them

*Wee may
not be dis-
couraged*

if wee cannot overcome some of our defects, and passions.

Iohn. 1. 16.

Iohn. 3. 27.

Iohn. 15. 5.

Act. 15. 11.

Rem. 7. 24.

25.

1. Cor. 15.

10.

2. Cor. 3. 5.

2. Co. 12. 9.

Phil. 2. 13.

Phil. 4. 13.

Heb. 13. 9.

Iacob. 4. 8.

Apoc. 3. 20.

Ap. 22. 17

to the mercy of Almighty God, and submitting himselfe into his handes, let him perseuere with humility and patience, & neuer loose his hope. And if he fall a hundred times in the day, let him arise a hundred times againe with hope of pardon. And at euery time, let him purpose firmly, and stedfastly with himselfe, to be more vigilant, and to take better heede afterwarde what he ought to doe. Howbeit, hee may not put his trust in his owne purpose, resolution, and force, but in the only goodnes and mercy of almighty God, and in the help & assistance of his grace, which neuer faileth him, that endeuoureth to do so much, as of his part is required.

The affections of his soule he ought to haue in such sort disposed, and directed vnto God, that God may be to him all in all thinges: and him onely let him behold in all thinges, and all thinges in him. Let him not fixe hys eyes in them, nor take pleasure in them for their own being: but let him respect them all in God: considering the principall thing, that is in them: which is, that they doe proceede frō God, & do represent vnto vs somewhat of him. After this sort the pleasure taken in creatures, shalbe not only more pure, but also

much

much sweeter, and greater: Let him recommend all his good workes, & exercises vnto the wisdom of Almighty God, to the end that he may direct them, and make them perfect: and to the same Sauiour, & to his euerlasting Father, let him offer them in euerlasting praise for the behoofe of the whole Catholike Church, that they may be incorporated, and vnited with the most holy workes, and exercises of our Sauiour Christ: for by this meane, our workes & exercises are made most noble: yea, and very acceptable also vnto Almighty God: forsomuch as from the Heroycall works of our Sauiour Christ (vnder whose shadow our workes are asfited, and directed, and by hys workes, grace is imparted vnto vs,) our works doe receaue inestimable value: for vvhich cause the Apostle saint Peter counsaileth vs, to offer vnto Almighty God the Sacrifices of good workes, that they may be acceptable vnto him for Christs sake. And thus what thinges so euer hee shall suffer, (be they great or small, internall, or externall,) let him offer them all vnto Almighty God: to the end, that from the value, and dignity of his most holy Passion, they may receaue value & estimation.

*By Christ
our workes
are made
acceptable
vnto God.*
Iohn. 1. 16.
Iohn. 8. 12.
Iohn. 15. 5.
Phil. 2. 13.
Col. 2. 6.
Gal. 2. 20.
1. Iohn. 2. 6.
1. Iohn. 3. 3.
1. Iohn. 4. 9.
1. Pct. 2. 5.
Heb. 13. 15.

*Wee must
not follow
the vehement
motions of
our mind.*

*Vertue
without
discretion
is no vertue*

LEt him not be ouer hasty or headlong in those things which hee intendeth to doe: neyther let him be ouermuch affected vnto them, making himselfe a seruant, and illiue vnto them: but let him endeavour alwaies to preserve his hart in true liberty. Let him not follow the vehement motions of his minde, although they be in matters concerning vertue: but with consideration, and reason, let him prudently be Lord, and gouernour ouer his owne affections, and workes. Let him not perswade himselfe, that those affections, and motions be good: for there is no vertue, that is to be accounted a vertue without discretion. In so much that euen the very loue of God without discretion is hurtfull.

Let him remooue from him with all discretion, what thing so euer it be, that may be occasion to him eyther to loose or to hinder the tranquillity, and quietnes of his minde. And let him vse a speciall diligence to banish away from him the vnbridled passions of anger, of couetousnes, of delite, of feare, of ioy, of sadness, of loue, of hatred, with the rest: For these are such things as doe principally ouerthrow the peace and quietnesse of the mind. And no lesse care ought he to haue,

to driue away frō him all vaine, & vndil-
creet scruples, together with all such su-
perfluous thoughtes, as may trouble the
peace & tranquillity of his spirit. Let him
neuer be ouer carefull for such thinges as
may happen vnto him in this world: sith
that in time all temporall and vworldlie
thinges will perish and haue an end:& so all
worldly losses are none other but painmēt
before hand. Finally, when hee hath thus
seperated both his vnderstanding, and af-
fection from all worldlie, and transitorie
thinges: let him gather together all hys
forces, & powers within himselfe, & there
let him continually Communicate alone
with Almighty God.

In ech time and place, let him reuerent-
ly consider the presence of almighty God:
forso much as he is at no time or place ab-
sent, but is all in all places. And let him
speake vnto Almighty God louingly, as
to a friend, that is continually in his com-
pany: shewing vnto him his faithfull de-
sires, & feruent affections. Let him learne
to treate with God, when hee is all alone.
For this kinde of familiarity vsed vvith
God, shal be greatly for his profit. Let him
not be dismayed, & out of hope, when he
perceaueth his mind to be variable, or fin-
deth great difficulty in keeping his thought

*A reuerent
respect is to
be had vnto
God, as pre-
sent in eue-
ry place.*

fixed vpon Almighty God, but let him constantly perseuere, and prouoke, and entorce himselfe so oftentimes, as vntil he returne vnto his right course againe. For after that he hath with some trauaile accustomed himselfe thereunto, from that time foreward it shall not only be easie, and delectable vnto him to thinke vpon God, and vpon thinges belonging vnto God, but he shal not stay himselfe so much as one moment without thinking vpon him. And if he shall perceauie his mind to wander abroad at any time, let him call it backe againe vnto her former exercise, saying. *Where hast thou ben wandering, O my soule? What commodity hast thou gotten by separating thy selfe from thy Lord, but losse of time, and distraction of mind? Take heed least thou become a runnegate, and a vagabonde: which were a thing vnseemely for the spouse of so great a Lord.* Let him also set before his eies the Image of our sweet Sauour Christ, God & man, nailed vpon the Crosse, and imprint the same as deeply as he can within the center of his harte: saluting and doing reuerence with inward deuotion vnto those most holy woundes, which are worthie of perpetuall remembrance. And let him with a louing, and humble boldnes, hyde

*How wee
ought to im-
print in our
hart the
image of
Christ Cru-
cified.*

him selfe within them. And hauing his senses wholly occupied about this Sacred Image of the life and death of our Redeemer, there wilbe no place vacant for other strange figures, & imaginations: but it shal driue away frō him all maner of fantasies, & vnprofitable thoughts, as one nayle driueth out an other. So as let him alwaies (so much as is possible,) dwell and treate within himselfe, clensing his hart, & driueing a way out of the same all transitorie thinges, and fixing his eies very earnestly vpon Almighty God, who alwaies beholdeth him, , and reasoning continually with him, with sweet and louing wordes. And let him account it for a great losse to be seperated, or wandering, (yea, though it be but for a very short time,) frō this most chiefe and soueraigne goodnes, in whome are all good thinges.

It is a great losse to haue our mind distracted from God.

How a man ought to behaue him selfe, towards God, towards him selfe, and towards his neighbours.

THE III. CHAPTER.

HA V I N G now spoken of the vertues in general, we will adioyne an other Chapter wherein we mind to treat of them

*Micheas .6.
8.*

more particularly, applying all that hath beene saied hitherto, vnto the three principall bounden duties, wherunto euerie Christian is bound: which be, his dutie towards God, towards himselfe, & towards his neighbour. The which duties are those three partes of iustice, wherein the Prophet *Micheas* did include the sum of al vertues, when he saied. *I will declare vnto thee, O man, wherein goodnes consisteth, and what our Lord requireth of thee, to wit, to doe iudgement, to loue mercie, and to walke carefullly with thy God.* Of the which things, the first, to wit, *to doe iudgement*, is towards him selfe: the second which is, *to loue mercie*, is towards our neighbour: the third, which is, *to walke carefullie with God*, apperteineth vnto the Seruice, Honour, and reuerence of God.

§. I.

TO beginne then with the greatest of these bounden duties, it is diligently to be noted, that, like as among precious stones, there are some, which euen of their owne nature, and kinde, are more excellent than others, as the rubies, diamondes, emeralds, and such other: euen so, among vertues, there are some,
which

which of their own nature and kinde doe incomparably exceede all others. And these be such vertues, as haue their eye and regard vnto God, and be therefore called *Theological vertues*: vnto the which we maie also adioyne the feare, and reuerence of God: and withall Religion: whose office consisteth in the honouring of GOD, with all that belongeth vnto the seruice, & worshippe of God. These are the most principall among al vertues: and not onlie the most principall, but also the stirrers, & prouokers of them. For which cause they be compared with the other vertues, as the heauens with all the other inferiour creatures, which doe depend of their mo- uing. Wherefore he that desireth to at- teine vnto the perfection of a Christiā life, although he be bound to trauaile vniuer- sally in all vertues, (for like as it is meete, that al the strings of a lute be first accor- ded and tuned, before it be plaid vppon: euen so is it likewise requisit to haue al the vertues for the better ordering, and fram- ing of a good life) yet ought he especially to labor to increase, & profit in these fore- saied vertues. For the more he shall profit in them, the greater shall his perfection be. And for this cause I beleene, that many of

*Theological
vertues*

those holy Patriarkes were so notable in vertue, as *David*, *Abraham*, *Isaac*, and *Iacob*, & such like: forsomuch as, although they were married and rich men, and had great affaires, and dutifull cares, for theyr provisions to attend vnto, yet all that notwithstanding they were most holy men, because they had these most excellent vertues: as it appeared in the Faith, and Obedience of *Abraham*, and in the loue, submission, deuotion, and confidence, which *David* had in almighty God, in that he had such recourse vnto him in all hys necessities, and did put such trust in him, as a childe doth in his father, yea, & much more, saying: *My father and my mother, haue forsake n me: but our Lord is carefull for me.*

Psa. 26. 10

Now to obtaine these so noble vertues, there is none other meane more conuenient for our purpose, than to perswade our selues, and to fixe in our minds with all the hope, that is possible, that Almighty God is our true father, and more than a father: forsomuch as neyther in the hart of a father, nor in the prouidence of a father, neyther yet in the loue of a father, there is any comparable vnto him: for none hath created vs, but he: none desireth more our profit than hee. This be-

once settled in our harts, let vs endeavour alwaies to behold him with such eyes, and with such a hart, as a childe doth his Father: that is, with a louing hart, with a tender hart, with an humble & reuerent hart, with a hart subiect, and obedient to hys holy will, & with a hart tull of confidence in all troubles and aduersities, and couch- ed vnder the winges of his fatherly prou- dence.

With such eyes and hart ought a man to behold Almighty God, as oftentimes, as he shall call him to minde. The which he ought to doe, as often in the day, and night as he may: to the end, that so he may proceede forward by little and little vvith the help and fauour of God, in procuring, and nourishing this manner of hart in hys soule: according as that holy Prophet did, who sayed. Thy name O Lord, and the remembrance thereof, is all the desire of my soule. My soule desireth thee in the night, and in the morning with my spirit, and vvith my bowels I will watch vnto thee.

Esay. 26.8.
9.

This kind of affection and hart towards Almighty God cannot be exprest with wordes, nor obtained with our forces one- ly, and therefore he only knoweth it, that

hath

hath proued, and tasted it, and hee onely possesseth it, that hath receaued it: wherefore a man ought continually to desire of God this hart towards him. And hee ought to haue a good hope, that hee shall obtaine it, putting his trust in the Princely words of that Lord, that sayeth: If you being naught doe yet know, how to giue good gifts vnto your Children: how much more will your Father which is in heauen, giue a good spirit vnto them that shal aske him. And this is that spirit, of the vvhich the Apostle sayeth: ye haue not receaued againe the spirit of seruitude in feare: but yee haue receaued the spirit of adoption of the sons of God, the which spirit causeth vs to cry vnto Almighty God with all our hart, and to call him vwith open mouth *Abba*, Father: which is, to haue towards him this most perfect hart of Sonnes towards their Father, by louing him, reue- rencing him, obeying him, and by hauing a recourse vnto him in all our necessities, and reposing our trust in him, as in our true father. This hart our Lord promisseth vs by the Prophet Ezechiel, saying: *I will giue you a new hart, and will put a new spirit in the midst of you, and will take away from you your stony hart, and will giue you a fleshie hart, &*

will

Mat. 7. 11.

Rom. 8. 15.

*Ezech. 36.
26. 27.*

will put my spirit in the midst among you, and will provide, that ye shall walke in my Commandementes, and keepe my iudgements, and put them in practise. And not only this Prophet, but all the other Prophets also with one voice doe promise no one thing more often, thā this spirit of sonnes: which should be giuen vnto vs, through the merites of that onlie Sonne of Almighty God, And this spirit he gaue vnto vs especially vpon the daie of Pentecost.

Act. 1. 4.

And to speake more particularly, the blessed Holy Father *S. Vincentius* saith thus. A man ought to haue seauen sorts of affections, and vertues in his hart towards God: to wit, a most feruent loue, a verie great feare, an humble reuerence, a most constant zeale, a giuing of thanks, a mouth full of praises, a ready obedience, & a taste of diuine sweetnes. To obtaine these vertues he must alwaies make his continuall prayers vnto almighty God, saying.

*Saint Vincentius.
Seauē sortes
of affections
towards
God.*

O good Iesu, graunt that I may with all my bowels and hart, & with all my strength, most feruently loue thee, & that I may chiefly feare & reuerence thee, and that I may procure, and be zealous of the glory of thy holie name, in such wise, that whatsoeuer iniury bee done vnto thee,

A Prayer.

may

Psal. 33.
1.

may burne & rent my hart. Graunt me also, that I may humbly acknowledge all thy benefites, and that I may with great thankfulness of mind render vnto thee alwaies thanks for them. Graunt likewise, that I may praise thee euermore both day, and night, saying from the bottome of my hart with the Prophet. I wil praise our Lord at al times and his praises shall alwaies be in my mouth. Graunt me also grace, that I obeying thee perfectly in all thinges, may enioy thy vnspokeable sweetnes, and delight, that thereby I may increase more and more in thy loue, and in obseruing & keeping of thy holy Commaundementes.

§. 2.

Seuen aff-
ections,
which a mā
ought to
haue to-
wardes him
selfe.

3.

HE ought also to haue towardes him-
selfe (saierh the same Holy Father)
seuen other affections, and vertues. A-
mong which the first must be, that he bee
confounded and ashamed for the sinnes,
which he hath committed. The second,
that he doe bewaile his sinnes, and bee
griued at the very hart, for that by
them he hath so greatly offended Al-
mightie G O D, and hurte his owne
soule. The third that in this respect hee
haue a desire to be despised, neglected,
and shunned of all men, as vnworthie
of all honour and fauour of men. The

fourth

fourth, that he labour to make leane, and
chastice his body with all seuerity and ri-
gour, as one that hath bin the prouoker &
mouer of all those sins, and as a most filthy
& abhominable sinke. The fift, that hee
doe conceaue an irreconcilable anger &
hatred against all his vices, and against all
the inclinations, and rootes of the same,
labouring alwaies to cut off, not on'ly the
bowes, but euen the very roots also of the.
The sixt, that he be alwaies very vigilant
and attent, to gouerne and direct all his
workes, and wordes, and all the senses, and
passions of his soule, that nothing do with-
draw him from the iustice & law of God.
The seauenth, that he haue a most perfect
modesty and discretion in keeping, and
observing a temperance, and measure:
which is requisite in all thinges, but espe-
cially to discerne betweene little & much,
and betweene lesse and more: to the end,
that there be nothing in him either super-
fluous, or too little, and that hee neyther
exceede in superfluity, nor yet haue any
want of things that be necessary.

§. 3.

HEE ought also to haue (as the same
Saint saith afterwarde) seauen o-
ther

Seauen af-
fecti^{ns}.
which a mā
ought to
haue to-
wards his
neighbour.

3.

5.

6.

ther speciall affections and vertues to-
wardes his neighbour. First, hee ought to
haue an inward hartie compassion of other
mens miseries, wherewith he ought to be
griued, as if they were his owne. Second-
ly, he ought to haue a charitable gladnes
wherewith he must reioyce at the prosper-
ity, and felicity of others, as he would doe
in case it were his owne. Thirdly, he ought
to haue a quiet, and settled patience, wil-
lingly contenting himself to suffer all vex-
ations, troubles and iniuries, that shall be
done vnto him, and ready to forgive them
with all his hart. Fourthly, hee ought to
haue a gentle benigne behauiour and af-
fability towards all men, vsing himselfe in
conuersation among them with all curte-
sie, mildenesse, and gentlenesse, & wish-
ing them all vvell, and making demon-
stration thereof after this sort in all hys
wordes, and deedes. Fiftly, hee ought to
haue an humble reuerence towardes all
men, accounting them for hys betters, &
submitting himselfe vwith all hys hart vn-
to all men, as if they were hys very Lords
and Maisters. Sixtly, he must haue a per-
fect agreement, and concorde vwith all
men, to the end, that (so much as in him
lieth, and so farre forth, as it shall please

God

God to graunt him,) hee may say one selfe same thing, and agree in opinion with all men, and be periwaded, that all men are euen himselfe, and that hee is all men, and so account the contentation, & desire of all others for his own. Seauenthly, following the example of our Saviour Christ, hee ought to haue a ready minde to offer himselfe for all men: that is, hee ought to be prepared to bestow his life for the saluation of all men, and to praise both day and night vnto Almighty God for them, and to endeavour, that they all may be one in Christ, and Christ in them. Howbeit, let him not therefore thinke, that vve binde him here not to auoide the company of naughty persons: but rather let him vnderstand, that when there be any such, whose company might be occasion vnto him of sinne, or any hinderance of his spirituall exercises, or diminishing of the seruour of Charity, he ought to separate himselfe from all such companie, as from Serpentes: for there is no cole so glowing hoate, but that being cast into the vvater vvill be quenched: neyther yet so quenched, but that being cast againe among many other burning coales it may be set on fire: but setting this oc-

casion

7.

When company is to be auoyded.

occasion aside, the seruant of God ought to be simple in his conuersation with hys neighbours, and eyther to winke at theyr defects, or els, if he must needes see them, then to beare them with patience, or to admonish them charitably, when there is hope of redresse thereby.

*Charity is
the roote of
all vertues.*

Iohn. 13. 34

35.

1. Iohn. 3.

16. 17. 18.

1. Iohn. 4.

1. Iohn. 4.

12. 20. 21.

Zach. 7. 9.

But because the roote and foundation of all theſe vertues, is Charity, and Mercy towards our neighbours. This is the vertue, wherein he that deſireth to pleaſe almighty God, ought moſt to leane vnto, and to exerciſe himſelfe: forſomuch as Charity, and mercy towardes our neighbours is that vertue, which he commendeth moſt earneſtly vnto vs in all the Holy Scriptures: for in the ſeauenth Chapter of the Prophet Zachary, when the Iewes demanded of almighty God, whether they ſhould faſt vpon ſuch, and ſuch dayes, to pleaſe him, and to fulfill his law. Our Lord answered and declared vnto them, vvith what kinde of workes they ſhould pleaſe him, ſaying: Haue yee an eye vnto true Juſtice, and mercy, and be yee mercifull euery one of you vvith his brother. Offend not the widow, orphane, ſtraunger, and poore man. Let no man thinke any euill in hys hart towardes his brother. And doing

thus,

thus ye shall please me; and fulfill my
lawe. This matter is in this place verie
much commended. But our Lord doth
much more extoll it by his prophet Esay,
where he saith. *This is my consolation, that
ye comfort & refresh the afflicted.* For this see-
meth to be the chiefest commendation,
that might be given to this matter, consi-
dering that our Lord accounteth himselfe
in the place of the poore, and taketh that
for his owne refreshing, and consolation,
which is giuen for his sake to the wearied,
and afflicted.

But aboue all this, I meruaile very much
at that, which I read in the sixtenth chap-
ter of *Ezechiel*: where our Lord reherfing
the finnes, for which that infamous Citie
of *Sodoma* fell into such extremitie of great
miserie, abbridgeth them vnto fiue sins,
saying. *This was the iniquity of thy sister Sodo-
ma, pride, satietie of bread, aboundance, Idleness, &
that they would not stretch out their handes to
succour the poore and needie persons.* Now what
greater infamy wouldest thou heare of
this vice of vnmercifulnesse towardes our
neighbours, than to haue Almighty God
to place it for the verie last steppe
of the ladder, whereby those wretch-
ed men ascended vpp to the extremitie

Esai. 28.

12.

Ezech. 16.

49.

*The finnes
of Sodoma.*

*Let rich mē
note well
this point.*

Math. 25.

35. 36. 40.

41. 42. 43.

44. 45.

Mat. 25. 40

M. 6. 22. 40

Marke. 12.

31. 32. 33.

Iohn. 15. 12

of so great miseries? In what case now are they that do heape vp duckets, vpon duckets, & angels vpon angels, & pounds vpon pounds, and yet all this notwithstanding doe account themselves secure, hauing for theyr companions in this theyr vice the vvicked inhabitantes of *Sodoma*? These things & other the like doe the Prophets tell vs. But as touching the Gospell, which is the law of loue, what doth it say? What might be saide more in the fauour of this vertue, of being mercifull towards our neighbours, than for our Lord to lay all the reason, & foundation of his final Sentence at the last day of Iudgement vpon this very point: to wit, *whether they haue exercised the works of mercy or no*? What might be saied more than that, which followeth afterwards in the same text: to wit, *that, which ye did to one of these my least brethren, yee did it to me*? What might be said more, than to put in these two Commandements only, of the loue of God, and of our neighbour, the summe of the law, & of the Prophets? Againe, in that last Sermon of hys Supper, vvhat other thing commended our Lord more vnto vs, than the Charity & beneuolence towards our neighbours? This is (saith he) my Commaundement, that yee

love one another, as I have loved you. And in another place: In this (saith hee) shall all men know, that ye are my Disciples, if ye love one another. And as though it had not bin enough to recommend this point vnto them in such vehement manner, he maketh forth with a prayer to his Father for the obseruation of this law, saying, I beseech thee O Father, that they may be one, as thou, and I be one: to the end, that the vvorlde may know, that thou haste sent mee. By which wordes our Sauour giueth vs to vnderstand, that the Charity, and loue among Christians ought to be so great, and so farre exceeding all that, which may be looked for of flesh and blood, that it may serue for an argument euen to conuince the vnderstandings of men, and to cause them to beleue, that it is not possible, but that they must needes be Heauenly men, among whom such charitable loue is. All this is to declare vnto vs, how great the Charity and Mercy should be, vv^hich we are bound to vse towardes our neighbours: and how we should releue & succour them in theyr necessities, according as we haue declared before, when we treated of Charity.

For the better obseruation of all these

John. 13. 35

John. 17. 21

What singular Charitie and loue ought to be among Christians.

things aboue mentioned, it is necessarie for a man to haue alwaies his hart carefull, and attent, with a continuall feare and diligence, that he faile not in any one point of this; that hath bin sayed. The which feare ought to be so earnest, so profound, and so continuall, that it neuer suffer a mā to forgett, what hee ought to doe: but it ought to be a perpetuall stirrer, & prouoker vnto him, to put him euer in mind, for the exercise of all vertues. This carefulnes, and continuall thought, ought a man to haue alwaies with him in the midst of all his affaires: which is that third part, which the Prophet commended vnto vs, when hee required vs to walke carefullie with God.

*Michas. 6.
8.*

These be then, my good Christian brother, the principall vertues of this heauēly life. These are the flowers of this Paradise, these are the starres of this Heauen, and these are that image, which we sayed to be reformed, and renewed after the likeness of Christ: for the life of a Christian ought to be such, that it may be an example of holines, a silent Preacher, a light of the world, an argument and testimony of Faith, & a glasse wherein the glory of Almighty God shineth much brighter, than

*What the
life of a
Christian
ought to be.
Isay. 61. 3.
Et vocabū-
tur in ea for*

in other creatures: as the Prophet Esaie signified, when he saied. The mighty and iust shalbe called plants, which Almighty God hath planted to be glorified in them.

*res iustitie,
plantatio
Domini ad
glorifican-
dum.*

*Of twelue very principall pointes, which the
seruant of God ought to obserue.*

THE IIII. CHAPTER.

FOR SO MUCH, as there be certaine persons, that desire to haue alwaies before theyr eyes the principall points of the Spirituall life: therefore I inrende briefly to abridge in these two last Chapters the principall thinges, which the seruant of God ought to doe: and those also which he ought especially to eschue, & auoide: to the end, that in this brieife Summary hee may see, as it wete in a glasse, what he is bound to doe.

Now as touching the first part: to wit, what hee ought to doe: the first point is, that he endouour himselfe to goe alwaies in the presence of God. And if he cannot doe this continually, yet let him at the least lift vp his heart vnto him oftentimes both by day, and by night, with brieife louing, and humble praiers and aspirations, desiring him alwaies of his help, and loue;

as one, that is able to doe nothing without him.

2.
That all
things in
this world
may be pro-
uocations
vnto him to
loue God.

The Second is, that whatsoever he shall heare, see, or read, hee endeavour him selfe alwaies, as the bees doe among the flowers, to sucke out of euery thing some hony to carrie vnto his hiue: to wit, some deuout and louing consideration, where-with he may engender, and nourish within him the sweete hony combe of the loue of God, in such sort, that as a great fire conuerteth al thinges into fire, that are cast therein, (whether it be water, iron, or whatsoever it bee,) euen so likewise his hart ought to be so inflamed in the fire of the loue of God, that all thinges, that are in this world, of what quality soeuer they be, maie be matter and prouocations vnto him, to loue God.

3.
Distraction
of mind.

The Third is, when he shall at any time commit any defects, or shall fall into any distractions of mind, let him not forthwith be dismayed, nor giue ouer his Spirituall exercises: but let him returne vnto Almighty God with an humble, and louing conuersion, acknowledging his owne great miserie, and the greatness of the mercie of Almighty God. And let him doe what lieth in him, to

returne vnto his former state, and to proceede forward with that he hath begun.

The Fourth is, that he labour to haue a pure intention in al thinges, whatsoeuer he shal doe. For the which it is meet, that he doe aduisedlie ballance and examine all his wordes, workes, and thoughtes, and consider what intention hee hath in the same, and let him endeavour alwaies to rectifie and directe it: offering all that he shall thus doe vnto the glorie of Almighty God, not only once in the day but at all times, so often as he shall newlie beginne to take any worke in hand.

The Fift is, that hee endeavour to goe armed, and prepared, (yea, though it be in time of peace,) to receiue with humilitie, mildenes, and patience, all thinges that may of a sodaine be stirred & moued against him. For although anger doe serue sometimes to some purpose, yet surely it is a wonder, if it come to any good end: and it leaueth the conscience alwaies scrupulous and fearefull, whether it hath exceeded, or not. &c. So that anger is one of those passions, which the seruant of GOD may with lesse prejudice vvanr. And he that shall conquer this Passion, shall vndoub-

4.
Purity of intention.

5.
To arme himselfe against all occasions of Anger.

Anger leaueth the conscience scrupulous and fearefull.

tedly live in great peace, and tranquillity.

The sixt is if he be not a Bishop, Pastor, Prelate, or Maister of a household, that he doe alwaies turne awaie his eyes from beholding other mens defectes. But let him continually fixe them vpon his owne defectes. For the first bringeth with it disdainefulnes, pride, rash iudgements, disquietnes of conscience, vndiscrete zeale, and other thinges, which doe trouble the mind. But the second bringeth with it confusion of his owne conscience, the feare of God, humility, and a close recollection of his mind.

The Seuenth is, that he doe sequester himselfe, not only with his soule, but euen with his body also, from all transitory thinges: and that he doe approach vnto God with all his hart. For the more hee shall put this in vre, the lesse shall he haue of a man, & shall participate the more of God. For he that loveth these inconstant, and transitory thinges, will likewise be moued and altered with them: But he that loveth God only, doth participate his degree of his stabilitie, and firmnes of God. Let him sequester himselfe also from the multitudine of businesse & affaires, yea though they be not euill, in case they be su-

6.

We must
looke to our
own defectes
and not to
other mens.

7.

To sequester
himselfe
from all
transitory
thinges.

To eschewe
superfluous
busines.

Ecclesi. 11.
10.

Fili, ne in
multis sint

perfluou^s

superfluous: forsomuch as these likewise doe distract the minde, and doe not suffer it to rest perfectly in God.

The eighth is, that he fasten his eyes alwaies vpon the life of our Sauour Christ and vpon his most sacred Passion, conuersation, and doctrine: and endeuour (so much as he may possibly) to imitate, and followe those so notable examples of his vertues: as his humility, Charity, mercie, obedience, pouerty, austeritie of life, contempt of the world, and the loue he had of our saluation, according as it hath bin declared in the begining of this Treatise.

The Ninth is, that he labour alwaies (so much as he may,) to denie his own proper will, resigning it wholly (as those doe, which resigne vp their benefices) into the hands of Almighty God in such sort, that his own will doe wholly die in himselfe, and that the wil of God only do liue in him: so that thus shal God reigne in vs, and not we in our selues. The which ought to be done in every kinde of thing, whether it be aduersse or prosperous, sorrowfull or comfortable, sweete or sower, &c.

The Tenth is, that in all his troubles, cares, and busines, he haue recourse vnto Almighty God humbly, & confidentlie,

with

actas tui.

8.

To imitate the life of Christ, and his veruous examples.

9.

To denie & resigne his owne will. By resigning our will vnto God we cause him to reigne in vs.

Galath. 2.

20.

Gal. 3.

24.

10.

To repose his hope

and confi-
dence in
God

with such a spirit and hart, as becommeth a sonne, that hath so mercifull and mighty a Father: referring euery thing to hys prouidence, and taking them as coming from hys hand, banishing and expelling from himselfe all troublesome thoughtes, and leauing them in the handes of Almighty God.

11.

To be thank-
full vnto
God for all
his benefits.

The eleauenth is, that hee be thankefull vnto Almighty God for all his benefits, and for each of them, as well great, as small, let him alwaies giue him most humble thanks, not respecting so much the gift, as the vnworthines of the receauer, & the worthines of the giuer, and the loue, wherewith hee giueth it, sith that hee giueth the small benefits with no lesse loue, than the great.

12.

To remooue
from him all
occasions
that hinder
him from
profitting
in the spiri-
tual life.

The twelfe is, that hee doe cut off, and remoue away from him with a valiant, and noble minde all such thinges, as hee shall perceauce to be any occasion vnto him of taking lesse profite in Vertue vwhether they be thinges corporal, or spiritual: as the mordinate loue of some persons, of study, bookes, conuersation, exercises, acquaintance, and familiarity: yea, though they be of spirituall persons, when he shall perceauce, that they doe disquiet his mind

and

and withdraw him from his spirituall profite.

Of twelue kindes of defectes, which ought verie much to be shunned in the spirituall-life.

THE V. CHAPTER.

MANIE defectes there are, vvhich doe hinder the profitting in Spirituall life, and whereby many at the ende of many yeares are the very selfe-same persons, that they were alwaies before. Among which defectes wee will note at this present twelue of the most principall: in the which a man ought to looke, as it were in a glasse, that he may the better vnderstand his owne defectes, and learne vvhether the cause is that hindereth hys going forward in spirituall life, and so according to the cause provide remedy for the same.

The first of these defectes is, when a man is ouermuch giuen vnto his outwarde affaires, and busines, and therefore is manie times deprived of inward visitations, and consolations: For a man findeth no thing of that without him, which ought to be sought for within him.

*Overmuch
giuen to out-
ward enter-
prises, & bu-
sines.*

2.

The second is, when hee will be over-

much

Overmuch
affabilitie
and famili-
arity with
many per-
sons.

Gal. 1. 10.

much familiar, and affable with all men; whereof ensueth, that he shall not be able to rid himselfe of busines, and company, when it is requisite. And thus doth hee loose his time, and faileth oftentimes in his exercises, for that he will not faile the company of men: whereby it commeth to passe, that the more hee studieth to please men, the lesse he pleaseth God.

3.
Presumptiō

The third is, when he is sometimes lesse humble towards God, & more bold than he ought to be, whereby hee looseth that spirituall bashfulness which is requisite to be had towards God: the which bashfulness is the daughter of humility, & the mother of spirituall profit.

4.
Precipitation and rashnes in doing the affaires.
Pro. 19. 2.
Qui festinus est perdit, offendet.

The fourth is, when sometimes he is too rash, and runneth headlong to his busines without any consideration, being rather lead by some sodaine passion of minde, than by iudgment proceeding of reason, whereby hee looseth the peace, and tranquility of minde, through overmuch fervour, and disordereth vvith all his owne affaires, through the overmuch haste hee maketh in doing them: for it is written. Hee that hath light feet, is sure to stumble: wherefore in euerie thing it is needefull to haue alwaies a stayed iudgement, which is the

faith-

faithfull friend, and companion of vvise-
dome.

The Fift is, that peraduenture some-
times he conceaueth a good opinion, and
presumeth some what of himselfe, and of
his owne vertues, albeit that hee himselfe
doth not perceaue it: & so with the Pha-
risee secretly he contemneth others, and
esteemeth himself much better: whereby
he commeth to want the foundation of all
vertues, which is humility.

The sixt is, when he is readie and incli-
ned to iudge others, and to aggrauate, &
condemne theyr doings: wherby he com-
meth to wax cold in Charity: for the more
he doth aggrauate other mens faults, the
more he whetteth the knife, where-with
he maketh war against Charity: for Cha-
rity ariseth partly of a good opiniō, which
we conceaue of our neighbours.

The seauenth is, when hee hath as yet a
great part of his loue let vpon transitorie
things, & therefore by good consequence,
wanteth very much of the loue of God.

The eight is, when he is very slacke, &
negligent in the exercise of praier, begin-
ning it with slouthfulnes, prosecuting it
with irkesomenes, and finishing it vvith-
out fruite: whereby it happeneth often

times,

5.
Secret glory
& presump-
tion of him-
selfe, & of
his owne
vertues.

Luk. 18. 11
Summa. S.
Thom. 2. 2.
quest. 161.
art. 5. ad. 2.

6.
Rash iudge-
ment.
Note this
well.

7.
Loue of
transitory
things.

8.
slackenes &
negligence
in the ser-
uice of God.

times, that he is deprived of our Lords visitations, and of the strength and comfort of deuotion.

9.
*Slowlyful &
negligent in
mortifying
of himselfe.*

The ninth is, when he is very slacke, & negligent, about the mortification, & subduing of himselfe: whereby it cometh to passe, that hee can not liue vnto God, that liueth to himselfe: neyther can he be transformed into God, who is not yet mortified in himselfe.

10.
*Distraction
of minde.*

The tenth is, when his minde is not closely recollected within himselfe: but runneth very much distracted and wandring out of himselfe: whereby it cometh, that he knoweth not so much of himselfe, as is needfull, and so vnderstandeth not how to despise himselfe, neyther yet how to haue an eye to himselfe, as it behoueth him.

11.
*Ouer much
loue of him-
selfe, and of
his own will
& appetite.*

The eleuenth is, when hee is far in loue with himselfe, and is a great follower of hys owne will and appetite: whereby it cometh that hee cannot denie himselfe, nor embrace the Crosse of Christ, nor mortifie hys owne nature, and so hee cannot attaine vnto the perfection of the Euangelicall life.

12.
*Inconstancie
in his good
purposes.*

The twelfth is, when he is inconstant, & mutable in such good purposes, as hee determineth, breaking them off quickly vp-

on euery light occasion, that is offered vnto him. Whereby it cometh, that for lacke of perseuerance, (which is the only thing, that bringeth things to an end,) he spendeth all his time in making euer new beginnings, and so encreaseeth not, nor taketh any profit in Spirituall life. Such a one may vwell be compared vnto some Vines, vvhich beare Grapes all the yeare long, but neuer grow to be ripe.

Perseuerance bringeth things to an end.

Psal. 26. 14.

Mat. 10. 22.

Mat. 24. 13.

Luke. 9. 62.

2 Tim. 2. 5.

Heb. 3. 14.

Heb. 12. 4.

Apoc. 2. 26.

Apoc. 3. 21.

Apoc. 21. 7.

The end of the first volume of the Memoriall of a Christian life.

DEO GRATIAS.

The second volume of the Memoriall of a Christian life I haue already translated, and am preparing it towards the Print: which conteineth the three last treatises promised in the Authors Prologue, to wit:

Of Vocall Prayer.

Of Mentall Prayer: wherein is treated of the life of our Saviour Christ.

Of the Lowe of God: wherein consisteth the perfection of the Christian life: And therein is also treated of such things as doe eyther help or hinder the same.

FINIS.

on every light occasion, that is offered
unto him. Whereby it cometh, that for
lack of perseverance, (which is the only
thing, that bringeth things to an end,) he
pendeth all his time in making new
beginnings, and to entereth not, nor
keeth any profit in spiritual life. Such a
one may well be compared unto some



of the love of God, wherein consisteth the perfect
of the Christian life. And therein is also the
end of his life, as the writer hath ordered

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